A

COMMENTARY

UPON THE

Fourth Book of *MOSES*,

CALLED. Sturgis. Perth 1781.

NUMBERS.

BY

The Right Reverend Father in GOD,
SYMON Lord Bishop of *ELY*.

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Fourth Book of *MOSES*,

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CHAP. I.

THIS Book is called by the Name of *NUMBERS* in our Language; becauſe it begins with an Account of the *Numbering* of the People in the beginning of the ſecond Year after they came out of *Egypt*: though it contain a great many things beſides that; particularly, another *Numbering* of them (*Chapter* XXVI.) towards the concluſion of their Travels in the Wilderneſs. For this Book comprehends an Hiſtory of about *thirty eight* Years; though the moſt of the things related in it fell out in the firſt, and in the laſt of theſe Years: and it doth not appear when thoſe

Chapter I. things were done, which we read of about the middle of the Book, from the XV^th to the XX^th *Chapter.*

Verſe 1. Verſe 1. *And the* LORD *ſpake unto Moſes.*] Who undertook nothing without order from God.

In the Wilderneſs of Sinai.] Where they had continued near a full Year, (as appears by comparing XIX *Exod.* 1. with this place) and ſhortly after this removed from it, X. 11.

In the Tabernacle of the Congregation.] From whence the LORD delivered thoſe Laws which we read in the foregoing Book, (See on I *Lev.* 1.) and now ſeems to have admitted him into the Tabernacle; whereas before he only ſpake to him *out of it.*

On the firſt day of the ſecond Month, in the ſecond year after they were come out of the Land of Egypt.] All that is related in the foregoing Book, ſeems to have paſſed in the firſt Month of the ſecond Year after their coming out of *Egypt.* In the beginning of which the Tabernacle was ſet up, XL *Exod.* 2, 17. and in the middle of it the Paſſover was kept, as appears by this Book, IX. 1, 2, &c.

Verſe 2. Ver. 2. *Take ye the ſum.*] There had been a Muſter, as we may call it, of the People, before the Tabernacle was erected, XXX *Exod.* 12. and conſequently ſome Months before this: for it was in order to a Contribution, which every one was to make towards that holy work, XXXVIII *Exod.* 26. Whereas this was for the better diſpoſing of their Camps about the Tabernacle now that it was ſet up: and for their more regular march when they removed from Mount *Sinai*; which they were to do ſhortly.

Of

Chapter I.

Of all the Congregation of the Children of Iſrael.] Who alone were numbred; all except the *Levites:* but none of the mixt Multitude, that came with them out of *Egypt*, XII *Exod.* 38.

After their Families.] It appears by VII *Joſhua* 16, 17, &c. that the ſeveral *Tribes* of *Iſrael* were divided into *Families*; and thoſe *Families* into *Houſholds*; and thoſe *Houſholds* had every one of them an *Head* or Chief; who is called the *Father* of it. There were LXX. of theſe *Families* in all: but ſome Tribes had more, others fewer; according to the number of Souls (as they are called) that is, Perſons who were in each when they went down into *Egypt*, XLVI *Gen.* 27.

By the Houſe of their Fathers.] Every *Family*, as I ſaid, being diſtributed into *Houſes*, (which we now call Families) theſe *Houſes* were denominated from their Chief, whom they called their *Father:* For no Houſes were denominated from the Mother, as the Jews ſay.

With the number of their Names.] The Names of every Perſon in the ſeveral Houſes, were ſet down and regiſtred; that they might be the better known.

Every Male by their pole.] But no Women; for the reaſon which follows.

Verſe 3.

Ver. 3. *From twenty years old and upward.*] Which was ever after this, the Age when Men were thought fit for War.

All that are able to go forth to war in Iſrael.] One would think by this, they were not to number very aged and decrepit People: becauſe they were no more able to go to war, than Women and Children, and thoſe under twenty years old. And if we may believe *Joſephus* (*L.* II. *Antiq. cap.* 9.) after fifty Years old, Men were not bound to pay the half Shekel

Chapter I. which was due in such Musters: and therefore we may reasonably think were excused from going to war; unless they had a mind themselves.

Thou and Aaron.] Who had the highest Authority in the Nation.

Shall number them by their Armies.] This seems to import, that in taking the account of them, they distributed them into certain Troops or Companies; out of which were formed Regiments (as we now speak) and greater regular Bodies, which composed several Armies: We do not read this was required in the former numbering, (XXX *Exod.*) that being for another end, as I now observed; not for their more orderly march, in their remove from Mount *Sinai*. And here I cannot but take notice what a vast difference there was between this method, and that rude way which *Cecrops* the first King of *Attica* after the *Ogygian* Flood (which hapned about the time of *Moses*) took to know the number of his People: which the *Greek* Writers say, was by requiring every one of them to bring a Stone, ἐς βάλλειν εἰς τὸ μέσον, and throw it down before them; which he counting, found them Twenty thousand. So the Scholiast upon *Pindar. Od.* IX. and others in *Meursius de Regibus Athenienſ. L.* I. *cap.* 7.

Verse 4. Ver. 4. *And there shall be with you a Man of every Tribe.*] Whom they were to take for their Assistants.

Every one Head of the House of his Fathers.] The LXX. and the *Vulgar* understand this to signifie the principal Persons in each Tribe; who were best acquainted with every Family and Household in that Tribe. And so it is expounded *v.* 6. And many think these were the First-born in their Tribe. But there

there is this Objection againſt it, That *Nahſhan*, who is named for the Tribe of *Judah*, *v.* 7. was not deſcended from the Firſt-born of that Tribe. For *Pharez* was not *Judah*'s eldeſt Son; *Selah* being before him: who had Children, as we find XXVI of this Book, *v.* 20. Beſides, when the Princes of the Tribes rre reckoned again (XXXIV of this Book) in the laſt Year of their abode in the Wilderneſs; none of them are derived from theſe Men here mentioned, but from others. And therefore theſe were the moſt eminent Men in the ſeveral Tribes, upon a different account; either for Wiſdom, or Valour, or ſome other excellent quality. Chapter I.

Ver. 5. *And theſe are the Names of the Men that ſhall ſtand.*] Be Aſſiſtants. Verſe 5.

With you.] *i. e.* With *Moſes* and *Aaron.*

Of the Tribe of Reuben, Elizur the Son of Shedeur.] There is little to be obſerved concerning theſe Tribes, but that they are here placed, not in the order of their Birth; but of their Mothers who bare them. Firſt, the Children of *Leah:* who are all reckoned in the ſame order, wherein they were born of her, *ver.* 6, 7, 8, 9. Then the Children of *Rachel*, *v.* 10, 11. And after them the Children of the two Handmaids, in the *four* following *Verſes.* Where, *v.* 12. *Dan* is ſet firſt; he being the Firſt-born of *Bilhah*; whom *Rachel* gave *Jacob* for his Wife, XXX *Gen.* 5. But then, the next that follow are not reckoned according to the order of their Birth: for *Naphtali* who was born next, is placed the laſt; and the youngeſt Son of *Zilpah* placed before the eldeſt. For which we cannot now diſcern the reaſon; though it is likely it was upon the account of ſome Pre-eminence or other which they had gained; as *Ephraim* the

Chapter I. the youngeſt Son of *Joſeph* is mentioned before *Manaſſeh* the eldeſt, (*v.* 10.) becauſe *Jacob* had given him the precedence, when he bleſſed them before his Death, XLVIII. 19.

Verſe 6. Ver. 6. *Of Simeon, Shelumiel the Son of Zuriſhaddai.*] There is leſs to be obſerved concerning the Names of theſe great Men of each Tribe; for whatſoever the import of them may be in the *Hebrew* Language, (which *Chytræus* and others have endeavoured to make out) it ſignifies nothing to us: Only moſt of them ſhow how much God was in the Thoughts of thoſe, who impoſed theſe Names on their Children: for *Elizur* ſignifies *my God the Rock*; and *Shelumiel* is as much, as *God my Peace*, or *God my Rewarder*: and *Zuriſhaddai*, *my Rock Omnipotent*, or *All-ſufficient*, &c.

Verſe 14. Ver. 14. *The Son of Deuel.*] So he is called alſo VII. 42. and yet in the *ſecond* Chapter, *v.* 14. he is called the Son of *Reuel.* For theſe two Letters, *Daleth* and *Reſch*, are very often changed, the one for the other: As *Ripath*, X *Gen.* 3. is called *Dipath*, 1 *Chron.* I. 6. As on the other hand *Dodanim*, X *Gen.* 4. is called *Rodanim*, 1 *Chron.* I. 7. And it is to no purpoſe to heap up more Examples there are of this.

Verſe 16. Ver. 16. *Theſe were the renowned of the Congregation.* The *Hebrew* word *Kerum* ſignifies properly Men *called* or *named*; that is, who had the Honour to be named by God to this Employment: which made them more noble than they were before. But, without this reſpect to their Nomination by God, this word ſignifies in general *famous* Men, as we tranſlate it, XVI. 2. XXVI. 9. or *renowned*, XXIII *Ezek.* 23. accordingly the *vulgar* tranſlates it, *moſt noble.* Prin-

Princes of the Tribes of their Fathers.] As appears more plainly from the noble Offerings, which each of them made, for the Dedication of the Altar, *Chap.* VII. Chapter I.

Heads of thouſands in Iſrael.] Men not only of great Authority; ſuch as *Jethro* adviſed *Moſes* to take to his Aid in governing the People, XVIII *Exod.* 21. but the higheſt of that Rank; being chief Commanders over all the Thouſands, that were in their ſeveral Tribes; under whom no doubt were many inferiour Officers of great account. For ſo all People have found it neceſſary, to ſubmit themſelves to the Government of ſome Supreme Power; with ſeveral ſubordinate Rulers under it. In which *Iſrael* excelled all other Nations, being under the Government of God himſelf; who appointed *Moſes* immediately under him, with ſeveral others, as we here find, to aſſiſt him. For it is truly obſerved by *Xenophon*, that οὐδὲν ὅτως ἔστ εὔχρηστον, οὔτε καλὸν ἀνθρώποις, ὡς ἡ τάξις: *Nothing is either ſo profitable for Men, or ſo becoming, as good Order:* And on the contrary, nothing ſo miſchievous, or unſeemly, as Confuſion. Now *Order* is nothing elſe, but the apt Diſpoſition of every thing, in its proper place; for certain Ends and Uſes. Accordingly among Men, nothing is more neceſſary, than that every one ſhould know and keep his place, in that Degree and Rank that belongs to him: As was here ordered by God for the Preſervation and good Government of his People.

Ver. 17. *And Moſes and Aaron took theſe Men.*] To be their Aſſociates in the numbering of the People. Verſe 17.

Which

Chapter I.

Which are expreſſed by their Names.] Whom God himſelf marked out by name, to be joined with them. For as People cannot be preſerved without Order; ſo that cannot be preſerved without Rulers and Governors: and they will ſignifie nothing if their Authority be not reverenced; and nothing can gain them ſuch Reverence, as a particular Deſignation by God to their Office.

Verſe 18.

Ver. 18. *And they aſſembled all the Congregation together on the firſt Day of the ſecond Month.*] They immediately executed their Commiſſion, on the ſame day they received it, (*v.* 1.) ſummoning all the People to appear before them.

And they declared their Pedigrees.] The People inſtantly obeyed; and every one ſhowed from whom he was deſcended; or it may refer to *Moſes* and *Aaron*, and the reſt who ſet down every Man's Original, in the publick Tables.

After their Families, by the houſe of their Fathers, &c.] Firſt they ſhowed of what Family they were; and then of what Houſe in that Family; and then the Name of every Perſon in that Houſe was given in. See *v.* 2. Such a kind of Diſtinction *Cecrops* made in *Attica*, when he numbered the People; whom he divided into *four* Tribes, (which in the days of *Alcmæon* their laſt King, were increaſed into *ten*;) every one of which had ſeveral *People* in it, which were like the *Families* in *Iſrael*: there being no leſs than ten or eleven People in that Tribe which was called after his own Name, Κεκροπίς. See *Meurſius*, *L.* I. *de Reg. Athen. cap.* 7. *&* *Lib.* II. *cap.* X. And every one knows how *Rome* at the firſt had *three* Tribes inſtituted by *Romulus*, which were divided into ten *Courts*, (if I may ſo call them) and thoſe into certain *Families*

Families: which in after-times were increaſed into Five and thirty Tribes; according to the Regions of the City. Chapter I.

Ver. 19. *As the LORD commanded Moſes, ſo he numbered them.*] With the aſſiſtance of the forenamed Perſons. Verſe 19.

In the Wilderneſs of Sinai.] Before they removed from *Sinai:* which being upon the *Twentieth* Day of this Month, (X. 11.) they finiſhed this Work in ſo many Days, or leſs.

Ver. 20. *And the Children of Reuben, Iſraels eldeſt Son, by their Generations,* &c.] The word *Generations* ſeems to be larger than *Families*; as that is than *Houſes:* comprehending every Family in that Tribe; as Families comprehend every Houſhold; and Houſhold comprehends every Perſon therein. So the meaning is, all that were deſcended from *Reuben,* according to their ſeveral Families; and Houſes in thoſe Families; and Perſons in thoſe Houſes. Verſe 20.

Ver. 21. *Thoſe that were numbred of them,* &c. *were forty and ſix thouſand, and five hundred.*] Some have obſerved that this Tribe was one of thoſe who had the ſmalleſt number of Men in it: in which they think was fulfilled the Prophecy of *Jacob*, who foretold that *Reuben* ſhould not excel, XLIX *Gen.* 4. But I do not look upon this as ſolid; for there were ſeveral Tribes, who all this time had fewer Perſons in it than this. Particularly the Children of *Joſeph*, (whom *Jacob* compared to *a fruitful Bough*, XLIX *Gen.* 22.) were very much fewer. See below *v.* 33, 35. *Gad* alſo, *Benjamin*, and *Aſher*, were fewer in number than *Reuben:* who, in this regard, excelled *Five* Tribes. Verſe 21.

Chapter I.

Verſe 23. Ver. 23. *Of the Tribe of Simeon were fifty and nine thouſand, and three hundred.*] He had *ſix* Children when they went down into *Egypt*; and *Reuben* but four: which is a plain reaſon of the greater increaſe of this Tribe than the former.

Verſe 24. Ver. 24. *Of the Children of Gad*, &c.] It is probable that this Tribe is therefore mentioned next, though deſcended from an Hand-maid, becauſe they were to encamp and march together with *Simeon* under the Standard of *Reuben:* as is ordered in the next Chapter, *v.*14.

Verſe 25. Ver. 25. *Of the Tribe of Gad were forty and five thouſand, ſix hundred and fifty.*] He had more Sons than *Simeon*, (XLVI *Gen.* 10, 16.) when they came out of *Egypt:* and yet fewer deſcended from him, by many Thouſands, than there did from *Simeon:* of which the Reaſon doth not appear.

Verſe 27. Ver. 27. *Of the Tribe of Judah were threeſcore and fourteen thouſand, and ſix hundred.*] It may be juſtly thought, that *Jacob*'s Prophecy concerning the power and ſtrength of this Tribe, (XLIX *Gen.*8,&c.) began already to be fulfilled: they being far more numerous than any other.

Verſe 28. Ver.28.*Of the Tribe of Iſſachar*,&c.] There is a plain account why this Tribe and *Zebulun* are mentioned next to *Judah*; becauſe they two marched under his Standard, II. 4, 5, 7. It may be obſerved alſo, that theſe two Tribes were more numerous, than many other; who had more Children when they came out of *Egypt.*

Verſe 32. Ver. 32. *Of the Children of Ephraim.*] He had the preheminence given him to *Manaſſeh* long ago, (XLVIII *Gen.*19.) and therefore is here placed before him.

Ver.

Ver. 33. *Of the Tribe of Ephraim were forty thouſand and five hundred.*] Though they were hitherto but few in compariſon with ſome other Tribes; yet in this the Prophecy of *Jacob* was fulfilled, (XLVIII *Gen.* 19, 20.) that they were more fruitful than *Manaſſeh:* there being above Eight thouſand Perſons more in this Tribe, than in the other, *v.* 35. Chapter I. Verſe 33.

Ver. 35. *Of Manaſſeh were thirty and two thouſand and two hundred.*] This was now the ſmalleſt Tribe; but before they got to *Canaan*, they grew very numerous; being increaſed above Twenty thouſand, XXVI. 34. Verſe 35.

Ver. 37. *Of the Tribe of Benjamin were thirty five thouſand and four hundred.*] Though *Benjamin* had more Children than any of the reſt of his Brethren, when they went down into *Egypt*, (XLVI *Gen.* 21. where it appears he had *ten* Sons) yet his Tribe had the feweſt Men in it of all other, except *Manaſſeh.* Verſe 37.

Ver. 39. *Of Dan were threeſcore and two thouſand and ſeven hundred.*] On the contrary *Dan*, who had but one Son, when they went down into *Egypt*, (XLVI *Gen.*23.) grew to a greater Number than any other Tribe, except *Judah.* So variouſly did the Divine Providence work, in fulfilling the Promiſe to *Abraham*, of multiplying his Seed. Verſe 39.

Ver. 41. *Of Aſher were forty and one thouſand and five hundred.* The growth of this Tribe was not proportionable to that of ſome other, conſidering how many Children *Aſher* had, at their going down into *Egypt.* But they increaſed near Twelve thouſand more, before they got out of the Wilderneſs, XXVI. 47. Verſe 41.

Chapter I.

Verſe 43.

Ver. 43. *Of Naphtali were fifty and three thouſand and four hundred.*] The great increaſe of this Tribe is alledged by *Bochartus*, to juſtifie his Interpretation of XLIX *Gen.* 21. by altering the punctation of the words. But I have there obſerved, that Five other Tribes were more numerous than *Naphtali*, when this account was taken of them.

Verſe 44.

Ver. 44. *Theſe are thoſe that were numbred.*] This is the account that was taken of the Number of Men in each Tribe.

Which Moſes and Aaron numbred, and the Princes of Iſrael being twelve Men.] V. 3,4, &c.

Each one was for the Houſe of his Fathers.] Who could the better judge to what Tribe every one belonged.

Verſ. 45, 46.

Ver. 45, 46. *So were all thoſe that were numbred,* &c. *Six hundred thouſand and three thouſand and five hundred and fifty.*] By which it appears there was not one Man dead ſince their laſt Numeration, (Seven Months ago) when they were taxed for the Tabernacle. For they were at that time, juſt ſo many as are here mentioned, XXXVIII *Exod.* 26. As for *Nadab* and *Abihu*, they were of the Tribe of *Levi*; who are not here reckon'd: and the Man that was ſtoned for Blaſphemy, (XXIV *Lev.*) was not of *Iſrael*, by the ſide of his Father.

Verſe 47.

Ver. 47. *But the Levites, after the Tribe of their Fathers, were not numbred among them.*] There was no account taken of them among the other Tribes: as it is likely they were not comprehended in the former Number, XXXVIII *Exod.* 26. being the Perſons who took the account, *v.* 21. and had before this conſecrated themſelves to the LORD, XXXII. 29.

After

After the Tribe of their Fathers.] Is an Hebraism, for the *Fathers of their Tribe:* Expressing in short, what is at large said of all the rest, *by their Generations, after their Families, by the House of their Fathers*, v. 20, 22, 24, &c. Chapter I.

Ver. 48. *For the LORD had spoken unto Moses, saying.*] He had received an Order from God, when he commanded him to number the People, not to number them. Which he sets down, that it might not be thought he favoured them, because he was of their Tribe; and therefore exempted them from the Wars, unto which all others were engaged. Verse 48.

Ver. 49. *Only thou shalt not number the Tribe of Levi*, &c.] Because they were intended for another Service; and therefore were to be numbred by themselves. There were as stout and valiant Men in this Tribe as any other, (which appeared sufficiently when God's Honour was to be vindicated, XXXII *Exod.*) but God did not design them for the Wars of *Canaan*; they having imployment enough in carrying, and guarding the Tabernacle. Verse 49.

And from this Example, the Heathen learnt to exempt all those who ministred to their Gods, from all other Services; particularly from the War. *Strabo* notes (*Lib.* IX. *Geograph.*) this Custom to have been as old as *Homer's* time. For in all his *Catalogue* there is no mention of any Ship that went against *Troy* from *Alalcomenon*; because that City was Sacred to *Minerva:* who is thence called by *Homer* Ἀλαλκομενὶς Ἀθηνὰ. The same is observed by *Cæsar* (*Lib.* VI.) of the ancient *Druids*, that they were freed from the Wars; and from Tribute also. Which Priviledge St. *Basil* challenges as belonging to the Clergy, κατὰ τὸν παλαιὸν νόμον, according to the ancient Law, *Epist.* CCLXIX.

Chapter I.

CCLXIX. and S. *Greg. Nazianzen* doth the ſame in many places: particularly by his Letter to *Julianus*, *Epiſt.* CLXVI.

Verſe 50. Ver. 50. *But thou ſhalt appoint the Levites over the Tabernacle.*] This was their work to attend continually upon the Houſe of God.

Of Teſtimony.] So it is called, becauſe the Ark of the Teſtimony was there: for which it was principally made. See XXXVIII *Exod.* 21. and what I have noted upon XXV *Exod.* 16. XL. 3.

And over all the Veſſels thereof, and over all things that belong unto it.] Not to uſe them in any Sacred Miniſtry, (which belonged to the Prieſts alone) but to carry them, when they were to be removed; and to keep them in Safety at all times. See VIII. *ult.* Where it is expreſly ſaid, they *ſhall do no Service* there.

They ſhall bear the Tabernacle, and all the Veſſels therefore.] As is particularly directed in the *fourth* Chapter.

And they ſhall miniſter unto it.] Which Miniſtry is at large deſcribed in the *third* Chapter.

And ſhall encamp round about the Tabernacle.] As a Guard unto it: They being like to the Legions about the Palace of a great King, to ſecure and defend it from Violence or Rudeneſs. Which was the reaſon that they did not march under any of the Standards of the other Tribes: becauſe they were to make a Camp by themſelves; the order of which is directed in the ſame *third* Chapter. And for the ſame reaſon they were not to go to the Wars; becauſe their Camp was to attend upon the Tabernacle, the Houſe of God.

Ver.

Chapter I.

Verse 51.

Ver. 51. *And when the Tabernacle ſetteth forward, the Levites ſhall take it down; and when it is to be pitched, the Levites ſhall ſet it up.*] When the *Iſraelites* removed to a new ſtation, the Tabernacle was taken in pieces, that it might be the more eaſily carried from place to place. In which the Levites were to be employed; and likewiſe in putting it together again, when it was to be ſet up, where they reſted in their Journeys: as is more fully ordered in the *fourth Chapter.* Where the manner of taking it down, and ſetting it up again is directed; and every ones Office about it, whether Prieſts (for they had ſome hand in it) or Levites, exactly appointed.

And the Stranger.] Who is not of this Tribe; though an *Iſraelite.*

That comes nigh.] To perform any of the forenamed Offices.

Shall be put to death.] As a preſumptuous Perſon, in medling with that which doth not belong unto him. The Author of *Schebet Jehudah* extends this to all Strangers, who worſhipped ſtrange Gods: and ſaith there was a Golden Sword hung up in the Gate of the Temple, with this Inſcription, *The Stranger that cometh nigh, ſhall be put to death.*

Verſe 52.

Ver. 52. *And the Children of Iſrael.*] The reſt of the Tribes before-mentioned.

Shall pitch their Tents every Man by his own Camp, &c.] In the order preſcribed, in the next Chapter.

Verſe 53.

Ver. 53. *But the Levites ſhall pitch round about the Tabernacle of Teſtimony.*] As is directed Chap. III. where they are ordered to make a Camp nearer the Tabernacle; within the other Camp of the *Iſraelites.*

That

Chapter II.

That there be no Wrath upon the Congregation of the Children of Iſrael.] To prevent the other Camp of the *Iſraelites*, from coming too nigh the Tabernacle; whereby they might have incurred God's Diſpleaſure.

And the Levites ſhall keep the Charge of the Tabernacle of Teſtimony.] That is, therefore they were to be a conſtant guard about it; that no Man might approach nearer than God allowed; and ſo bring heavy Puniſhments upon himſelf, and upon the Congregation.

Verſe 54. Ver. 54. *And the Children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.*] Conſented to all that is here required, and did accordingly.

CHAP. II.

Verſe 1. Ver. 1. *AND the LORD ſpake unto Moſes and Aaron, ſaying.*] The juſt number of Days that were ſpent, in taking the fore-named Account of the People, is uncertain, (ſee I. 19.) but that being finiſhed, now order is given for their Encamping under their ſeveral Standards. And it is directed to *Aaron* as well as *Moſes*; though the Order for numbring them was directed to *Moſes* only, (Chap. I. 1.) *Aaron* having by that firſt Order been joined with him, in taking the Account of them.

Verſe 2. Ver. 2. *Every Man of the Children of Iſrael ſhall pitch by his own Standard.*] By the Banner of that Tribe; to which he was joined by the following Order.

With

With the Enſign of their Fathers Houſe.] Every Family and Houſhold had their particular Enſigns, beſide that great Banner under which they encamped and marched: it being pitched and carried (as will appear) in the midſt of them. How theſe Banners and Enſigns were diſtinguiſhed one from another, we have no certain Knowledge. The later *Jews* ſay (particularly *Aben Ezra* upon this place) that *Judah* carried in his Standard the Figure of a *Lion*; and *Reuben* the Figure of a Man; *Ephraim* of an Ox; and *Dan* of an Eagle: for which I can ſee no ground. For though *Judah* be compared to a *Lion*; yet the Reaſons he gives for the other are very abſurd: with which I ſhall not trouble the Reader. But only obſerve that there is not one word of any ſuch thing in their ancient Writers; no not in the whole body of the *Talmud*; as the famous *Bochartus* aſſures us. And it is not likely that they who ſo lately ſmarted for making the Golden Calf, would adventure to make any other Images, and expoſe them to the Eyes of all the People. Nor is it impertinent to obſerve that when *Vitellius* in after-ages was to march againſt the *Arabians* through *Judæa*, the great Men of the Nation met him, and beſeeched him to march another way: The Law of their Country not allowing Images (ſuch as were in the Roman Enſigns) to be brought into it. So *Joſephus* relates, *L.*XVIII. *Antiq. cap.* 7. for which one can ſee no reaſon, if their Anceſtors in the Wilderneſs, had by the Command or Allowance of *Moſes* carried an *Eagle* in any of their Standards. See *Bochart* in his *Hieroz. P.* I. *L.* III. *C.* V. It is more probable, if there be room for Conjecture in this matter, that the Name of *Judah* might be embroidered in great Letters, in his Stan- Chapter II.

Chapter II.

dard, and of *Reuben* in his; and ſo of the reſt; or they were diſtinguiſhed by their Colours only, as now our Regiments are.

Far off about the Tabernacle of the Congregation ſhall they pitch.] At ſuch a diſtance as might ſhow their Reverence to the Tabernacle; and that there might be another Camp of the *Levites* within them: who made a nearer Incloſure about it, in the ſame Form with the Camp of *Iſrael*, which was Quadrangular. This Diſtance of the Camp of *Iſrael* from the Tabernacle, is reaſonably judged (by III *Joſh.* 4.) to have been Two thouſand Cubits: That is, a Mile.

Verſe 3.

Ver. 3. *And on the Eaſt-ſide toward the riſing of the Sun.*] Theſe are two Expreſſions (after the manner of the *Hebrews*) for the ſame thing. Or *Kedma*, which we here tranſlate *on the Eaſt*, may be tranſlated *on the fore part*, *viz.* of the Tabernacle: Which was towards the Sun's Riſing.

Shall they of the Standard of the Camp of Judah pitch.] Theſe had the moſt honourable Poſt (as we now ſpeak) of all others; pitching before the moſt holy Place; where *Moſes* and *Aaron* had their Station in the Camp of the *Levites*, III. 38. And therefore the LXX tranſlate the firſt Words of this *Verſe* thus, οἱ παρεμβάλλοντες πρῶτοι, &c. *they that encamp firſt towards the Eaſt, ſhall be*, &c.

Throughout their Armies.] They being, as we read before, (and as the next *Verſe* tells us again) Threeſcore and fourteen thouſand, and ſix hundred Men, were divided into ſeveral bodies (ſuch as we now call *Companies*, and *Regiments*, and *Brigades*) under their ſeveral Officers: for which the *Hebrews* have no name but that of *Army*, or *Hoſt*.

And

And Nahſhon the Son of Amminadab. He who was imployed as the principal Perſon in that Tribe, to help to take the number of them, I. 7. Chapter II.

Shall be the Captain of the Children of Judah.] Their Commander in Chief; or General, as we now ſpeak.

Ver. 4. *And his Hoſt, and thoſe that were numbred of them were threeſcore and fourteen thouſand,* &c.] Hitherto *Moſes* had ſet down the Words that God ſpake to him: But theſe are his own Words, which he intermixes all along with thoſe of God's. Verſe 4.

Ver. 5. *And thoſe that do pitch next unto him.*] Theſe now are the Words of God; ordering what Tribes ſhould pitch under the Standard of *Judah.* Verſe 5.

Shall be the Tribe of Iſſachar.] He and *Zebulun* were two of the Sons of *Leah,* as well as *Judah:* And therefore their Tribes are fitly placed under the Standard of the Tribe of *Judah*; as likely to agree well together.

And Nethaneel the Son of Zur ſhall be Captain of the Children of Iſſachar.] It may be noted, once for all, that the Commanders in Chief of the ſeveral Tribes, were thoſe very Perſons who were choſen to take the number of them. Which ſhows they were Men of Eminence among them, as I obſerved, I. 4.

Ver. 6. *And his Hoſt, and thoſe that were numbred thereof, were,* &c.] Theſe are the Words of *Moſes,* which to the end of the Chapter (as I noted before) are interſperſed with the Orders that God gave for the forming of their Camp. Verſe 6.

Ver. 9. *And all that were numbred in the Camp of Judah were an hundred thouſand,* &c.] This was the greateſt Body of all other; which had the Honour to be placed juſt before the *Oracle,* as the ſtrongeſt Verſe 9.

Chapter II. Guard to it: The Tribe of *Judah* lying in the midſt, and the Tribes of *Iſſachar* and *Zebulun* on each ſide of his Standard; unto which all their Enſigns were in ſome ſort of Subjection.

Throughout their Armies.] This great Body, was divided into ſeveral ſmaller Companies; for which they had no other name, (as I obſerved before) but that of *Armies.*

Theſe ſhall firſt ſet forth.] When they removed from one Station to another, this Camp marched firſt. For they commonly went Eaſtward; in which Quarter this Camp was pitch'd, *v.* 3.

Verſe 10. Ver. 10. *And on the South ſide ſhall be the Standard of the Camp of Reuben, according to their Armies*, &c.] There is nothing to be obſerved concerning this Camp; but that the Tribe of *Reuben* had the honour to pitch in the midſt of it; and the Tribes of *Simeon* and *Gad* lay on either ſide of him under his Standard or Banner: juſt as *Iſſachar* and *Zebulun* did on either ſide of *Judah.* And there was an evident congruity in it, *Simeon* being his next Brother; and *Gad* the eldeſt Son of *Zilpah*, the Hand-maid of their Mother *Leah*, XXX *Gen.* 10, 11.

Verſe 14. Ver. 14. *Eliaſaph the Son of Reuel.* See Note upon I. 14.

Verſe 16. Ver. 16. *And they ſhall ſet forth in the ſecond rank.*] That is, when they removed, the Three Tribes that were pitch'd on the Eaſt marched firſt, under the Banner of *Judah*, (as was ſaid before, *v.* 9.) and then followed theſe Three that lay on the South, under the Banner of *Reuben.*

Verſe 17. Ver. 17. *Then the Tabernacle of the Congregation ſhall ſet forward with the Camp of the Levites.*] After the fore-named Camps, the Tabernacle was to follow: between

between those two that went before; and the Camp of *Ephraim*, and the Camp of *Dan* that came after. So they did not march, as they lay pitch'd; for then there was a Camp on each side of the Tabernacle: Whereas when they marched there was none on the sides, but two Camps went before it, and two followed it. Chapter II.

In the midst of the Camp.] Not intirely in the midst: for it appears by the *tenth* Chapter of this Book, *v.* 17. that after the first Camp under the Standard of *Judah* was gone forward, the Tabernacle was taken down and carried by the Sons of *Gershom* and *Merari* between the Camp of *Judah* and that of *Reuben*, which next followed. And then the Sanctuary set forward, born by the *Kohathites*, (v. 21.) who marched exactly *in the midst*, between the Standards of *Judah* and *Reuben*; and the Standards of *Ephraim* and *Dan*.

As they encamp so shall they set forward.] This may refer either to the *Levites*, the Sons of *Kohath*; that as they lay encamped on the same side of the Tabernacle, that the Standard of *Reuben* did, so they should immediately march after them. Compare *v.* 10. of this *Chapter* with III. 29. Or to the two Camps forenamed; that they should march in the same order wherein they lay encamped: *Judah*, for instance, in the midst of *Issachar* and *Zebulun*; before and behind him; or on each side of him.

Every Man in his place by their Standards.] Every Man keeping his place which was assigned him, under the Standard to which he belong'd; that there might be no disorder among them.

Ver.

Chapter II.

Ver. 18. *And on the Weſt ſide ſhall be the Standard of the Camp of Ephraim*, &c.] There is little to be noted here, but that *Ephraim* is plainly preferred before his Brother, as he was in *Jacob*'s Bleſſing, (XLVIII *Gen.* 19, 20.) and that the two Tribes which encamped under his Standard, *viz. Manaſſeh*, v. 20. and *Benjamin*, v. 22. are fitly joyned with him: they being all deſcended from *Rachel*.

Verſe 18.

Verſe 24. Ver. 24. *All that were numbred of the Camp of Ephraim were an hundred and eight thouſand*, &c.] This was the ſmalleſt Body of all the Four.

And they ſhall go forward in the third rank.] And therefore, though they lay on the Weſt ſide, in their Encampment, yet when they marched, they did not go in the Rear of all; but immediately behind the Tabernacle.

Verſe 25. Ver. 25. *The Standard of the Camp of Dan ſhall be on the North ſide*, &c.] This Tribe, we may reaſonably think, was advanced to this Dignity, of bearing one of the four Standards, though they deſcended from an Hand-maid: becauſe *Dan* was the eldeſt of *Jacob*'s Sons of that ſort, XXX *Gen.* 6. and this Tribe was the moſt numerous of all others, except *Judah*, as the fore-going Chapter ſhows, *v.* 39. With whom the Tribes of *Aſher* and *Naphtali* are fitly joyned; being deſcended from Hand-maids alſo.

Verſe 31. Ver. 31. *All that were numbred in the Camp of Dan were an hundred and fifty ſeven thouſand*, &c.] This was the greateſt Body of Men, except that under the Standard of *Judah*, who marched in the Front: and is the reaſon perhaps why theſe are ordered here, in the next words, to bring up the Rear.

They ſhall go hindmoſt with their Standards.] Here the *Standard* comprehends *Enſigns*: for there was but one

one *Standard* for this Camp, as there were no more for the other three. Therefore the meaning is, they ſhall march hindermoſt under their ſeveral Colours, as we now ſpeak. Which was ordered for the greater Security of the Sanctuary; by the two ſtrongeſt Bodies marching before and behind: where there was the greateſt danger. Chapter II.

Ver. 32. *Theſe are thoſe which were numbred of the Children of Iſrael by the Houſe of their Fathers*, &c.] That is, Thus were all theſe Perſons diſpoſed under their ſeveral Standards; whoſe Number was taken by *Moſes* and *Aaron*, with their Aſſociates, I. 44, 45. Verſe 32.

Ver. 33. *But the Levites were not numbred among the Children of Iſrael, as the* LORD *commanded Moſes.*] And conſequently did not belong to any of theſe Standards; being to make another Camp by themſelves, I. 47, &c. Verſe 33.

Ver. 34. *And the Children of Iſrael did according to all that the* LORD *commanded Moſes.*] As they gave in their Names when they were to be numbred, I. 54. ſo they now joyned together under ſuch Standards, as God appointed. Verſe 34.

So they pitched by their Standards, and ſo they ſet forward, &c.] Each Tribe encamped under the Standard that was aſſigned to them; and they alſo marched, when they ſet forward, in ſuch order as is here directed. Some order, no doubt, had been obſerved before, both when they reſted, and when they marched, (See XIII *Exod.* 18.) but it was not ſo exact and regular as this form, into which they were now caſt by God himſelf: nor can we think it was ſo ſtrictly obſerved.

The

Chapter III.

The *Jews* say that this Camp made a Square of *Twelve* Miles in compass about the Tabernacle; as Dr. *Lightfoot* hath observed in his *Centur. Chorogr.* CXLVIII. and *J. Wagenseil* more lately in his Annotations upon the *Gemara* of *Sota*, *Cap.*1.*Sect.*51. where several of them say, that the Camp was three *Parasots* in compass: and a *Parasot* was four Miles.

CHAP. III.

Verse 1.

Ver. 1. *These are the Generations of Aaron and Moses.*] Being now to give an account of the *Levites*, who had not been numbred with the rest of the Children of *Israel*, he sets down the descendants of the principal Persons among them, *viz. Aaron* (whom he puts in the first place, because he was the elder Brother, and his Posterity were advanced to the Dignity of Priests) and *Moses*; whose Posterity were only Ministers to the Priests, as all the common Levites were. It may seem indeed at first sight, as if he gave an account only of *Aaron*'s Posterity, *v.* 2. But if we look further to *v.* 27, 28. we shall find the Posterity of both here numbred, in the Family of the *Amramites*; of which both *Aaron* and *Moses* were: *Amram* being their Father; from whom the Genealogy of the Children of *Moses* is derived, (1 *Chron.* XXIII. 13, 14, &c.) through their Generations; as here those of *Aaron*.

Concerning the word *Generations*, See Dr. *Hammond* on the first of St. *Matthew*, Not. a.

In

In the day that the LORD *ſpake unto Moſes in Mount Sinai.*] This Circumſtance ſeems to be particularly ſpecified, becauſe at that time *Nadab* and *Abihu* (who are mentioned in the next Verſe) were both alive, and very eminent Perſons, (XXIV *Exod.* 1, 9, 10.) though they were now dead, at this numbring of the *Levites*. Chapter III.

Ver. 2. *Theſe are the Names of the Sons of Aaron, Nadab the firſt-born*, &c.] There ſeems no neceſſity of ſetting down the Names of *Aaron*'s Sons; they not being here to be numbred. But it was of great Concernment to have the Diſtinction preſerved between the Prieſts and the *Levites*; their Offices being very different: and therefore *Moſes* here ſets down who belonged to the one, and who to the other. Verſe 2.

Ver. 3. *Theſe are the Names of the Sons of Aaron, the Prieſts which were anointed.*] See VIII *Levit.* 30. Verſe 3.

Which he conſecrated.] In the Hebrew, *whoſe Hand he filled.* See XXVIII *Exod.* 41. XXIX. 9.

To miniſter in the Prieſts Office.] He would have it noted, that *Aaron*'s Poſterity were ſolemnly conſecrated to an higher Office than the reſt of the Tribe of *Levi*; who were to be their Servants. The very name of *Cohen* carries Dignity in it; ſignifying ſometime a *Prince*, as well as a *Prieſt*. Accordingly, the Prieſts had very little ſervile Work impoſed upon them; but their chief buſineſs was to draw near to God, to preſent him with the Blood, and the Fat, and ſome part of the Sacrifices; which might be killed by other Perſons. This ſhows that they were God's Familiars; inſomuch that ſome Sacrifices were divided between him, and them: and it was the ſame thing, whether they were conſumed on the Alter, or eaten by the Prieſts: And thoſe things are

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said to be given to God, which were put into their hands; though they never came to the Altar. Which is an Evidence of the near relation they had to the Divine Majesty, which the *Levites* had not; for they could not come nigh to offer any thing to him, no more than the rest of the *Israelites*: but were employed in inferior Services about the Tabernacle, that the Priests might wholly attend to the Service of God at the Altar.

Verse 4. Ver. 4. *And Nadab and Abihu died before the* LORD, &c.] A little after their Consecration, X *Lev.* 1, &c.

And they had no Children.] Which is here recorded, that all Posterity might know there were none to be admitted to the Office of Priesthood, but such as could derive their Genealogy from *Eleazar* or *Ithamar*. If the other had left any Sons, they would have inherited their Father's Office, before *Eleazar*; as *Maimonides* observes out of *Siphre*. See *Schickard* his *Jus Regium*, *Cap.* VI. *Theorem.* XX.

And Eleazar and Ithamar ministred in the Priests Office, in the sight of their Father.] The LXX rightly translate it, *together with their Father*: Who was the High Priest; and they Lower Priests under him. And so were all their Sons; which it is likely they had in good number: For they are appointed, *v.* 38. for the guard of the Tabernacle towards the East. And thus the *Gemara Hieorosol.* in the Title concerning *Fasting* saith, That *Moses* appointed VIII Classes of Priests; four of the Family of *Eleazar*, and as many of *Ithamar*: which continued till the time of *Samuel* the Prophet, and *David*, who admitted many more. See *Selden de Succeff. in Pontif. Cap.* I.

Ver.

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Verse 5.

Verse 6.

Ver. 5. *And the* LORD *ſpake unto Moſes, ſaying.*] Now he gives order about the reſt of the Tribe of *Levi*; who had been omitted in the late Muſter.

Ver. 6. *Bring the Tribe of Levi near, and preſent them.*] They had conſecrated themſelves to God, by a noble Act mentioned XXXII *Exod.* 29. Which procured them this Bleſſing to be preſented to God, and conſecrated to him in a ſolemn manner, for ſuch Services as he ſhould aſſign them. So this word *bring near* ſignifies, to offer them unto God: As they were VIII. 10, 11.

Before Aaron the Prieſt.] In his preſence.

That they may miniſter unto him.] Unto *Aaron* and the reſt of the Prieſts; who were the immediate Miniſters of God; and the *Levites* were given to miniſter unto them. Which they did many ways; eſpecially while they remain'd in the Wilderneſs; where they had a peculiar Charge, (which otherwiſe would have been incumbent on the Prieſts) not only to guard the Tabernacle, and keep a Watch night and day about it; but alſo to take it down, and to carry it, when they removed; and to ſet it up again when they reſted: as we read in the following part of this Chapter, and in the next. When they came into the Land of *Canaan*, and were ſettled there, they had leſs to do of this kind: But as the Charge of the Tabernacle ſtill lay upon them, as it had done before; ſo did other Works in the Courts of the LORD's Houſe, and in the Chambers, where they waited on the Prieſts; which are particularly mentioned in 1 *Chron.* XXIII. 28, 29, &c. And in *David's* time their Work was ſtill more increaſed; for

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he appointed them to be *Singers* in the Houſe of the LORD, and to play upon ſeveral ſorts of Inſtruments, 1 *Chron.* XXV. which they did Morning and Evening, 1 *Chron.* XXIII. 30. *Porters* perhaps there were before, who ſtood at the ſeveral Gates of the Tabernacle, as afterward of the Temple; and are ſaid therein *to miniſter in the Houſe of the LORD*, 1 *Chron.* XXVI. 12. as alſo *Guards* of the Treaſury of God's Houſe, and of things dedicated to him, *v.* 20. But as he increaſed the number of them, ſo he ſettled them in their Courſes; that there might be a conſtant Attendance with greater eaſe. As for thoſe of them, that were made *Judges* and *Officers*, not only in Matters concerning the LORD, but in the Service of the King, (as we read there 1 *Chron.* XXVI. 29, 30.) it no more belongs to what is ſaid of them here, than what follows there, *v.* 31. that *there were found among them mighty Men of Valour.* See upon *v.* 10.

Verſe 7.

Ver. 7. *And they ſhall keep his Charge, and the charge of the whole Congregation.*] It highly concerned *Aaron* in particular, and the whole Congregation in general; that the Tabernacle ſhould be well guarded: And this was the *Levites* great buſineſs at preſent; who took this Charge from off their hands, by attending that Service which all of them were bound to perform.

Before the Tabernacle of the Congregation.] This exactly expreſſes in what their Miniſtry conſiſted: which was not performed in the Tabernacle, (where the Prieſts only officiated in the Holy Place, as the High Prieſt in the moſt Holy) but *before* it, in the External Part of it, where they aſſiſted the Prieſts in their Service.

To

To do the Service of the Tabernacle.] Such Service as I have mentioned before, *v.* 6. Chapter III.

Ver. 8. *And they ſhall keep.*] By guarding them, and keeping a continual Watch about them. Verſe 8.

All the Inſtruments of the Tabernacle of the Congregation.] Every thing belonging to it.

And the charge of the Children of Iſrael, to do the Service of the Tabernacle.] By which Service at the Tabernacle, they took upon them the Charge; which otherwiſe was incumbent on the whole Congregation: who were to take care that the holy Things were kept both ſafe and ſecure, and alſo ſeparate to the Sacred Uſes to which they were appointed.

Theſe words, which are often repeated, [*to do the Service of the Tabernacle,*] are to be carefully noted: becauſe the *Levites* did not *ſerve in the Tabernacle*, (which belonged only to the Prieſts) but *ſerved the Tabernacle*, by guarding it, and taking it down, and carrying it, *&c.* as was ſaid before.

Ver. 9. *And thou ſhalt give the Levites unto Aaron and to his Sons.*] They were firſt preſented unto God, *v.* 6. and God beſtowed them as a Gift upon the Prieſts. See VIII. 19. Verſe 9.

They are wholly given unto him out of the Children of Iſrael.] To attend upon the Prieſts, and to obey their Orders; for which they paid them nothing, but they were to do it freely: being given to them to be their Servants, by God who paid them their Wages.

Ver. 10. *And thou ſhalt appoint Aaron and his Sons, and they ſhall wait on their Prieſts Office.*] Or, thou ſhalt appoint them to wait on their Prieſthood. Which he had ſhown before was very different from the Levitical Office; but to make them more mindful of Verſe 10.

their

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their Dignity, he repeats it again: that *Aaron* and his Sons alone ſhould officiate as Prieſts; *viz.* in offering Sacrifice; in ſetting the Bread upon the Holy Table; looking after the Lights; and burning Incenſe: Which they were to perform in their own Perſons, and not appoint any others, as their Deputies, to do them; for none of theſe things could be performed by the *Levites*. Whoſe buſineſs it was to look after the fine Flour of which the Bread was made; to prepare it, and the Frankincenſe which was to be burnt, and abundance of ſuch like things; which are particularly mentioned 1 *Chron.* IX. 27, 28, 29, 31, 32. But they could not make the *Anointing Oyl*, or the *ſweet Perfume* mentioned XXX *Exod.* 23, 34. for they were *moſt holy*: and therefore the Prieſts only could compound them.

And the Stranger that cometh nigh.] By *Stranger* is meant any one (though a *Levite*) that was not of the Sons of *Aaron*: who alone had the priviledge, to approach unto God.

Shall be put to death.] God himſelf ſent out a Fire to conſume *Korah* and his Company, who preſumed to offer Incenſe; being but bare *Levites*, and not Prieſts, *Chap.* XVI.

Verſe 11. Ver. 11. *And the* LORD *ſpake unto Moſes, ſaying.*] To make the Matter more clear, he further tells *Moſes* the reaſon why he took the *Levites* from among the the Children of *Iſrael*, to be his after a peculiar manner.

Verſe 12. Ver. 12. *And I, behold, I have taken the Levites from among the Children of Iſrael.*] Take notice of the Reaſon why I have taken the *Levites* from among the reſt of the *Iſraelites*, (v. 9.) for it is by my Order and Appointment.

Inſtead

Instead of all the First-born that openeth the Matrix, &c.] To make an exchange with them for all their First-born, which I have heretofore challenged as my own: and now take the *Levites* in their stead. Chapter III.

Therefore the Levites shall be mine.] As all the First-born were: which now shall be *theirs*, and the *Levites* be mine.

Ver. 13. *Because all the First-born are mine.*] By a special Right, which is mentioned in the next words. Verse 13.

For on the day that I smote all the First-born in the Land of Egypt.] The Title whereby he laid a Claim to all the First-born, was that great Miracle (as *R. Levi* of *Barcelona* calls it) which he wrought, when he destroyed all the First-born of their Neighbours in *Egypt*; and touched not one of theirs. By which sparing Mercy he acquired a just Right to them; and by that solemn Dedication which he then commanded to be made of them, unto his uses, XIII *Exod.* 2, 12, 13.

I hallowed unto me all the First-born in Israel, &c.] He separated them unto himself, by sparing them, when he killed all other First-born, but only theirs.

Mine they shall be.] Both by that Act of his own, and by the Act of the Children of *Israel*, whom he commanded to Sanctifie them to him, (XIII *Exod.* 2. XXII. 29.) they became God's. By which it appears, that he had not a peculiar Right in the First-born, more than in any other of their Children, till their coming out of *Egypt*. And therefore the taking of the *Levites* to be his, instead of the First-born, is no Argument that the First-born had hitherto been the Priests who ministred unto God, till this Exchange of them for the *Levites*. So our learned Dr. *Light-*

foot

Chapter III. *foot* ſeems to inſer, in his Notes upon this paſſage; *The Firſt-born*, ſaith he, *had been Prieſts till the Conſecration of the Levites, but now that Function muſt be confined to that Tribe.* In which words (with due reſpect be it ſpoken to that excellent Man's Labours) there are ſeveral Miſtakes. For, as the Prieſthood was not now confined to this Tribe, but to one Family in this Tribe, (that of *Aaron*) ſo it was not confined to it, upon this occaſion: but he and his Sons were Conſecrated before this Exchange of the *Levites* for the Firſt-born: Who were now given to miniſter unto them, but had nothing to do with the Prieſthood; no more than the Firſt-born had, for whom they were exchanged: that peculiar Right which God had in the Firſt-born, being ſince their coming out of *Egypt*. Upon all which Conſiderations we may look upon this Exchange, as an Argument rather that the Firſt-born were not Prieſts in former times, than that they were: as the *Jews* fancy, and as many have ſuggeſted from this very taking of the *Levites* to be God's portion in their ſtead. For ſo *Menochius* himſelf, *L.* II. *de Repub. Jud. cap.* 1. aſſerts from this very place, *Jus Sacerdotum in Levitas tranſlatum, & eos loco primogenitorum acceptos, quibus hoc jus debebatur*, that the Right of Prieſts was transferred to the *Levites*, and they were accepted in ſtead of the Firſt-born, to whom that Right belonged. In which there is not a word of truth, but only that the *Levites* were accepted inſtead of the Firſt-born: who had the ſame Right to the Prieſthood, that the *Levites* had; that is, none at all.

I am the LORD.] Who may take whom I pleaſe to be imployed in my Service; and think it reaſonable that thoſe whom I ſpared, when I ſlew the *Egyptian* Firſt-born, ſhould be mine. Ver.

Ver. 14. *And the LORD ſpake unto Moſes.*] There was ſome reaſon, no doubt, why *Moſes* alone is commanded to take the number of the *Levites* upon this occaſion, (as he alone did, *v.* 16.) when *Aaron* is joined with him in numbring the *Iſraelites*, I. 3. and in numbring the *Levites* themſelves who were fit for ſervice, IV. 2, 41, 45. (nay, the chief of the *Iſraelites* aſſiſted therein, *v.* 46.) And it is moſt probable he alone was employed to take this account, becauſe *Aaron* was a party in it; the Money that was to be paid for ſo many of the firſt-born, as exceeded the number of the *Levites*, being given to him, and to his Sons, *v.* 48. Chapter III. Verſe 14.

In the Wilderneſs of Sinai.] This Command immediately followed the other, in the two preceding Chapters, before they departed from the Wilderneſs of *Sinai*; where they had been ever ſince God delivered the Law to them, from that Mountain.

Ver. 15. *Number the Children of Levi after the Houſe of their Fathers, by their Families.*] Juſt as they had numbred the reſt of the Children of *Iſrael*. See I. *v.* 2. Only thoſe they numbred from Twenty years old and upward; but the *Levites* from a Month old and upward. Verſe 15.

Every Male from a month old and upward, ſhalt thou number them.] The reaſon of this difference was, that this was the Age, at which they were to redeem their Firſt-born, (XVIII. 16.) in whoſe ſtead the *Levites* were to be given unto God. See *v.* 40. of this Chapter.

Ver. 16. *And Moſes numbred them according to the word of the LORD*, &c.] This Charge was committed to him alone, *v.* 10. and he alone (as I there obſerved) performed it. Verſe 16.

Chapter III.

Ver. 17. *And these were the Sons of Levi, by their names, Gershon. and Kohath, and Merari.*] The same account we had before, XLVI *Gen.* 11. VI *Exod.* 16.

Verse 18. Ver. 18. *And these are the Names of the Sons of Gershon, by their Families, Libni and Shimei.*] The same is said VI *Exod.* 17.

Verse 19. Ver. 19. *And the Names of the Sons of Kohath,* &c.] They are mentioned in the same order, in that VI *Exod.* 18, 19.

Verse 20. Ver. 20. *These are the Families of the Levites, according to the House of their Fathers.*] These were the principal Families in this Tribe; from whence the several Households, and the Persons in them, were derived.

Vers. 21, 22. Ver. 21, 22. *Of Gershon was the Family,* &c.] From his two Sons sprung two Families: who had in them Seven thousand and five hundred Male Children, from a Month old and upward.

Verse 23. Ver. 23. *And the Families of the Gershonites shall pitch behind the Tabernacle westward.*] Where the most holy place was; and where they under the Standard of *Ephraim* lay, in the great Camp of *Israel*, (II. 18.) between whom and the Tabernacle, this part of the Camp of *Levi* pitched.

Verse 24. Ver. 24. *And the Chief of the House of the Father of the Gershonites,* &c.] The Commander in Chief, as we may stile him, or the principal Officer in this part of the Camp of the *Levites*; was *Eliasaph* the Son of *Lael:* but of what Family he was, whether of the *Libnites*, or *Shimites*, is not related.

Verse 25. Ver. 25. *And the Charge of the Sons of Gershon.*] That which was committed peculiarly to their care.

In

In the Tabernacle of the Congregation.] In the things belonging to the Tabernacle: for none went into it, but the Prieſts alone.

Shall be the Tabernacle.] Not the Boards and Pillars, and Baſes of it, (for they belonged to the care of the Sons of *Merari*, v. 36.) but the Ten Curtains, which were the inward Hangings of it; and are called the *Miſchcan* or Tabernacle, XXVI *Exod.* 1. and ſee the next Chapter of this Book, *v.* 25.

And the Tent.] The outward Curtains of Goats Hair, which are called *Ohel*, the Tent, XXVI *Exod.* 7. 12.

The Covering thereof.] The *Michſe*, as the Hebrews call it, or the Covering of the Tent, were the Rams Skins, and Badgers Skins; which lay outmoſt of all, upon the Curtains of Goats Hair, XXVI *Exod.* 14.

And the hanging for the Door of the Tabernacle of the Congregation.] The outward Vail, mentioned XXVI *Exod.* 36. for the inward Vail, which hung before the moſt holy Place, was the Charge of the *Kohathites*.

Ver. 26. *And the Hangings of the Court.*] See Verſe 26. XXVII *Exod.* 9.

And the Curtain for the Door of the Court, XXVI *Exod.* 16.

Which is by the Tabernacle, and by the Altar round about.] Or, as the Hebrew particle *al* may be tranſlated, is *over*, or *upon* the Tabernacle, *&c.* That is, this Curtain at the Door, and the Hangings of the Court, compaſſed the Tabernacle, and the Altar of Burnt-offerings (which ſtood at the Door of it, XL *Exod.* 19.) round about; ſo that they were not expoſed to common ſight: For theſe *Gerſhonites* had

Chapter III. nothing to do with the Altar it ſelf; which was the Charge of the *Kohathites*, v. 31.

And the Cords of it.] This ſeems to refer not merely to the Curtain for the Door of the Court, but to all that went before, *viz.* the Cords whereby thoſe Hangings were ſtretched out, and faſtned by Pins to the Wood-work of the Tabernacle. For the Cords of that belonged to the Cuſtody of the Sons of *Merari*, v. 37. and we find Pins and Cords as well for the Tabernacle, (that is, the Hangings) as for the Court, *i. e.* the Boards, *&c.* XXXV *Exod.* 18.

For all the Service thereof.] Of this part of the Houſe of God, as appears from *v.* 31, and 36. where this is repeated with reſpect to the other parts of it.

Verſe 27. Ver. 27. *And of Kohath was the Family of the Amramites*, &c.] He was the ſecond Son of *Levi*; and had as many more Families ſprung from him as from the Eldeſt: among which was the Family of the *Amramites*; of which were *Moſes* and *Aaron*.

Verſe 28. Ver. 28. *In the number of all the Males*, &c.] Though there were four Families of the *Kohathites*, and but two of the *Gerſhonites*; yet the latter were as numerous as they, within Eleven hundred.

Keeping the Charge of the Sanctuary.] Of what belonged to the holy Place, which was committed to their Charge, as it follows afterward; and they were inſtructed in it betimes.

Verſe 29. Ver. 29. *The Families of the Sons of Kohath ſhall pitch on the ſide of the Tabernacle ſouthward.*] Between the Tabernacle, ond the Standard of *Reuben*, II. 10.

Verſe 30. Ver. 30. *And the Chief of the Houſe of the Father of the Families of the Kohathites, ſhall be Elizaphan the Son of Uzziel.*] There was a Commander in Chief appointed

appointed over this Body of the *Levites:* who was chosen out of the youngest Family of the *Kohathites.* But it is observable there were no Standards belonging to any of these Bodies; they being designed for other Service, and not for War. Chapter III.

Ver. 31. *And their Charge shall be the Ark, and the Table, and the Candlestick.*] The Sanctuary, as was said before, *v.*28. being committed to their Custody; the Particulars are here mentioned: which were the most precious of all the holy Things. With which the *Kohathites* had the honour to be intrusted, though a younger Family than those descended from *Gershon*; because *Moses* and *Aaron* were of it, being of the Family of the *Amramites.* Which is the reason why the *Kohathites* are reckoned first in the next Chapter, *v.* 2. and that of the XLVIII Cities given to the *Levites* by *Joshua*, almost half of them fell to their Families, XXI *Josh.* 4, 5. Verse 31.

The Altars.] Both the Altar of Burnt-offerings; and the Altar of Incense.

And the Vessels of the Sanctuary wherewith they (*i. e.* the Priests) *minister.* See XXV. *Exod.* 29. XXXVII. 16.

And the hanging.] That is, the Vail before the most Holy Place, (for all other Hangings were under the care of the *Gershonites*, *v.* 25, 26.) wherein the Ark was wrapt, when they carried it, IV. 5.

And all the Service thereof.] Whatsoever belonged to this part of God's House. See *v.* 26. and the Particulars are mentioned in the next Chapter, *v.* 7, 9, 14.

Ver. 32. *And Eleazar the Son of Aaron shall be chief over the Chief of the Levites.*] There was one Officer in chief, set over each of these great Families of the Verse 32.

Ger-

Chapter III. *Gerſhonites*, *v.* 24. of the *Kohathites*, *v.* 30. and the *Merarites*, *v.* 35. And over all theſe Chiefs, there is now appointed a ſupreme Chief, (who was to govern them, as they governed thoſe under them) and that was *Eleazar*, who was more than a *Levite*; being the eldeſt Son of *Aaron* the High Prieſt.

And have the over-ſight of them that keep the charge of the Sanctuary.] But more particularly *Eleazar* was to ſuper-viſe thoſe that had the Sanctuary under their care: That is, all the *Rohathites* and *Elizaphan* their chief, *v.* 20.

Verſ. 33, 34. Ver. 33, 34. *Of Merari was the Family of the Mahlites, and the Family of the Muſhites*, &c.] Nothing is obſervable of theſe, but that they were the feweſt in number; being thirteen hundred leſs than the Children of *Gerſhon*, *v.* 22.

Verſe 35. Ver. 35. *Theſe ſhall pitch on the ſide of the Tabernacle Northward.*] Oppoſite to the *Kohathites*; between the Standard of *Dan*, and the Sanctuary, II. 25.

Verſe 36. Ver. 36. *And under the Cuſtody and Charge of the Sons of Merari, ſhall be the Boards of the Tabernacle*, &c.] Concerning all the things mentioned in this, and in the next Verſe. See XXVI. *Exod.* 15, 16, &c. XXVII. 10, 11, 12, &c. and the next Chapter of this Book, *v.* 31, 32.

Verſe 37. Ver. 37. *And their Cords.*] Theſe are different from thoſe before mentioned, *v.* 27. as I noted there.

Verſ. 38. Ver. 38. *But thoſe that encamp before the Tabernacle towards the Eaſt.*] Where the Entrance into it was.

Even before the Tabernacle of the Congregation Eaſtward.] He would have this Station obſerved, as much excelling the reſt.

Shall

Shall be Moſes and Aaron, and his Sons.] There were but three Bodies of the *Levites*, deſcended from the three Sons of *Levi*, *v.* 1. and therefore none left to guard this ſide of the Tabernacle, but *Moſes* and *Aaron*, and their Families: who lay between the Standard of *Judah*, and the Tabernacle, (ſee *Chap.* II. *v.* 3.) which was the moſt honourable Poſt, as I there noted: Where the Prieſts were with great reaſon placed, together with the chief Governor of all, *Moſes*; becauſe they were to guard the Holy Place, that none might go into it, but themſelves. Chapter III.

Keeping the charge of the Sanctuary.] Of the Entrance into it.

For the charge of the Children of Iſrael.] Which it concerned every one of the Children of *Iſrael*, ſhould be kept ſacred. See *v.* 7.

And the Stranger that cometh nigh ſhall be put to Death.] No Man that was not of the Houſe of *Aaron* (though a *Levite*) was upon the peril of his life, to enter into the Sanctuary: Of which they had the charge. See *v.* 10.

Ver. 39. *All that were numbred of the Levites, which Moſes and Aaron numbred, at the Commandment of the* LORD.] This looks like a Contradiction to the Obſervation, I made, *v.* 14. 16. But *Aaron*'s numbring here, in all Probability, is only his agreeing that this was a true Account which *Moſes* took of the Tribe of *Levi*. For *Moſes* ſtill continues to be alone concerned, in numbring the Firſt-born of the Children of *Iſrael*, for whom they were to be exchanged, *v.* 40. 42. Verſe 39.

Were twenty and two thouſand.] If the particular Sums before-mentioned, (*v.* 22, 28, 34.) be put together, they amount to *three hundred* more, than *twenty*

Chapter III.

twenty two thouſand. Therefore it is a reaſonable Conjecture that the *three hundred* are omitted in this account, becauſe they were the firſt-born of the *Levites* themſelves: and upon that ſcore belonging to God already, (by the Law in XIII. *Exod.* 2. XXXIV. 20.) could not be exchanged for the firſt-born of other Tribes, and ſubſtituted in their ſtead, as other *Levites* were. It is very obſervable here alſo, that the *Levites* were the feweſt in number of any Tribe; being but *Two and twenty thouſand, three hundred,* from a Month old and upward; when ſome Tribes were twice, nay thrice as many, (See I. 27.) not reckoning Children, but only Men from twenty years old and upward. In which the Divine Providence was very conſpicuous: Which ſo ordered it, that this whole Tribe might be dedicated to him. Whereas, if it had grown proportionably to the reſt, there would have been more *Levites* by far than the firſt-born of all the Tribes.

Verſe 40.

Ver. 40. *And the LORD ſaid unto Moſes.*] To whom alone this Command is directed, as I obſerved above.

Number all the firſt-born of the Males of the Children of Iſrael from a month old and upward.] The firſt-born Males were to be a Month old, before their Parents were bound to redeem them: If they died before, they were not to pay any thing for them. Which depends upon another Law, XII *Lev.* 4. 6. Where if a Woman brought forth a Male; beſides the *ſeven days* of her Separation, ſhe was to ſtay *three and thirty* days more before ſhe went unto the Sanctuary. At which time the Child being to be preſented to God, it appears that he acknowledged them for his when they were a Month old. Yet they diſtinguiſh between the time when

when the Redemption-Money was due, and when it was offered. This latter was deferred till the Mother was abroad again: but it was due, and the Father obliged to pay it, as ſoon as the Child was a Month old. So *Conſt. L'Empereur* obſerves out of *Maimonides*, upon *Bava kama*, *cap.* VII. *Sect.* 6. Chapter III.

And take the number of their Names.] That their number, and that of the *Levites*, might be compared one with the other; for the reaſon which here follows.

Ver. 41. *And thou ſhalt take the Levites for me (I am the LORD) inſtead of all the Firſt-born among the Children of Iſrael.*] God had taken them before, as we read, *v.* 12. by declaring his Will to *Moſes* about it. And now he commands *Moſes* to declare his Will to the People, and actually to make this exchange; after he had taken the Number, both of the Firſt-born, and of the *Levites*. For he had Authority to take which he pleaſed, being their LORD. Verſe 41.

And the Cattel of the Levites, inſtead of all the Firſtlings among the Cattel of the Children of Iſrael.] Not that they ſhould be ſacrificed, or taken from the *Levites*; but that they ſhould be accounted God's Cattel: they being the Cattel of the *Levites*; who were his entirely. And therefore were preſented unto him, as the *Levites* were; but ſtill continued in their poſſeſſion by his Allowance, for their Encouragement in his Service. See *v.* 45.

Ver. 42. *And Moſes numbred, as the LORD commanded him, all the Firſt-born of the Children of Iſrael.*] But we do not find that he numbred the Firſtlings of their Cattel, or the Cattel of the *Levites*; becauſe the exchange of them was not made in particular, by ſubſtituting one for one; but gene- Verſe 42.

Chapter III.

rally, by ſubſtituting all the Cattel of the *Levites*, inſtead of all the Firſtlings of the *Iſraelites* Cattel.

Verſe 43.

Ver. 43. *And all the firſt-born Males, by the number of Names*, &c. *and were Twenty and two thouſand two hundred, and threeſcore and thirteen.*] It may appear ſomething ſtrange, that from above Six hundred thouſand Men, (reckoning from twenty years old and upward, I. 46.) there ſhould not be more than this number of firſt-born Sons; till it be conſidered that thus many were born ſince the Slaughter of the *Egyptian* Firſt-born, (which was not much above a year ago) after which time all the Firſt-born of *Iſrael* became God's; but not thoſe that were born before. For ſo the Law is, XIII *Exod.* 2. *Whatſoever openeth the Womb*, (*i.e.* hereafter) *both of Man and Beaſt, ſhall be mine.*

Verſ. 44.

Ver. 44. *And the LORD ſpake unto Moſes, ſaying.*] Still he is the Perſon ſolely employed in this buſineſs.

Verſe 45.

Ver. 45. *Take the Levites inſtead of all the Firſt-born among the Children of Iſrael, and the Cattel of the Levites inſtead of their Cattel.*] Having numbred both the *Levites* and the Firſt-born; now he bids him take thoſe Two and twenty thouſand *Levites* inſtead of ſo many Firſt-born. As for the Cattel, they were not numbred, as I obſerved before, but exchanged in the lump, as we ſpeak.

And the Levites ſhall be mine.] I think it is remarkable, that he doth not add, *and their Cattel ſhall be mine alſo.* For he did not take their Cattel from them, when they became his; but left them the uſe of them, who ſtill enjoyed them in his Right.

I am the LORD.] This exchange is made by my Authority; who am the LORD both of them, and all they have. Chapter III.

Ver. 46. *And for those that are to be redeemed of the two hundred and threescore and thirteen*, &c.] There being Two hundred threescore and thirteen First-born, more than there were *Levites*, they are directed, in the next Verse, what to do about them. For there could be no exchange of *Levites* for them; because there was not a sufficient number to be taken in their stead. Verse 46.

Ver. 47. *Thou shalt even take five Shekels apiece by the pole.*] This was the Price of Redemption ever after, as appears from XVIII. 16. For it had been lately constituted the value of a Man-child, from a Month to five years old, in XXVII *Levit.* 6. Verse 47.

After the Shekel of the Sanctuary, &c.] See XXX *Exod.* 13, &c. The only difficulty in this matter, was to determine which of the First-born should be redeemed, by paying this Money; and which should be exchanged for the *Levites*. For every one of the *Israelites*, no doubt, was desirous rather to have his First-born redeemed by a *Levite*, than by paying five Shekels; and yet some of them must be put to this expence, there not being *Levites* enough to answer for them all. The Jews think (particularly *R. Solomon*) that there was no way to satisfie this doubt like that, by drawing of lots. Which was done in this manner. *Moses*, saith the fore-named *Doctor*, took Two and twenty thousand Scrolls of Parchment, and wrote in them these words, *a Son of Levi*; and Two hundred and seventy and three more, wherein he wrote, *five Shekels:* and then putting them all together in an Urn, and shaking it to mingle them, he commanded

Chapter III. every one of the First-born to come, and put in his Hand, and draw out a Schedule: And to him that drew out one of the former sort, he said, *a Levite hath redeemed thee*; but to him that drew out one of the latter, he said, *pay thy Price*. And thus they tell the Story also in the *Gemara Babylon. Tit. Sanhedrin.* Which is probable enough; unless we suppose the Congregation to have redeemed the Two hundred seventy three First-born, out of a common Stock; which was a shorter way, but not so Divine as the other.

Verse 48. Ver. 48. *And thou shalt give the Money wherewith the odd number of them is to be redeemed, unto Aaron, and to his Sons.*] Which was but reasonable; because the *Levites* being given to them by God, *v. 6, 7.* the Money that was paid to make up what was wanting in their proportion to the First-born, belonged to them likewise.

Verse 49. Ver. 49. *And Moses took the Redemption-Money of them that were over and above.*] To whom the Lot fell, having *five Shekels* written upon it.

Them that were redeemed by the Levites.] The First-born were redeemed by the *Levites* as far as their number would reach; the rest, who were more than the *Levites*, were redeemed by Money.

Verse 50. Ver. 50. *Of the First-born of the Children of Israel took he the Money, a thousand three hundred, and threescore and five Shekels.* Five times *two hundred seventy and three* make just this number.

Ver. 51. *And Moses gave the Money of them that were redeemed unto Aaron, and to his Sons.*] Which was a Rule observed in future Generations, XVIII 15, &c.

According

According to the Word of the LORD, as the LORD commanded Moſes.] This is ſo oft repeated, to ſhow how faithful a Servant *Moſes* was: who did nothing but by the Divine order; and omitted nothing that was commanded him. Chapter IV.

CHAP. IV.

Ver. 1. AND *the LORD ſpake unto Moſes, and unto Aaron, ſaying.*] They being both of them concerned to ſee this carefully executed, he ſpeaks to both: and they took others to their Aſſiſtance, *v.* 34, 46. Verſe 1.

Ver. 2. *Take the ſum of the Sons of Kohath*, &c.] They are firſt mentioned, being employed in the moſt honourable Work; as I obſerved before, III. 31. Verſe 2.

Ver. 3. *From thirty years old and upward.*] In this Work, to which they are appointed, they were not employed till they came to *Thirty* years of Age: But they were admitted to attend at the Tabernacle, and do other Service, at the Age of *Five and twenty*; as we read VIII. 25. Which place the Jews (in the *Gemara Babylonica* upon the Title *Cholin*) reconcile with this, after this manner. They were admitted to learn their Duty at *Five and twenty*, and to miniſter at *Thirty*. And ſo *Aben Ezra* upon VIII *Numb. They were probationers, and might do ſome ſervice at Five and twenty years old, but not do all.* For they might wait upon the Tabernacle; but not bear the Ark. And that's the exact truth, they were admitted to miniſter to the Prieſts at *Five and twenty:* but were not put upon this laborious work here mentioned, till they had Verſe 3.

Chapter IV.

had sufficient strength for it; which was at *Thirty* years of Age; when they were able to *carry Burdens:* for by that word their work is described, *v.* 15, 19, 24, 31, 47. For though some things, which they were charged withal, might be put into Waggons: yet the Ark, and the most holy Things, were to be carried upon their Shoulders, though they march'd never so far, *v.*15.and VII. 9. When the Ark indeed was settled in the Temple, which was a fixed place, and therefore was no longer to be carried up and down, then (as *D.Kimchi* observes upon 1 *Chron.* XXIII.) King *David* appointed them to enter upon their Office, at *Twenty* years old: there being also other great Work to be performed in his time; for which they were fit at that Age. And so it continued even after their return from the Captivity of *Babylon*, III *Ezra* 8. See *Selden. de Succeff. in Pontificat. L.* II. *cap.* 4. and *Lightfoot* in his *Temple Service*, *Chap.* VI. *Sect.* 1.

Even until fifty years old.] Beyond which Age they were not bound to do any Service: but only *to minister with their Brethren at the Tabernacle*, VIII. 25, 26.

All that enter into the Host. Or, *into the Warfare.*] For their watching continually, as a Guard, about the Tabernacle, (III. 7, &c.) made them a sort of *Militia:* who were encamped, as appears by the foregoing Chapter, about the Tabernacle, for its Security. Besides which, there was other Work, which might make their Service as laborious, as a Soldier's Life is; and give it the name of *entring into the Host:* which manner of speaking St. *Paul* uses unto *Timothy*, I. 1, 18. where he exhorts him to *war a good warfare.*

To

To do the work of the Tabernacle of the Congregation.] They did not perform any Work in it, but about it, (ſuch as here follows) unleſs we underſtand by the *Tabernacle*, the outward Court: into which they went to miniſter unto the Prieſts. Chapter IV.

Ver. 4. *This ſhall be the Service of the Sons of Kohath, in the Tabernacle of the Congregation, about the moſt holy things.*] The next Verſes explain what this Service was. Or if the word *about* (in the latter end of the *Verſe*) were quite left out, the ſence would be more clear. *This ſhall be the Service of the Sons of Kohath*, &c. *the moſt holy Things:* that is, the Ark, as *Aben Ezra* expounds it. And his Interpretation may be juſtified from *v.* 19, and 20. in the latter of which it is called the *holy*, and in the former the *holy of holies*, as it is here in the Hebrew. For it was the *moſt holy of all other holy things* in the Tabernacle; and gave the Name to the place where it ſtood, of *holy of holies*, or the *moſt holy place*. And this made the Service of the *Kohathites* the moſt honourable of all other: and is the reaſon they are mentioned firſt. Verſe 4.

Ver. 5. *When the Camp ſetteth forward.*] Which it did not do, till the Cloud was taken up, and removed from off the Tabernacle, XL *Exod.* 36, 37. X *Numb.* 11. Verſe 5.

Aaron ſhall come, and his Sons.] While the Cloud reſted upon the Tabernacle, and the Glory of the LORD filled the Houſe, none but *Aaron* might come into the moſt Holy Place, where the Ark was; and that but on one day in the year; and then, after he had filled it with Incenſe, which made a Cloud before the *Mercy Seat*, (which was the Covering of the Ark) over which the *SCHECHINAH* was, But that being removed in the Cloud, when it was taken

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taken up from the Tabernacle; not only *Aaron*, but his Sons alſo might come into the moſt Holy Place, without any Irreverence; that which made it ſo holy (*viz.* the *Glory of the* LORD) being gone out of it, for the preſent; ſo that there was no danger in approaching to the Ark, where it was wont to reſt.

And they ſhall take down the covering Vail.] Whereby the Holy Place was parted from the moſt Holy: which is always meant by the word *Parocheth* (as I ſhowed upon *Exod.* XXVI. 31.) which is here uſed. And though the word *Maſach* be added to it, which conſtantly ſignifies the outward Vail at the entrance of the Sanctuary; yet it is plain that the inward Vail, which was at the entrance of the moſt Holy Place, is here intended: for the other was committed to the care of the *Gerſhonites*, v. 25.

And cover the Ark of the Teſtimony with it.] By this it is evident they went into the Holy Place, unto the very Ark: over which they threw this Covering.

Verſe 6.

Ver. 6. *And ſhall put thereon the covering of Badgers Skins.*] Not any of thoſe wherewith the Tabernacle was covered, (XXVI *Exod.* 14.) but a Covering made on purpoſe for this uſe: to defend the Ark from the injury of the Weather, when they carried it on their ſhoulders.

And ſhall ſpread over it a Cloath wholly of blue.] Or, of *perfect blue*. This was the third Covering of the Ark: which till it was laid upon it, the *Levites* might not approach it. And ſince the Tabernacle was the Image of Things in the Heavens, (as not only the *Apoſtle* but the *Jews* themſelves ſay) the Ark in particular being a Figure of the Celeſtial Throne of God; it is not an unreaſonable Conceit of *R. Bechai*, that this *blue* coloured Cloth was ſpread over it, as an Emblem of

of the Skies, which are ſpread like a Curtain between us and the Majeſty on High. Chapter IV.

And ſhall put in the Staves thereof.] It is not ſaid they ſhall put them *in the Rings:* for they were never to be taken out of them, XXV *Exod.* 15. Nor do the Hebrew words ſignifie that they ſhould *put them in:* but it ſhould be tranſlated, *put the Staves thereof*; that is, upon their ſhoulders. So *Aben Ezra* interprets it: which ſeems to me the moſt ſimple Expoſition: Or, *fit and diſpoſe them*, under the Covering, that they might be laid on their ſhoulders. Or, *order* them ſo in the Rings, (which is *Chaskun*'s Explication) that they might fall into the two Notches; which were in the Staves, to keep the Ark from ſliding up and down.

Ver. 7. *And upon the Table of Shewbread, they ſhall ſpread a Cloth of blue.*] It is not ſaid, *wholly of blue*, as it is of the former: which ſhows it was of ſomething a different colour. Verſe 7.

And put thereon the diſhes.] Upon which the Bread was ſet.

And the ſpoons and bowls, &c.] See XXV *Exod.* 29.

And the continual bread.] *i. e.* The Bread which ſtood continually in the Preſence of God.

Shall be thereon.] Even when the Table was carried from place to place. Which ſhows that they provided this Bread, (according to the order XXV *Exod.* 30.) all the time they were in the Wilderneſs. And it was not hard to procure ſo much Corn from their Neighbours bordering upon the Wilderneſs, as would be ſufficient for this purpoſe; and for others, which I ſhall note in their proper places: particularly from the Land of *Midian*, where *Moſes* his Father in Law lived; which was not far from *Sinai*, (as appears from III *Exod.* 1.) where they were at preſent.

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Verſe 8. Ver. 8. *And they ſhall ſpread upon them a Cloth of Scarlet, and cover the ſame with a covering of Badgers ſkins.*] Theſe had a triple covering, as well as the Ark: being holy Things, and having a *holy Thing*, (that is, the *Bread of the Preſence*, as it is called in the *Hebrew*, becauſe it ſtood before God continually) in the Diſhes upon the Table.

And ſhall put in the ſtaves thereof.] That it might be ready to be carried, XXV *Exod.* 27, 28.

Verſe 9. Ver. 9. *And they ſhall take a Cloth of blue.*] Like that which covered the Table, *v.* 7.

And cover the Candleſtick of the Light.] See XXV *Exod.* 31. and XXXVII. 17, &c.

And his Lamps, and his Tongs, &c.] XXV *Exod.* 37, 38. XXXVII. 23.

And all the Oyl Veſſels thereof.] For God commanded them to bring pure Oyl to feed the Lamps continually, (XXVII *Exod.*20.) which was put, no doubt, in Veſſels to preſerve it for daily uſe.

With which they miniſter unto you.] With which Oyl they keep the Lamps continually burning.

Verſe 10. Ver. 10. *And they ſhall put it, and all the Veſſels thereof within a covering of Badgers ſkins.*] There were but two Coverings for the Candleſtick and its Veſſels; it being of leſſer value than the Table of Shewbread, and what belonged to it.

And ſhall put it upon a bar.] Rather upon a *bier*: for the word we here tranſlate *bar*, is different from that uſed before, *v.* 6, 8. which we tranſlate *ſtaves*: and ſignifies any Inſtrument, whereby things are removed from one place to another. We tranſlate it indeed a *Staff*, XIII. 23. whereon two of them that went to ſpy out the Land, carried the Cluſter of Grapes they had cut down. Which was laid, no doubt,

doubt, upon ſomething that was broad; as this Bar was whereon they carried the Candleſtick. Which had no Rings belonging to it, and therefore, I take it, was carried upon ſome thing reſembling a *Bier*, on which Corps are carried to their Grave in this Country. See *v.* 12. and ſo the LXX. ἐπ' ἀναρροέων. Chapter IV.

Ver. 11. *And upon the golden* Altar.] So called, becauſe it was overlaid with pure Gold, XXX *Exod.* 3. Verſe 11.

They ſhall ſpread a Cloth of blue, &c.] As they did upon the Candleſtick, *v.* 9.

And ſhall put to the Staves thereof.] Into the Rings; which were made on purpoſe, that it might be carried upon the Staves, XXX *Exod.* 4, 5.

Ver. 12. *And they ſhall take all the Inſtruments of the Miniſtry, wherewith they miniſter in the Sanctuary.*] I do not ſee what can be meant by theſe, but the holy Garments which *Aaron* and his Sons put on in the time of their Miniſtration. For all other Things have been already mentioned; and theſe are called the *Clothes of Service*, XXXI *Exod.* 10. where they are immediately mentioned after all the fore-named Furniture of the Tabernacle. Verſe 12.

And ſhall put them in a Cloth of blue, and cover them with a covering of Badgers ſkins.] As they did the Candleſtick, and the Altar of Incenſe, *v.* 9, 11.

And put them on a bar.] By this it appears, that the Hebrew word *Mot*, which we tranſlate a *Bar*, ſignifies a broad Inſtrument for Carriage; ſuch as I have deſcribed, *v.* 10.

Ver. 13. *And they ſhall take away the Aſhes from the Altar.*] Of Burnt-offering: which was often cleanſed from its Aſhes, (VI *Lev.* 10,11.) but then eſpecially when it was to be removed. What they did Verſe 13.

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with the Fire, which was always to burn upon it, (VI *Lev.* 12, 13.) is not here related: but we may ſuppoſe that it was carried upon the Grate, which had Rings on purpoſe, that it might be carried ſeparate from the Altar. See XXVII *Exod.* 4.

And ſpread a purple Cloth thereon.] As being an *holy thing*; though not of ſuch Sanctity as thoſe before-named.

Verſe 14.

Ver. 14. *And they ſhall put upon it all the Veſſels thereof*, &c.] That they might be carried with it.

The Cenſers, the Fleſh-hooks, and the Shovels and the Baſons.] Here the *Cenſers* are put firſt, which are mentioned laſt, in XXVII *Exod.* 3. where this word is tranſlated, *Fire-pans*. Others underſtand by it, *Tongs*.

All the Veſſels of the Altar.] Immediately after theſe words, we find there follows, in two places, *the Laver and his foot*, XXXV *Exod.* 16. XXXIX. 39. Where in the very ſame *verſe*, the *Laver* is mentioned with the *Altar* and its *Veſſels*: and immediately follows them, in two other, XXXVIII *Exod.* 7, 8. XL. 30. The reaſon why it is not mentioned here, is perhaps, becauſe he names only thoſe things upon which the Sons of *Aaron* were to put a Covering; and this, it is likely, was carried without one.

And put to the ſtaves of it.] XXVII *Exod.* 6, 7. XXXVIII. 6, 7.

Verſe 15.

Ver. 15. *And when Aaron and his Sons have made an end of covering the Sanctuary and all the Veſſels*, &c.] This work was to be performed by them alone; and the *Levites* were not to meddle with any of theſe things, till they had done.

After

After that the Sons of Kohath ſhall come to bear it.] For all the fore-mentioned things, belonging to the Sanctuary, were to be carried by them; even the Ark it ſelf: Which they carried ſo, that all the People might ſee it went along with them. For the Rings being faſtned to the bottom of the Ark, (ſee XXV *Exod.* 12.) when the Staves were on their Shoulders, it appeared on high: To repreſent, ſaith *R. Bechai*, him that is moſt highly exalted over all. The Prieſts indeed might carry the Ark, being more than *Levites* (XXXI *Deut.* 9.) and accordingly we find, that upon extraordinary Occaſions they did; as when they went over *Jordan*, III *Joſh.* 14. and when *Jericho* was beſieged, VI. 6. Some think alſo, when *David*, as he fled from *Abſalom*, ſent the Ark back, 2 *Sam.* XV. 29. But it appears from *ver.* 24. that there is no certainty of that; eſpecially ſince, when he brought it from the Houſe of *Obed-Edom*, he not only employed the *Levites* in it, but declared none elſe ought to bear it, 1 *Chron.* XV. 2, 15, 27. He bid the *Prieſts* indeed, as well as the *Levites*, ſanctifie themſelves for this Work: For *ye* (ſaith he to the Prieſts, *v.* 12.) *are the chief of the Fathers of the Levites:* but they ſeem to have been preſent, only to ſee the *Levites* perform their Charge; and to accompany the Ark, as *David* himſelf did. Chapter IV.

But they ſhall not touch any holy thing, leſt they die.] Some imagine they were not to touch theſe things, till they were covered by the Prieſts: But it is more likely that even then they were not to touch them, but only the Staves, or the Bar, wherein they were carried. Eſpecially the Ark, which is here principally meant by *the holy thing*, (the word *any* not being in the Hebrew) whoſe Staves only they touched, and

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and lifted it up by putting them upon their Shoulders.

These things are the burden of the Sons of Kohath, in the Tabernacle of the Congregation.] When it was removed; for at other times, they had nothing to do with these things: Which are here called their *Burden*, as *verse* 4. they are called their *Service*; to show the nature of their Service, which required the Strength of grown Men, *v.* 3.

Verse 16. Ver. 16. *And to the Office of Eleazar the Son of Aaron the Priest, pertaineth the Oyl for the Light*, &c.] It is commonly thought that he is required to carry this, and the other things that follow in this Verse, himself: But if all things be considered, it will appear more reasonable to think, that he who was the Chief of all the Chiefs over the *Levites*, III. 32. is peculiarly required to see the *Kohathites* did their Duty. For though they had a Chief over them, whose work it was to inspect them, III. 30. yet God thought good to appoint *Eleazar*, to supervise both him, and all under him, in these weighty Concerns. And so the Words may be interpreted out of the Hebrew.

The over-sight of Eleazar the Son of Aaron the Priest, shall be the Oyl, &c. *the over-sight of all the Tabernacle, and of all that is therein*, &c.] And there is the greater reason thus to understand it, because the *Oyl-Vessels* are before committed to the *Kohathites*, *v.* 9. and consequently the *Oyl* it self; which could not be carried, but in the *Vessels*.

The sweet Incense.] Mentioned XXX *Exod.* 34.

And the daily Meat-offering. See XXIX *Exod.* 40, 41.

And

And the anointing Oyl.] XXX *Exod.* 23, &c. These were not named before: but it is here laid upon *Eleazar*, to see that they were as carefully carried by the *Kohathites*, as any other things belonging to the Sanctuary. Chapter IV.

Ver. 17. *And the LORD spake unto Moses, and unto Aaron, saying.*] The things before-mentioned, especially the Ark, were so sacred, that he repeats the Admonition he had given, about the danger of Irreverence to it: Which he here represents in a frightful manner. Verse 17.

Ver. 18. *Cut ye not off.*] Do not by your Negligence occasion the Destruction of a great many Persons. Verse 18.

The Tribe of the Family of the Kohathites, from among the Levites.] A considerable part of the Tribe of *Levi*, *viz.* the Family of the *Kohathites*; who were near a third part of it.

Ver. 19. *But do thus for them, that they may live and not die.*] Proceed in this manner, to prevent so great a Mischief, as their Destruction. Verse 19.

When they approach unto the most holy things.] Come to take up the Ark: Which is meant by the *Holy of Holies*. See *v.* 4.

Aaron and his Sons shall go in.] And cover the Ark, and the rest of the things within the Sanctuary; as is before-directed.

And appoint them every one to his Service, and to his Burden.] And then allot to every one his share in this work: That is, to carry such particular things, as they think most proper for them.

Ver. 20. *But they shall not go in to see.*] They might go into the most Holy place, when not only the Glory of the LORD was removed; but the Ark and Verse 20.

Mercy-

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Mercy-Seat upon its Removal, were covered by the Prieſts, (for then the Place where they lay covered, was no longer holy) but they might not come in to ſee the Prieſts cover them; which was to be done before they approached.

When the holy things are covered.] In the Hebrew it is in the ſingular Number, *when the holy*, or *holy thing* is covered; *i. e.* the Ark: as the Jews generally underſtand it. And that with great reaſon, as any one may be ſatisfied who will take the pains to compare the 1 *Kings* VIII. 8. with 2 *Chron.* V. 9. Where that which in the former place is called *the Holy*, in the latter is called *the Ark.*

Leſt they die.] They might not, under pain of Death, either ſee it when it was covered, or touch it afterward, *v.* 15. but only carry it, in the manner there deſcribed.

Verſe 21. Ver. 21. *And the LORD ſpake unto Moſes, ſaying.*] He was principally concerned in this, but *Aaron* was alſo joined with him, to ſee the Execution of what is here required, *v.* 1. 19, 34.

Verſe 22. Ver. 22. *Take alſo the Sum of the Sons of Gerſhon*, &c.] The eldeſt Son of *Levi*, III. 17. who though they were employed in lower Services; were to account it an Honour to ſerve about the Tabernacle.

Verſe 23. Ver. 23. *All that enter in to perform the Service.*] I do not underſtand why this ſhould not be tranſlated as *v.* 2. *into the Hoſt.* For it is the very ſame Phraſe in the Hebrew, both here and there; only here more emphatical by doubling the word for *Hoſt:* And therefore may very properly be tranſlated in this place, *that enter in to war the Warfare.* For the Service of the *Gerſhonites* was more burthenſome than the former;

former; though they were fewer in number, *ver.* 36, 40. Chapter IV.

Ver. 24. *This is the Service of the Families of the Gerſhonites.*] Which were only two, III 18. 21. Verſe 24.

To ſerve, and for Burdens.] To *ſerve*, when the Tabernacle reſted; and to *carry Burdens*, when it removed. See *v.* 47.

Ver. 25. *And they ſhall bear the Curtains of the Tabernacle.*] The ten fine Curtains, which were the inward Hangings of the Tabernacle, XXVI *Exod.* 1, 2, &c. Which, I ſuppoſe, were taken down as well as carried by the *Gerſhonites:* becauſe nothing is ſaid here of *Aaron*, or his Sons being employed, to make them ready for carriage. Verſe 25.

And the Tabernacle of the Congregation, his Covering.] Not the Boards of the Tabernacle, which were the Charge of the Children of *Merari*, (*v.* 31.) but the eleven Curtains of Goats-hair, which covered the Boards, XXVI *Exod.* 7, 8, &c.

And the Covering of Badgers Skins, which is upon it.] The outward Covering of all, which was of Rams Skins dyed Red, and Badgers Skins, (as we tranſlate it) XXVI *Exod.* 14.

And the Hanging for the Door of the Tabernacle.] Which is deſcribed, in the Concluſion of the ſame Chapter, XXVI *Exod.* 36.

Ver. 26. *And the Hangings for the Court.*] XXVII *Exod.* 9, &c.

And the Hanging for the Gate of the Door of the Court. See XXVII *Exod.* 16.

Which is by the Tabernacle, and the Altar round about.] The Senſe would have been more plain, if the Particle *al*, which we tranſlate *by*, had been tran-

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ſtated *upon*, or *over*; for the Court encompaſſed both the Tabernacle, and the Altar, XL *Exod.* 6, 7, 8.

And their Cords.] Which were employed in faſtning theſe Hangings.

And all the Inſtruments for their ſervice.] The brazen Pins, I ſuppoſe, mentioned XXVII *Exod.* 19.

And all that is made for them.] And whatſoever elſe belonged to them. See III. 26.

So ſhall they ſerve.] Or, in that ſhall they ſerve.

Verſe 27. Ver. 27. *At the appointment of Aaron and his Sons, ſhall be all the Service of the Sons of the Gerſhonites*, &c.] In the Hebrew it is, *at the Mouth of Aaron*, &c. *i. e.* according to their Order every one of the *Gerſhonites* were to apply themſelves to ſuch Services, as they directed. For God had given the *Levites* to them to be their Miniſters, and keep their Charge, III. 6, 7.

And ye ſhall appoint unto them in charge, all their Burdens.] The word here for *appoint* ſeems to import, that the Prieſts gave them a Particular, as we ſpeak, of what they were to do; that they might neither forget, nor miſtake. For it is the ſame word that is uſed in the beginning of this Book (I. 3.) for numbring the People; and ſo it is uſed here, *v.* 34, 47, 48. Therefore the *Vulgar* tranſlates theſe words, *Et ſciant ſinguli cui debeant operi mancipari*; and every Man may know, what is his proper buſineſs: Which is the Senſe of the LXX alſo. And affords an excellent Inſtruction to all Men, to follow diligently the buſineſs of their own Callings; not to meddle with other Mens, nor to think themſelves fit to undertake every thing. Ἐν γὰρ ὑφ' ἑνὸς ἔργον ἀεικὲς ἀποπλεῖται,

as

as *Ariſtotle* ſpeaks in his *Politicks*, *L.* III. *One work is beſt performed, by one Perſon.* Chapter IV.

Ver. 28. *And their charge ſhall be under the hand of Ithamar the Son of Aaron the Prieſt.*] That is, under the Direction and Conduct of *Ithamar*. For though the *Gerſhonites* had a Chief of their own, III. 24. yet *Ithamar* was to inſpect both him and them; and ſee they did not neglect their Duty. Thus *Eleazar* was ſet over the *Kohathites*, *v.* 16. Verſe 28.

Ver. 29. *As for the Sons of Merari, thou ſhalt number them after their Families*, &c.] Which were but *two*, (III. 33.) as thoſe of *Gerſhon* were. Verſe 29.

Ver. 30. *Every one that entreth into the Service.*] The words in the Hebrew are the very ſame with thoſe, *v.* 3. which we tranſlate *enter into the Hoſt.* See there. Verſe 30.

Ver. 31. *This is the charge of their Burden*, &c.] The moſt cumberſome things fell to their charge; which here follow. Verſe 31.

The Boards of the Tabernacle.] See XXVI *Exod.* 15, &c.

And the Bars thereof.] See there *v.* 26, &c.

And the Pillars thereof.] See in the ſame place, *v.* 32. and XXXVI. 36.

And Sockets thereof.] Theſe belonged both to the Boards of the Tabernacle, XXVI *Exod.* 19, 21, 25. and to the Pillars, XXVI *Exod.* 32. XXXVIII. 27.

Ver. 32. *And the Pillars of the Court round about*, XXVII *Exod.* 10, 11, 12. Verſe 32.

And their Sockets.] See there.

And their Pins.] *V.* 19. and XXXVIII. 20.

And their Cords.] XXXV *Exod.* 18. XXXIX. 40.

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By name ye ſhall reckon the Inſtruments of the charge of their Burden.] The Prieſts (particularly *Ithamar*) were to give them an Inventory of theſe things: Expreſſing by name, every Pin, for inſtance, and to what uſe, and in what place it ſerved. Becauſe otherwiſe ſuch ſmall things might have been loſt, if they had not taken a ſpecial care of them; and they might not have been able to ſet up the Tabernacle again, when they reſted, for want of them.

Ver. 33. Ver. 33. *This is the Service of the Families of the Sons of Merari, according to all their Service in the Tabernacle of the Congregation.*] In taking down, and carrying the Tabernacle.

Under the hand of Ithamar, &c.] Who had the overſight both of the *Gerſhonites*, and the *Merarites:* As *Eleazar* had of the *Kohathites*, *v.*16, 28.

Verſe 34. Ver.34. *And Moſes and Aaron, and the Chief of the Congregation.*] They took to their aſſiſtance the very ſame Men, I ſuppoſe, who were employed in the numbring all the Children of *Iſrael*, Chap. I. 4. 16, 17.

Numbred the Sons of the Kohathites, &c.] Having aſſigned to them their particular Charge, they now proceed to number them, as God commanded, *v.* 2, 3.

Verſe 35. Ver.35. *Every one that entreth into the Service.*] Or, as we tranſlate it, *v.* 3. *entreth into the Hoſt.*

Verſe 36. Ver.36. *And thoſe that were numbred of them by their Families, were Two thouſand ſeven hundred and fifty.*] Of the whole number of Males deſcended from *Kohath*, (compare this with III. 28.) there was a fourth part and better, that were fit for Service.

Ver.

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Ver. 37. *Theſe were they that were numbred of the Families of the Kohathites, all that might do Service in the Tabernacle.*] Such Service as is particularly mentioned from *v.* 4. to *v.* 16. Verſe 37.

Ver. 38. *And theſe are they that were numbred of the Sons of Gerſhon*, &c.] He proceeds in the ſame order to number them, which he obſerved in giving them their Charge: beginning with the Children of the ſecond Son of *Levi*, and then going back to the eldeſt. Verſe 38.

Ver. 39. *From thirty years old and upward*, &c.] This *Verſe* is the very ſame with 35. Verſe 39.

Ver. 40. *Two thouſand and ſix hundred and thirty.*] A third part and little more of their Males, were fit for Service. Compare this with III. 22. Verſe 40.

Ver. 41. *Theſe are they that were numbred of the Families of the Sons of Gerſhon, of all that might do Service in the Tabernacle*, &c.] Such Service as is deſcribed from *v.* 24. to *v.* 29. Verſe 41.

Ver. 42, 43. Theſe two *Verſes* are the ſame with *v.* 38, 39. Verſe 42. 43.

Ver. 44. *Even thoſe that were numbred of them after their Families, were three thouſand and two hundred.*] It is very remarkable the Deſcendants from the youngeſt Son of *Levi*, (III. 17.) which had the feweſt Males in it of a Month old and upward, had the moſt robuſt Men fit for Service. For here are above half (compare this with III. 34.) of the whole number of Males grown up to *Thirty* Years of Age. Which was a ſingular Providence, the heavieſt Burden lying upon them, who were to carry the Boards, *&c.* of the Tabernacle. Not indeed upon their ſhoulders, but in Waggons; which they were to load, after they had taken them down, and unload, when they were Verſe 44.

to

Chapter IV. to ſet them up again : and for that reaſon had more Waggons allowed them than their Brethren the *Gerſhonites*, VII. 7, 8.

Verſe 45. Ver. 45. *Theſe are thoſe*, &c. *whom Moſes and Aaron numbred.*] Who were principally employed in this buſineſs.

According to the Word of the LORD *by the hand of Moſes.*] To whom the Command is expreſly directed, *v.* 21.

Verſe 46. Ver. 46. *All thoſe that were numbred of the Levites, whom Moſes and Aaron and the Chief of Iſrael numbred.*] For they took in others to their aſſiſtanee, *v.* 34. which is here repeated to ſhow that there was no fraud in the buſineſs ; there being Witneſſes of every Tribe that they proceeded impartially, and did not favour the *Levites*, who were their Brethren.

Verſ. 47. Ver. 47. *Every one that came to do the Service of the Miniſtry, and the Service of the Burden in the Tabernacle*, &c.] The firſt of theſe [*the Service of the Miniſtry*] one would think related to their ſerving the Prieſt when the Tabernacle was ſtanding ; and the later [*the Service of the Burden*] to their carrying the Tabernacle when it was taken down, and removed : and ſo I expounded thoſe words, *v.* 24. But he mentioning here only thoſe that were numbred from *Thirty* Years old, I think, upon further conſideration, that there is no regard in theſe Expreſſions to the Service they did to the Prieſts in the Tabernacle ; unto which they were admitted at *Twenty five* Years old, (See *v.* 3.) but only to the Service mentioned here in this *Chapter*, which relates altogether to the taking down and carrying the Tabernacle. And therefore theſe muſt be lookt upon as two Phraſes, for the ſame thing : the former of which is not exactly tranſlated ; for

for there is nothing of *Miniſtry* in the Hebrew; but the words are, *Every one that cometh to ſerve the Service of the Service, and the Service of the Burden*, or *Carriage*. For it is the ſame word, which being joyned with *work*, we tranſlate *ſervile*, XXIII *Lev.* 7. and other places. Chapter IV.

Ver. 48. *Eight thouſand and five hundred and fourſcore.*] If the three Sums, mentioned *v.* 36, 40, 44. be put together, they amount exactly to this Sum in the whole. Verſe 48.

Ver. 49. *According to the Commandment of the LORD they were numbred, by the hand of Moſes.*] By the aſſiſtance of *Aaron* and others, *v.* 1, 34, 46. Verſe 49.

Every one according to his Service, and according to his Burden.] I obſerved before, *v.* 47. that *Service* and *Burden* are two Expreſſions of the ſame thing. For though the Sons of *Kohath* had the nobleſt part of the Work, yet their Employment is called both a *Service* and a *Burden*, v. 19. as that of the *Gerſhonites* is *v.* 24. For which Service all the Tithes of the Country of *Canaan* were given to them; and continued to be theirs when this kind of Service ceaſed, as it did when the Temple was built. For then there were no *Burdens to be carried on their ſhoulders*, (as *Joſiah* ſpeaks 2 *Chron.* XXXV. 3.) but their Duty was changed, even by *David* before the Building of the Temple: who made them Singers, and Keepers of the Treaſury, as well as Porters at the Gates of God's Houſe; and likewiſe Judges and other Officers in the Country, as we read in 1 *Chron.* XXVI. But the alteration in their Service, made no alteration in the Wages allotted to them; for they ſtill enjoyed all the Tithes.

Thus

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Thus were they numbred of him, as the LORD commanded Moſes.] This is ſo often repeated, (*v.* 37, 41, 45.) that all Poſterity might reverence theſe Ordinances, as Divine Inſtitutions, and not merely Humane Appointments. And ſo we are to look upon all theſe Laws, as wiſe Orders made by the Soveraign of the World, for the better Government of that People, whom he had taken for his own peculiar. And it argues a very profane Spirit in thoſe (as *Conr. Pellicanus* here obſerves) who can admire and praiſe *Ovid de Faſtis*, and ſuch like Books; and have no regard at all (if they do not ridicule them) to theſe Sacred Writings, which are of ſuch venerable Antiquity.

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Verſe 1. Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] It is not ſaid when this was ſpoken which here follows: but it's likely immediately after the foregoing Commandments, upon which it hath ſome dependance.

Verſe 2. Ver. 2. *Command the Children of Iſrael, that they put out of the Camp every Leper, and every one that hath an Iſſue, and whoſoever is defiled by the dead.*] There were *three Camps* (as *Maimonides*, and a great many other mentioned by Mr. *Selden*, obſerves, *L.* II. *de Synedr. cap.* 1. *n.* 5.) the Camp of the *SCHECHINAH*, or of the *LORD*, *viz.* the Sanctuary, with its Courts: which are called *the Tents of the LORD*, 1 *Chron.* XXXI. 2. And next the Camp of the *Levites*, who with *Aaron* and his Sons, made a Camp about the Ta-

Tabernacle, (*Chapter* III. of this Book) and then the Camp of *Iſrael*, *Chapter* II. which incompaſſed them all. Anſwerable to theſe, when the Temple was built, they reckoned the Temple it ſelf from the Eaſt-Gate, to be *the Camp of the LORD:* and the *Camp of the Levites*, to be from the entrance of the Mount of the Houſe of the LORD, to that Eaſt-Gate of the Temple. And the *Camp of Iſrael* they thought extended from the Entrance of *Jeruſalem*, to the Mount of the Houſe of the LORD. Now Lepers were ſo unclean, that they were not admitted into any of theſe three Camps, but ſhut out of them all. See XIII *Lev.* 46. But he that had *an Iſſue* (XV *Lev.* 2.) was only ſhut out of the two firſt Camps, the Camp of the LORD, and the Camp of the *Levites*; but he might be in the Camp of *Iſrael*. And he that was *defiled by the dead*, (XXI *Lev.* 1.) was only excluded from the firſt, the Sanctuary, but not from the other two. See *Druſius* alſo upon IV. 25. Chapter V.

Ver. 3. *Both Male and Female ſhall ye put out.*] For Women had Iſſues (for inſtance) as well as Men, XV *Lev.* 2, and 19, *&c.* Verſe 3.

That they defile not their Camps.] The Camp of *Iſrael* conſiſted of *four* Camps, (and therefore he ſpeaks in the Plural Number) that of *Judah*; that of *Reuben*; that of *Ephraim*; and that of *Dan*, II *Numb.* 3, 10, 18, 25. Which would have been ſo defiled, if they had ſuffered theſe unclean Perſons to ſtay among them; that none would have been fit to go to the Sanctuary.

In the midſt of which I dwell.] By his ſpecial Preſence in the Sanctuary; which was incompaſſed by theſe Camps: out of reverence to which, ſuch unclean Perſons were to be kept at a greater diſtance than other Men and Women.

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Ver. 4. *And the Children of Iſrael did ſo, and put them without the Camp*, &c.] There was an order for this before; particularly for putting out the Lepers, (XIII *Lev.* 46.) which could not be put in Execution, till the Camp was formed; as now it was.

Verſe 4.

Verſe 5. Ver. 5. *And the LORD ſpake unto Moſes, ſaying.*] It is uncertain when this was ſpoken; but I ſee no reaſon why we ſhould not think, it was at the ſame time with the other things here mentioned.

Verſe 6. Ver. 6. *When a Man or Woman ſhall commit any ſin that Men commit.*] In the Hebrew the words are plainly theſe, *ſhall commit any ſin of Man:* that is, againſt his Neighbour. As in III *Joel* 19. *Violence of the Children of Judah*, is truly tranſlated Violence *againſt* the Children of *Judah*. For it is apparent from the next *Verſes* 7, 8. that *Moſes* here ſpeaks of Offences againſt their Neighbours.

To do a Treſpaſs againſt the LORD.] Such Offences againſt their Neighbours, as were alſo great Offences againſt God. For the *Chaldee* underſtands theſe words of Frauds and Cheats put upon Men, by a falſe Oath. And there is a good warrant for this Interpretation from VI *Lev.* 2, 3. where *Moſes* gives the ſame command: which ſeems here to be repeated, only becauſe he had ſomething to add unto it, *v.* 8.

And that perſon be guilty.] Or rather, *be ſenſible of his guilt.* See VI *Lev.* 4.

Verſe 7. Ver. 7. *Then they ſhall confeſs the ſin that they have done.*] Or rather, *If they ſhall confeſs*, &c. For ſo the Particle *Vau* ſometimes ſignifies: particularly XII. 14. where we (as well as the LXX.) tranſlate it, *If her Father had ſpit in her face.* See what I have noted upon VI *Lev.* 4.

And

And he shall recompense, &c.] Rather, *Then he shall recompense* the Injury he did to his Neighbour, in the manner here directed: which hath been explained VI *Lev.* 5. See there. Chapter V.

Ver. 8. *But if a Man have no Kinsman to recompense the Trespass unto.*] By this it is apparent, that if a Man to whom an Injury had been done, was dead, he that committed it, was bound to make Satisfaction to his Heir, whosoever he was, by restoring the Principal,and adding a fifth part to it. Now the *Israelites* never wanting some of their Kindred to succeed to their Inheritances, the Hebrew Doctors expound this of the *Proselytes of Righteousness*: who might possibly dye without any heir; because they had no Kindred but such as were born after their Regeneration.In which Case the Goods that had been illegally taken from such a Proselyte by a *Jew*, did not become his own,unless he paid the Price of them, with such an addition as is here required, *&c.* See *Selden L.* VI. *de Jure Nat. & Gent. cap.*4. *p.*684,685. *Edit. Lond.* Verse 8.

Let the Trespass be recompensed unto the LORD.] By bringing to him the Principal, and the fifth part.

Even unto the Priest.] Whom God deputed to receive it, as his Minister. And it was (as the *Jews* rightly expound it) equally distributed among all the Priests, who were then waiting in their Course. Which is a new addition to the Law in VI *Lev.* and the reason, it is likely, why that Law is here repeated.

Besides the Ram of the Atonement, &c.] Mentioned VI *Lev.* 6, 7. where see what I have noted.

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Ver. 9. *And every offering of all the holy things of the Children of Iſrael.*] Upon the occaſion of the foregoing Laws concerning a Recompenſe to be made to the Prieſt, where a Man that had been wrong'd was dead, and no Heir to him could be found; he explains ſome other Laws wherein the Prieſts were concerned: who were to have all the *Heave-offerings*, as the word *Trumoth* (here uſed) ſignifies, XVIII.8.

Which they bring unto the Prieſt.] To be offered unto God.

Shall be his.] Who offers it. For there being many Prieſts who waited in their Courſes, at the Tabernacle; all of which could not officiate at the ſame time, but ſome at one time, ſome at another; this Law determines that the particular Prieſt, who performed the Office of Sacrificing, ſhould have to himſelf, that part of the holy Things which fell to the Prieſts ſhare; and it ſhould not be divided among them all. Thus *L'Empereur* (upon *Bava kama*, *c.* 9. *ſect.*12.) expounds theſe words better than any I have met withal.

Verſe 10. Ver. 10. *And every mans hallowed thing ſhall be his.*] As the former *Verſe* ſpeaks of the holy Things of the Children of *Iſrael* in general, ſo this of what any particular Perſon offered: which ſtill with greater reaſon was to belong to the Prieſt that offered it. For *the Labourer is worthy of his hire:* and therefore he that did the work of Sacrificing, had the Reward of it. *R. Solomon* applying this to Tithes, hath a gloſs upon theſe words, which though not pertinent, is very remarkable: *He that doth not duly pay his Tithe, in the end his Land ſhall yield him but a tithe of what it was wont to yield.* And ſo *R. Bechai* upon XIV *Deut.* expounds theſe words, when a Man divideth not as he

he ought, *he ſhall have nothing but the holy things*; that is, *the Tithe*, of what he uſed to have, according to V *Iſa.* 10. Chapter V.

Whatſoever any Man giveth the Prieſt, it ſhall be his.] Theſe words are only a fuller Explication of this Law, (as the ſame *L'Empereur* obſerves) that the reſt of the Prieſts might not take away thoſe Holy things from him, that offered them, under pretence that they belonged to the whole Sacerdotal Order. For though they were delivered unto him, yet it was, they might ſay, that they ſhould be divided among the whole *Claſſes* then in attendance. So ſome things were, *v.* 8. and therefore this Law is added to prevent their extending what was done in ſome Caſes unto all.

Ver. 11. *And the LORD ſpake unto Moſes, ſaying.*] There is ſo little Connection between this, and the foregoing Laws, that it is not eaſie to give a reaſon why it is here placed. All that I can ſay is, that *Moſes* having ſpoken concerning Frauds, from the Suſpicion of which Men were to purge themſelves by an Oath, (*v.* 6.) he here takes occaſion to mention the greateſt Caſe that could happen of this nature: Which was, when a Woman was ſuſpected of Adultery. Concerning which God gave him the following Order. Verſe 11.

Ver. 12. *Speak unto the Children of Iſrael, and ſay unto them, if any Man's Wife go aſide.*] Being private, for ſome time, with another Man; whoſe Company her Husband had charged her not to keep alone; and therefore is ſuſpected by him to be an Adultereſs. For it is certain that by a Wife that *goeth aſide*, (whom the Hebrews from hence call *Sota*) is not meant one that hath certainly committed Adultery; Verſe 12.

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tery; but is, with some reason, suspected of that Crime. And therefore it is a Rule among the Jews, *the bitter Waters never are used, but in a dubious Case.*

And commit a Trespass against him.] And thereby hath very much offended him.

Verse 13. Ver. 13. *And a Man lie with her carnally.*] As her Husband hath cause to suspect; he having (as I said before) admonished her not to be with such a Man in private: That is, to give him no cause of jealousie. So *Abarbinel* rightly expounds a Man's *lying with her carnally*, of her Husband's Opinion and Suspicion: And the next Verse justifies this Exposition.

And if it be hid from the Eyes of her Husband.] There being no clear evidence, but only Conjectures, that she is actually defiled.

And be kept close.] The matter having been carried very secretly: Or, as it may be interpreted, *but she was shut up close with him.*

And she be defiled.] In her Husband's Opinion.

And there be no witness against her.] For if there had, she must have been put to Death, XX *Levit.* 10.

Neither she be taken with the manner.] She not being apprehended, in the very Act.

Verse 14. Ver. 14. *And the Spirit of Jealousie come upon him.*] He be possessed with a strong Conceit, of which he cannot rid himself, that she hath been unfaithful to him. For so *a Spirit of slumber* (and the like) is used in Scripture; for such a sluggish Temper, as a Man cannot shake off.

And

And he be jealous of his Wife, and ſhe be defiled.] Whether it be really ſo. Chapter V.

And he be jealous, and ſhe be not defiled.] Or whether it be only his Suſpicion.

Ver. 15. *Then ſhall the Man bring his Wife unto the Prieſt.*] To the Magiſtrates of the place where they lived (ſaith the *Miſchna*, *Cap.* 1. *Sect.* 3. of *Sota*) together with his Witneſſes both of the Præmonition he had given her, and of the Privacy ſhe had had with another Man after his Præmonition, ſo long that there might be time enough for him to defile her: Otherwiſe this Action did not lie againſt her, as Mr. *Selden* obſerves, *L.* III. *Uxor. Hebr. Cap.* XIII. But having theſe Witneſſes ready, he was to ſpeak to the Prieſt when he brought his Wife before him, after this manner; *Having a Jealouſie of this my Wife, I admoniſhed her not to keep company with ſuch an one; with whom ſhe afterward was in ſecret: and theſe are the Witneſſes of it. She ſaith ſhe is innocent, but I deſire the Water may be given her, that the Truth may be tried.* See *Selden*, in the place before-named, *Cap.* XV. and *Wagenſeil* upon *Sota*, *Cap.* I. *Sect.* 3. Not. 2. Verſe 15.

And he ſhall bring her Oblation for her.] That is, the Husband ſhall bring her Oblation, (not the Prieſt, as ſome underſtand the words of the *Miſchna* about this matter:) Which *Chaskuin* fancies was offered, as his Oblation, not the Woman's; to expiate his Fault in not reproving her ſufficiently, when he firſt obſerved her immodeſt Behaviour: For it could not be a Sacrifice for *her* Expiation, (ſaith he) becauſe *the Sacrifice of the Wicked is an Abomination.* But this is againſt the very words of *Moſes* in this place; which ſay, he ſhall bring her Oblation *for her.*

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her. And so *Abarbinel* expounds it, the *Scripture intimates that this Sacrifice was brought by the Husband for the sake of his Wife; for he had done nothing that needed a Sacrifice.* Nor is *Chaskuni* his reason of any moment; for there is nothing said to make us look upon this, as an expiatory Sacrifice; but the true Intention of it was (as *Wagenseil* well observes, *Annot.* in *Mischna Sota*, *Cap.* II. *p.* 349.) to supplicate the Divine Majesty, that he would be pleased to clear the Woman's Innocence if she were causelessly suspected; or otherwise discover, and punish her Guilt.

By this it appears, that if the Process was began in some Court below, (as the Jews affirm) the Cause was removed to *Jerusalem*, (where only they could sacrifice, when the Ark of God's Presence was setled there) and brought before the great *Sanhedrin.* Who putting her Husband out of the Court, (as they say in the next Section of the fore-named *Mischna*) and having the Woman alone by her self, endeavoured first by striking a Terror into her, and then by giving her good words, to perswade her to tell the Truth: Saying, *Dear Daughter, perhaps thou wast over-taken by drinking too much Wine, or wast in a frolick Humour, or carried away by the Heat of Youth, or by the Example of evil Neighbours: Come, confess the Truth, for the sake of his great Name, which is described in the most sacred Ceremony: and do not let it be blotted out,* (*v.* 23.) *with the bitter Water.* If after this, she confessed the Fact, saying, *I am defiled*; then she was to tear the Instrument of her Dowry in pieces, and go whether she pleased. For such an Adultéress was not put to Death, but only lost her Dowry, without any other Punishment. If she said, *I am pure*; then she was brought to the Door of the Tabernacle,

bernacle; and they did as follows. So the *Miſchna*, *cap.* 1. *ſect.* 5. and ſee *Wagenſeil*'s Annotations on *Sota*. And now, that they have not this way of Trial among them, if a Man's Wife give him ſuſpicion, by keeping a Man's Company in ſecret, which he forbad her; he may not uſe her any more as his Wife, and ſhe loſes her Dowry, as *Buxtorfius* obſerves in his Book *De Sponſal. & Divort. Pars* I. *Sect.* 92. Chapter V.

The tenth part of an Ephah of Barly-meal.] The common Offering of this ſort, was of fine Wheat-flour: only this, and the Sheaf, or handful mentioned XXIII *Lev.* 10. were of Barly. But that was of fine Flour ſifted from the Bran; this of courſe Flour, that had nothing taken out of it: as the *Miſchna* ſaith in *Sota*, *cap.* 2. Where the reaſon given for this Barly-offering is, becauſe ſhe was ſuppoſed to have committed the Act of a Beaſt, (which is not confined to one) therefore ſhe was to Sacrifice the Food of a Beaſt: for ſo Barly was in *Judæa*. Many ſuch pretty, rather than ſolid Reaſons, are collected out of their Authors by *Simeon de Muis* in his *Varia Sacra* upon this place. The ſimpleſt Reaſon ſeems to be, that a viler ſort of Sacrifice, was moſt ſutable to her vile Condition: for which reaſon alſo there was no Oyl nor Frankincenſe permitted to be offered with it, as it here follows.

He ſhall pour no Oyl upon it, nor put Frankincenſe thereon.] This Sacrifice was different from all other of this kind, (See *Lev.* 11.) For though that mentioned V *Lev.* 11. was to have no Oyl nor Frankincenſe with it; yet it was of fine Flour, and not Barly. And though the Sheaf mentioned XXIII *Lev.* 10. was of Barly, yet it was ſifted: and beſides, Oyl and Frankincenſe were uſed with it; which

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are here forbidden. The reaſons of which are given by the *Jews*, according to their various Fancies. And ſome of them are ingenious enough; as that a good Name being compared to Oyl, (VII *Eccleſ.* 1.) it is here omitted, becauſe the Woman had loſt her Reputation. *Maimonides* is a little more judicious: for looking upon Oyl and Frankincenſe as added unto Sacrifices for the Honour and Dignity of them, he thinks God would have this Splendor (as his word is) to be wanting to ſuch a Woman's Sacrifice; becauſe of the baſeneſs of her behaviour, which was the occaſion of it. As if ſhe had been told (to ſtir her up to repentance) *becauſe of the filthineſs of thy actions, thy Oblation is more imperfect than others*, *More Nevoch. P.* III. *cap.* 46. But none, I think, hath given a better account of this, than St. *Chryſoſtom*, *Orat.* V. *ad v. Judæos*, becauſe the Woman was loaded with Sorrow, and heavy Accuſations, and evil Suſpicions, ἐμιμεῖτο τὴν συμφορὰν τῆς οἰκείας, θυσίας τὸ σχῆμα, *the form of the Sacrifice imitated the Domeſtick Calamity:* for every one knows that Oyl and Frankincenſe, was ſigns of Joy and Gladneſs; and therefore not uſed upon ſo ſad an Occaſion as this was.

For it is an Offering of Jealouſie.] Theſe, and the following words, give the reaſon why Oyl and Frankincenſe were to be omitted; becauſe it was an Offering for one ſuſpected of Adultery. And in ſuch Caſes, God had before ordained, there ſhould be no Oyl nor Frankincenſe uſed, V *Lev.* 11. Delicacies being improper in Offerings for Sin.

An Offering of Memorial, bringing Iniquity to remembrance.] For ſhe appeared before God as a Sinner: and if ſhe were not guilty, yet ſhe was loaded with an Accuſation, and a juſt Suſpicion of Guilt; to which,

which, if she had given any occasion, this Sacrifice reminded her of it, and awakened her Conscience to reflect upon it. Chapter V.

Ver. 16. *And the Priest.*] It is the Opinion of *P. Cunæus* (*Lib.* I. *de Rep. Hebr. cap.* 12.) that the Priest here mentioned, was to be a Member of the Great *Sanhedrin*; to whom the Judgment of the matter belonged. But another very learned Person thinks with more reason, the Priest, whose Lot it was to attend at that time in his Course, is here meant. See *Mischna cap.* 1. *Sotæ*, *Sect.* 5. *Annot.* 8. *Wagenseil.* Verse 16.

Shall bring her near.] Rather *bring it* (that is, her Offering) near to the Altar at the Door of the Tabernacle.

And set her.] Rather *set the Offering:* for she is ordered to be set before the LORD afterwards, *v.* 18.

Before the LORD.] At the Altar, which was at the Door of the Tabernacle. See I *Lev.* 3. At the East-gate of the Temple, saith the *Mischna*, which was called the *Gate of Nicanor:* for there, Women also after Child-bed were purified; and the Lepers cleansed.

Ver. 17. *And the Priest shall take holy Water.*] From the Laver: For no Water was holy, but that which was made so by the Laver; as the *Jews* say in *Jalkut.* Therefore *Onkelos* instead of *holy Water*, hath *Water from the Laver.* Verse 17.

In an Earthen Vessel.] Which had never been employed to any other use, (as the *Mischna* saith) and contained about a Pint of our Measure. This I take to have been appointed, as a further Expression of the Vileness of her Condition: for the reasons which the Jewish Doctors give of it are not to be regarded. The

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beſt that I have obſerved is, to declare that ſhe ſhould be broken in pieces, like that Earthen Veſſel, if ſhe was guilty of that which ſhe denied.

And of the duſt.] Another Token of her Vileneſs; this being the Serpent's Food.

That is in the Floor of the Tabernacle, &c.] To make her afraid of the Judgment of God. For if there were no duſt in the Tabernacle, they were to fetch it from ſome other place, (as *Maimonides* relates their practice, *Hilcoth Sota*, *cap.* 4.) and lay it upon the Floor of the Tabernacle; and then take it and put it into the Water.

And put it into the Water.] Sprinkle a little of it upon the Water, (that it might be more eaſily drunk) but ſo much, that it might be plainly ſeen. For there were *three* things, the Jews ſay, of which a leſs quantity was not admitted, than might be ſeen, *viz.* this Duſt; and the Aſhes of the red Heifer, XIX. 17. and the Spittle in the Face of him that would not marry his Brother's Wife, XXV *Deut.* 9. But if the Prieſt put the Duſt into the Veſſel firſt, and then poured the Water upon it, he did not do amiſs: as the *Jews* ſay in the ancient Book *Siphri*. See *Wagenſeil* upon *Miſchna Sotæ*, *cap.* 2. *ſect.* 2. *Annot.* 11, 12.

It hath been obſerved by ſome, that ſuch ways of Trial were in uſe among the *Gentiles*; which if they could be proved to have been as ancient as *Moſes* his days; it would make it probable, that this was ordered by God, to divert the *Jews* from following the Superſtitions of other Nations to make this Diſcovery, and bring them to appear before him at his Tabernacle, and there uſe ſuch Rites as were of his appointment: See our Learned Dr. *Spencer*, *L.* III. *Diſſert* I. *cap.* 2. *p.* 539, &c.

Ver.

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Ver. 18. *And the Priest shall set the Woman before the LORD.*] At the Door of the Tabernacle of the Congregation: where a great many Women, who were called together on purpose, stood about her; *that they might be taught not to do after her Lewdness*, (as the Prophet *Ezekiel* speaks, XXIII. 48.) As many others also, as would, might be present; except only her Maids and Domestick Servants; who were put out, lest they should disturb her mind too much, as Mr. *Selden* interprets the words of the *Mischna*, about this matter, (*Lib.* III. *Uxor. Hebr. cap.* 15.) Which another very learned Man (*J. Wagenseil*) interprets the quite contrary way, *lest her Mind should place any hope in them*, *cap.* 1. *sect.* 6. *Annot.* 8. on *Sota.*

And uncover the Woman's head.] He was to strip her of all her Head-attire (as the manner was, if we may believe *Philo*, in all Judicial Proceedings) to loose her Hair, and tear her Garments down to her Breast: which he bound about her (as the *Jews* say) with an Egyptian Cord. And if she had any Gold or Jewels, or other Ornaments about her, they were all taken from her; and she was clothed with a black Garment. All which were plain Tokens of her lamentable Condition.

And put the Offering of Memorial in her hands.] After he had put it into a Frying-pan, under which he held his own hand, (II *Lev.* 7.) and at the same time held in his other hand the bitter Water; which he shewed her.

Which is the Jealousie-offering.] Offered purely upon the account of her Husbands Jealousie; as he told her.

And

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And the Prieſt ſhall have in his hand the bitter Water.] So called, becauſe they put Wormwood, or ſome ſuch thing into it, to give it a bitter taſte, as *Maimonides* and the ancient Rabbins fancy. But the later Doctors ſay, Nothing was mixt with this Water, but Duſt; and yet it became bitter in the mouth. So *Nachman* and others. But the moſt probable account of all others is, that this Water was called *bitter*, from its direful Effects upon the Body of the Woman, if ſhe was guilty. To which Expoſition *Jacob Abendana* inclines: See *Wagenſeil* upon the *Miſchna Sotæ*, *cap.* 3. *ſect.* 5. *Annot.* 1.

Which cauſeth the Curſe.] Or rather, *Which was given her with Curſes*, and dreadful Imprecations: blotted out with the bitter Water, (*v.* 21, 23.) as *R. Bechai* expounds it.

Verſe 19. Ver. 19. *And the Prieſt ſhall charge her by an Oath.*] Adjure her to tell Truth, in the manner following.

And ſay unto the Woman, if no Man hath lien with thee, &c.] If thou art Innocent of that whereof thou art ſuſpected.

Be thou free from the bitter Water, &c.] It ſhall have no ill effect upon thee.

Verſe 20. Ver. 20. *But if thou haſt gone aſide*, &c.] Art guilty of Adultery.

Verſe 21. Ver. 21. *Then the Prieſt ſhall charge the Woman with an Oath of Curſing.*] This is no new Adjuration; but only another part of that which began *v.* 19. and is continued in this and the foregoing. So that theſe three Verſes contain the intire form of Adjuration: which the Prieſt was to pronounce in a Language which the Woman underſtood, as the Jewiſh Doctors obſerve; otherwiſe, how could the Woman anſwer *Amen*, as *R. Iſmael* ſaith in *Siphre?* exactly according

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ing to the Apoſtle's Doctrine, 1 *Corinth.* XIV. 16. And the Prieſt was to ſignifie to her, that this proceeding was meerly to ſatisfie her Husband's Jealouſie, by diſcovering the Truth. Thus this whole matter is related, by the Author of *Ez Hechajim*, (an incomparable *MS.* as *Wagenſeil* calls it, who hath it in his poſſeſſion) *The Prieſt pronounces this Curſe in a Language which ſhe underſtands; and ſignifies to her in the Vulgar Tongue, that theſe things are done purely becauſe her Husband is jealous of her, ſhe having been ſecretly with one whoſe Company he forbad her to keep: and then ſaith in a Tongue familiar to her,* IF NO OTHER MAN HAVE LAYN WITH THEE BUT THY HUSBAND, &c. BE THOU FREE FROM THESE BITTER WATERS, &c. BUT IF THOU HAST BEEN FALSE TO HIM, &c. THE LORD MAKE THEE A CURSE, &c. Unto which the Woman was to anſwer, AMEN, AMEN. By which words ſhe not only conſented to what the Prieſt ſaid, but made the ſame Imprecation upon her ſelf. Chapter V.

The LORD make thee a Curſe.] So that when Men would imprecate any evil to another, they ſhould ſay, *Let that befal thee which befel ſuch a Woman:* as *Raſi* expounds it.

And an Oath among thy People.] A form of Execration, as the aforeſaid *MS.* expounds it: or, as *Raſi* will have it, when Men called God to Witneſs, they ſhould ſay, *If I ſwear falſly, let God puniſh me as he did ſuch a Woman.* Theſe Execrations were tacitly ſuppoſed in the Oaths among the Pagans, as our great *Selden* ſhews at large *Lib.* II. *de Synedr. cap.* 11. *pag.* 461, &c. where he obſerves out of *Porphyry*, that the ancient *Indians* had their Λιμνὴ δικαστήριον, *Lake of Probation*, or *Trial:* And in his *Marmora Arundeliana*, *p.* 28.

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p.28. there is this form of Imprecation in the League between the City of *Smyrna* and *Magneſia*, Εὐορκοῦντι μοὶ, δὲ ἔλη. Ἐπορκοῦντι δὲ, ὀλώλεια ἐμὲ αὐτὸν καὶ γένει τὸν ἐμόν. *Let it be well with me, if I ſwear truly: but if falſly, let deſtruction be both to my ſelf and to my Poſterity.* And at this day there is a Cuſtom in the Kingdom of *Siam*, to determine dubious Caſes, by giving a Lump of Rice impregnated (as my Author ſpeaks) with Curſes, to a Man to eat. Which if he can ſwallow without vomiting he carries the Cauſe; and his Friends carry him home in great Triumph, *&c.* So *Jodocus Schoutenius* (who was Director of the *Eaſt-India* Company there 1636.)

When the LORD doth make thy Thigh to rot, and thy Belly to ſwell.] When they ſee the dreadful effect of this Water, in the rotting of thy Thigh, after thy Belly is ſwelled. For the ſwelling of the Belly, it appears by the next Verſe, preceded the rotting of the Thigh.

Such Imprecations were in uſe in *Homer*'s time, it appears by *Agamemnon*'s Prayer; wherein he calls *Jupiter*, and all the reſt of the Gods, to bear Witneſs of his Sincerity: wiſhing them to ſend a Multitude of Pains and Griefs upon him, if he forſwore himſelf: *Iliad.* XIX. *v.* 264, 265.

——————ἐμοὶ θεοὶ ἄλγεα δοῖεν
Πολλὰ μάλ', ὅσα δὴ δόσιν ὅτις σῦ ἀλιτήλαι ὀμόσσας.

Verſe 22.

Ver. 22. *And this Water that cauſeth the Curſe.*] Or, *For this Water*, &c.

Shall go into thy Bowels, &c.] If thou art guilty it ſhall produce the following Effects.

To

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To make thy belly to ſwell.] By the *Belly* the *Jews* underſtand the Womb, and the Bowels, which ſwelled till they burſt.

And thy Thigh to rot.] By her *Thigh* is meant the Secret Parts of her Body, as *Chaskuni* obſerves on this place. And both *Bochartus* and *Heinſius* have given many Inſtances of the uſe of the word in this ſenſe. The former in his *Hierozoic. P.* II. *L.* V. *cap.* 15. and the latter in his *Ariſtarch. Sac. cap.* 1. And thus we read in the Paſſion of *SS. Perpetuana & Felic.* that when *Perpetuana* was thrown to the Beaſts, and lay on the Ground, ſhe drew back her Coat, which was torn from her ſide, *ad velamentum femoris*, to cover her Thigh from being ſeen, *pudoris magis memor quam doloris*, having a greater ſenſe of Modeſty than of Pain, *pag.* 32. *Edit. Oxon.*

The *Miſchna* here obſerves, not impertinently, *with what meaſure Men mete, it ſhall be meaſured to them again:* for in the very part that offended, ſhe ſuffered for her Crime. I noted before *v.* 17. that there were ſuch ways of Trial anciently among the Gentiles; but I am apt to think they were all later than the times of *Moſes*; who did not ordain theſe Rites to keep the *Jews* from following their Cuſtoms; but they rather imitated what was practiſed among the *Jews*. Particularly *Bochartus* obſerves out of *Philoſtratus*, there were Waters in *Cappadocia*, ſacred to *Jupiter:* which were very ſweet and pleaſant to thoſe who were innocent and ſwore truly; but quite contrary to thoſe who were perjured. Whoſe Eyes, Hands, and Feet were preſently ſeiz'd, and infected with Blotches and filthy Ulcers, ὑδέρις ἢ φθόαις, which is the very Diſeaſe here mentioned, if we believe *Joſephus*, who ſaith the Woman's Belly ſwelled by the Dropſie till

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at last it burst. And *Philostratus* adds, that the whole Body of such People grew Consumptive; nor could they stir from those Waters, but there they lay deploring their Misery. See *Bochart. L.* I. *Canaan, cap.* 28. *p.* 589, 590. Which agrees so perfectly with what the *Jews* say of this *bitter Water*, that it is most likely this Story of the *Cappadocian* Water, was derived from thence. For they say, not only the Belly of the Woman swelled, and her Thigh rotted; but every Member of her Body felt the Effects of this deadly Poyson: which spread to the very Hairs of her Head; as they tell us in *Ratboth*, quoted by *Wagenseil* upon the *Mischna*, which saith the same, *cap.* 1. *Sotæ, sect.* 7. And therefore *Huetius* justly thinks the Fable of the *Stygian Lake*, and several other Rites of finding out the truth of secret Crimes, were invented by the *Greeks* from this Example, *Demonst. Evang. Propos.* IV. *cap.* 11. *n.* 2. Many Authors have collected several sorts of Trials of this kind: and lately *Guil. Saldenus* in his *Otia Theologica*, *Exercit.* V. *n.* 24, 25. But above all see *Huetius* his *Quæstiones Alnetunæ*, *L.* II. *cap.* 12. *n.* 22. where he gives a large account how far this Rite, of trying Womens Chastity by drinking this Water, was spread among the most barbarous Nations.

And the Woman shall say, Amen, Amen.] The word *Amen* is doubled, to express her full consent, and her earnest desire, that God would deal with her according to her deserving. The *Mischna* will have the first *Amen* refer to those words, *The* LORD *make thee a Curse*; and the second to the next words, *and an Oath among thy People*: So that she prayed God, both might come upon her, if she were guilty. We may as well say, that one of these *Amens*, relates to the first part of the Adju-

Adjuration, *v.* 19. and the other to the ſecond part, *v.* 21. Or, as *Abarbinel* doth, that there being a double Curſe, one that her Belly ſhould ſwell, and another that her Thigh ſhould rot; ſhe ſaid a double *Amen:* praying both might befal her, if ſhe were guilty. And as the *Talmudiſts* underſtand it, they were an Imprecation upon her ſelf. For ſo they ſay in *Schevuot*; Whoſoever ſaith *Amen* to an Oath (or Curſe) ſeems to pronounce the Oath or Curſe, with his own Mouth. See *Wagenſeil* upon *Miſchna Sotæ*, *cap.* 2. *ſect.* 5. *Annot.* 3. Where he produces a great deal more out of the Scripture it ſelf, in confutation of the Opinion of our Learned *Fuller*, who in his *Miſcellanies* affirms, That *Amen* is only an Aſſeveration; but never a Form of Swearing. Chapter V.

Ver. 23. *And the Prieſt ſhall write theſe Curſes.*] Several Opinions are related in the *Miſchna*, concerning the words that were to be written. Which ſome would have to begin at *v.* 19. *If no Man have lien with thee*, &c. and to continue to this *Verſe*. But others think they began at thoſe words, *v.* 21. *The LORD make thee a Curſe and an Oath*, &c. and that the laſt words were omitted, *The Woman ſhall ſay Amen, Amen.* Which of theſe Opinions is the true, neither the *Gemara*, nor *Maimonides* have determined. Verſe 23.

In a Book.] Every Scroll of Parchment, wherein any thing was written, the *Jews* call *Sepher*, a Book. In which, it hath been commonly ſaid, the Name of the Woman was written, together with the Curſe: but there is nothing, either in the Scripture, or in Antiquity, to countenance this.

And he ſhall blot them out with the bitter Water.] Or rather, *Into the bitter Water:* That is, he was to ſcrape out the words he had written into the Water; and ſo

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make the Woman drink it. Or, as the *Jews* explain it, wash the words he had written, with the bitter Water, till they were quite blotted out. See *Wagenseil* in *Mischna Sotæ*, *cap.* 3. *sect.* 3. Who observes a great many Curiosities which the *Jews* have about the Parchment and the Ink, upon and with which these Curses were written: and that they were not valid, if they were written by a Lay-man; or by a Priest that was not of Age; or if they were written before she was adjured; or if he blotted out one word before the rest were written, *&c.* See there *cap.* 2. *sect.* 4. *Hottinger* forgot himself when he said, The Scroll it self was thrown into the Water, (*Thesaur. Philolog. L.* II. *cap.* 2.) for no such thing appears.

Verse 24. Ver. 24. *And he shall cause the Woman to drink*, &c.] *viz.* After he had offered the Jealousie-Offering upon the Altar, *v.* 26. And if she refused to drink the Water, into which the Curses were scraped, they forced her to it, with this preceding Admonition; *My Daughter, if thou art confident of thine Innocence, do not fear to drink this Water; which will do thee no more hurt, than dry Poison laid upon the Flesh of a living Creature*, &c. If hereupon she confessed that she had been poluted, the Water was straightway poured out, *because there was no holiness in it*, as *Maimonides* saith. For it is called *holy*, *v.* 17. not because it was sanctified to this use, but only because it was taken out of the *Laver*, which was an holy Vessel. See *Selden L.* III. *Uxor. Hebr. cap.* 15. who observes also, in the foregoing Chapter, that if after a Man had brought his Wife to this Trial, he chanced to die before this Adjuration; she was freed from taking the Potion, but lost her Dowry.

And the Water that causeth the Curse.] Or, that is load-

loaded with Curſes; which have been ſcraped into it. Chapter V.

Shall enter into her, and become bitter.] Produce thoſe direful Effects before-mentioned; if ſhe be guilty.

Ver. 25. *Then the Prieſt ſhall take the Jealouſie-Offering out of the Woman's hand.*] Into which he had put it, before he adjured her, *v.* 18. Verſe 25.

And ſhall wave the Offering before the LORD.] How this Waving was performed, hath been ſhown before, upon *Leviticus*. *Raſi* here expreſſes it in four words, he moved the Oblation, *to and fro, up and down.* Something like to which *Pythagoras* ſeems to intimate in that *Symbol* of his, Προσχύνει περιφερόμενος, *Worſhip, turning round.* Which *Plutarch* aſcribes to *Numa*; in whoſe Life, he ſays a great many obſervable things, concerning *turning round* in their Sacred Offices. Which was a Rite in uſe among the Gentiles; who when they ſaluted their Gods, ſtanding with their Heads uncovered, *turned about their Bodies to the Right-hand.* As *Chriſtoph. Arnoldus* obſerves out of *Suetonius* and others, in his Appendix to *Wagenſeil*'s Annotations upon *Sota*, *p.* 1186.

And offer it upon the Altar.] At the South-Corner of it.

Ver. 26. *And the Prieſt ſhall take an handful of the Offering, even the Memorial thereof.*] See upon the ſecond Chapter of *Leviticus*, *v.* 2. Verſe 26.

And burn it upon the Altar.] The reſt of it the Prieſts were to eat; unleſs her Husband himſelf was a Prieſt: in which caſe, it was all thrown among the Aſhes. See *Selden* in the place above-named. Where he alſo obſerves, that if ſhe confeſſed the Fact, or her Husband would not have her drink, or either of them died before ſhe drunk, or a Witneſs of the Adultery appear'd, (which made the Waters uſeleſs) the

Chapter V. the whole Sacrifice was burnt, and not only a Memorial thereof. All which is in the *Miſchna*, *Sect.* III. and IV.

And afterward ſhall cauſe the Woman to drink of the Water.] The Sacrifice therefore was firſt offered; though the *Miſchna* ſay, that if the Prieſt gave her the Water to drink firſt, and then preſented the Offering, he did not do amiſs.

Verſe 27. Ver. 27. *And when he hath made her to drink the Water.*] By this it appears he might force her to drink; if ſhe would not do it by perſwaſion.

Then it ſhall come to paſs, that if ſhe be defiled, and have done Treſpaſs againſt her Husband, that the Water that cauſeth the Curſe ſhall enter into her, and become bitter, &c.] Theſe Effects here mentioned preſently followed: For ſhe grew pale, and her Eyes were ready to ſtart out of her Head, *&c.* ſo that they cryed out, *Carry her forth, carry her forth; leſt ſhe defile the Court of the Temple*, by dying there; as the *Miſchna* ſaith, *Cap.* III. *Sect.* 4. The Adulterer alſo, if we may believe the Jews, died the ſame day, and hour: Nay his Belly ſwelled, as hers did, and his ſecret Parts rotted, as the Author of *Ez. Hechajim* ſaith in *Wagenſeil* upon *Sota*, *Cap.* V. *Sect.* 1. Where he adds, that all this came to paſs, in caſe her Husband had never offended in the ſame kind: For if he had at any time defiled the Marriage-bed, then this Water had not theſe Effects upon his Wife, though ſhe had been faulty. Which the *Gemara* alſo affirms.

Verſe 28. Ver. 28. *And if the Woman be not defiled, but be clean, then ſhe ſhall be free.*] Receive no harm at all by drinking the Water.

And

And ſhall conceive Seed.] If ſhe was barren before, ſhe became fruitful after this trial; and alſo bare a Man-child, (if we may believe the Jews) and had eaſie labour. Her Beauty alſo increaſed; her Health was confirmed; and if ſhe had any Diſeaſe it was cured. They obſerve alſo, that if after ſhe was thus cleared, ſhe kept company again with the ſame Man whom her Husband ſuſpected, and by his renewed Admonition had required her not to be in private with him; this potion was not repeated; but ſhe was diſmiſſed from being his Wife, without any Dowry. But if ſhe kept company with any other Perſon privately, after Admonition to the contrary; this potion might be repeated, as often as ſhe offended with new Lovers. Thus that MS. *Ez. Hechajim*, ſo highly commended by *Wagenſeil.* Who alſo adds, that in caſe her Husband put her away after her Acquittal, and ſhe married another Man, who had the ſame ground of Jealouſie that her former Husband had, becauſe of her Familiarity with the ſame Perſon whom he had forbidden her to keep company withal; her new Husband might bring her to a new trial by this Water. And ſo might as many Husbands as ſhe ſhould marry one after another; if ſhe gave the like occaſion of Jealouſie. Chapter V.

Ver. 29. *This is the Law of Jealouſies.*] Whereby God declared himſelf to be privy to the moſt ſecret Sins; and to be both the Preſerver of Conjugal Faith and Chaſtity, and the Protector of Innocence: And provided that Man and Wife ſhould live happily together; by keeping Men from cruel and furious Proceedings againſt their Wives, when they entertained a Jealouſie of them (willing them to commend the Caſe to God) and by containing Wives in their Duty Verſe 29.

out

Chapter V.

out of dread of this Punishment. Which was so terrible (as *Maimonides* well observes) even to innocent Women, that they would have given all they had to avoid it; nay wish'd rather to die than undergo such a publick Infamy, of having their Head uncovered, their Hair cut off, (as he represents it) their Garment torn to their Breasts; and so to stand in the Sanctuary, before a great multitude of Men and Women, and the whole *Sanhedrin*. *More Nevochim*, P. III. *Cap.* XLIX.

When a Wife goes aside.] If the Man went aside from her, she had not the same Action against him; because the Family was not so much injured by his going aside, as by hers; which brought a spurious Brood to inherit his Estate.

To another instead of her Husband.] Hence the *Talmudists* conclude such an Action did not lie against a Woman who was only espoused; or that waited for her former Husband's Brother to take her to Wife; if they gave Suspicion of being defiled. So the *Mischna*, *Cap.* IV. *Sect.* I.

And is defiled.] By that other Man, with whom she went aside.

Verse 30. Ver. 30. *Or when the Spirit of Jealousie cometh upon him, and he be jealous over his Wife.*] It appears by the first words of this Law, *v.* 13, 14. that whether she was really defiled, or there was only a vehement Suspicion of it; which bred a Jealousie in him: the Husband had liberty to bring her to this trial, for his own Satisfaction. Which Law was rather permissive, than preceptive.

And shall set the Woman before the LORD.] That he might show, whether there was cause for her Husband's Jealousie, or not. See *v.* 18.

And

And the Prieſt ſhall execute upon her all this Law.] Though the Man was not bound to bring her to this Trial, but rather the contrary; if he could otherwiſe get rid of his Jealouſie: yet the Prieſt was bound to proceed againſt her, according to the foregoing Rules; when ſhe was ſet before the LORD to be tried. And he might ſet her before him on any day, that was not a Feſtival, and in any hour of the day: but not in the night; nor might he give the Drink to two ſuſpected Women at one and the ſame time. Chapter V.

Ver. 3. *Then ſhall the Man be guiltleſs from iniquity, and the Woman ſhall bear her iniquity.*] By *Iniquity*, here is to be underſtood the Puniſhment due to Iniquity. For the Wife, or her Parents, if ſhe appeared to be innocent, could have no action againſt the Husband, upon the Account of this Accuſation: And if ſhe was guilty, ſhe was juſtly puniſhed for her Crime; and her Husband had no reaſon to ſay, (as the *Jews* ſpeak in *Peſikta*) *Wo is me, that I have killed a Daughter of Iſrael*, &c. for he is here pronounced innocent in that matter, by the Eternal God. Who doth not exerciſe a Tyranny (as they there go on) over his Creatures, nor gives them Precepts, that he may make them weary of their Lives, or deſtroy them. No, his Precepts are right; the whole Law is Divine: and God doth not bring any Man into Judgment, but for the Violation of that which was expreſly commanded, and which he might have been able to fulfil. Verſe 31.

But the Particle *Vau* in the beginning of this *Verſe*, ſignifies ſometimes as much as *if*, as I obſerved upon *v.* 7. And ſo the *Jews* here commonly underſtand it, *If the Man be guiltleſs from iniquity.* For thus the Rule is expreſſed in the *Gemara* upon the fifth Chap-

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ter of *SOTA: When the Husband is free from Iniquity*, (*i.e.* from Adultery) *then the Water tries his Wife: but if he be not free*, (*i. e.* be himself also guilty of Adultery) *then the Water hath no power to try her:* that is, produces none of the Effects before-mentioned. And so the Author of *Etz Hachajim* in *Wagenseil* upon *Sota*, *p.* 595. concludes from these very words, That the bitter Water then only had power, when the Man was free from the Sin of which he suspected his Wife. And gives this as the reason, why in the latter end of the Second Temple, this way of Trial ceased, and was quite taken away by the *Sanhedrim:* because the Number of Adulterers was then so great, that the Water had no effect; according to those words of the Prophet *Hosea*, IV. 14. *I will not punish your Daughters when they commit Whoredom, nor your Spouses when they commit Adultery*, &c. For that is another Rule of theirs, *When Adulterers were multiplied, the bitter Waters ceased*; i. e. there was no Trial by them. See *Selden*, *L.* III. *Uxor. Hebr. cap.*15. *p.*408. Yet the *Jews* seem to have continued in after Ages, since their Temple was destroyed, some form of dreadful Imprecations, in their Synagogues; for the discovery of Truth in doubtful Cases. For St. *Chrysostom* saith he himself saw a very modest, good Christian Woman, brought by a senseless Fellow (who also had the Name of a Christian) into a Jewish Assembly: whom he would have compelled to take their Oath, περὶ τῶν ἀμφισβητουμένων αὐτῇ πραγμάτων, concerning some things wherein he desired Satisfaction. From which the Woman being rescued, by St. *Chrysostom*'s Assistance, when he examined the Man about it; How he came to forsake the Church, and resort to their *Sanhedrim*; his Answer was, That he had been

been told by many, φοβερωτέρας τὰς ὀκεῖ γινομένας ὅρκους ἢ ἐνθάδε, that there were more horrible Adjurations among them, then among Christians, *Homil.* I. *adv. Judæos.* Which, no doubt, arose from the direful Effects of this Adjuration here prescribed, if the Woman was guilty of what she was suspected. Chapter VI.

CHAP. VI.

Ver. 1. *AND the LORD spake unto Moses, saying.*] This Law very properly follows the foregoing (about Women suspected of Adultery,) as a Remedy against all such Sins; by abstaining from Wine, and all other Incitements to Lust; and by devoting themselves, for some time, in a peculiar way to the Service of God. And there seems to be a plain opposition between a Woman professing her self a *Nazarite*, and forbearing Wine, and the Care of her Hair; and a Woman that loved Company, and was intangled in the Love of other Men besides her Husband. Verse 1.

Ver. 2. *Speak unto the Children of Israel.*] Who were all concerned in this Law. Verse 2.

When either Man or Woman.] For Women as well as Men might make this Vow; if they were at their own disposal: and not under the power of their Parents, or Husbands, by whose Authority this Vow might be disanulled, XXX. 4, 5, &c.

Shall separate themselves.] The Hebrew word *japhli* signifies the doing something extraordinary, beyond the common rate of other Men. And therefore *For-*

Chapter VI. *sterus* hath well translated it, when a Man or Woman *shall vow a singular vow.*

To vow a vow of a Nazarite.] The Hebrew word *Nazar*, which signifies in general to separate, in the Conjugation *Niphal* (as they call it) signifies to separate from others, by a Profession of some special Acts of Religion. Whence *Nazir* signifies one that, beyond the common prescription of the Law, dedicates not his Goods, but himself to God in a peculiar kind of Sanctimony. So *Philo*, who calls this μεγάλην εὐχὴν, *the great Vow*; because he that makes it, devotes not his Corn, or Beasts, &c. but his own Self unto God; κλημάτων δὲ τὸ μέγιστον αὐτός τις ἐστὶν ἑαυτῷ, *for every Man is to himself the greatest possession he hath.*

To separate themselves unto the LORD.] To separate themselves for some time, to a higher Measure of Purity then other Men practised; that they might attend to the Service of God. From whence this Vow was called, *Separation unto the LORD.* For they who observed it were holy, saith *Maimonides*; yea, were placed, for the present, in the Dignity of the High Priest, as to Sanctity: being forbidden to pollute themselves, for their Father or Mother, as it follows afterward, *More Nevochim*, P. III. *cap.* 48. The Jewish Doctors are wont to be so curious in marking every word, and scrupulously adhering to it, that it is something strange they should allow a Father the liberty to separate his Child to be a *Nazarite*, without its consent: when the Text expressly speaks of those who *separate themselves.* But so the *Mischna* determines, in *Sota*, *cap.* 3. *sect.* 8. and it allows this liberty to the Father, though not to the Mother: though we find *Hannah* vowing *Samuel* to be a *Nazarite* before

fore he was born, 1 *Sam.* I. 10,11. See *Wagenſeil* on that place, *Annot.* 2, 3. Chapter VI.

Ver. 3. *He ſhall ſeparate himſelf from Wine.*] In this conſiſted one part of the ſpecial Sanctity of *Nazarites*; that by abſtinence from Wine, or any thing that was Intoxicating, they might the better attend to the ſtudy of the Law, or other Exerciſes of Religion. Verſe 3.

And ſtrong Drink.] As Wine was made of Grapes, ſo *Shecar* was a Liquor made of other Fruit, as Dates, *&c.* See X. *Lev.* 9. To which add, that other Authors call the Juyce of Dates, as well as Grapes, by the name of *Wine.* Nay, *Pliny* ſaith that *præcipua vina*, the choiſeſt Wines, were made of thoſe Dates called *Caryotæ*, which grew about *Jericho:* though they were *iniqua Capiti*, hurtful to the Head, from whence they had their Name, *L.* XIII. *Nat. Hiſtor. cap.* 4. With great reaſon therefore ſuch intoxicating Liquors were forbidden to thoſe who ſet themſelves apart to attend upon God, during the time of their Separation. Which juſtifies, in part, what *Maimonides* ſaith, that *Nazarites* were advanced to the Dignity of Prieſts, who might not drink any Wine, or ſtrong Drink, in the time of their Miniſtration to God in the Sanctuary.

And ſhall drink no Vinegar of Wine, &c.] For that had the ſame effect with Wine, and ſtrong Drink, of which it was made.

Neither ſhall he drink any Liquor of Grapes.] *i.e.* Secondary Wine; which was made by maceration of Grapes in Water, after the Juice had been preſſed out to make Wine. *Pliny* ſpeaks of various kinds of it, *L.* XIV. *Nat. Hiſt. cap.* 10.

Nor

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Nor eat moiſt Grapes, or dried.] Which might have ſtirred up their Appetite after Wine, or heated their Blood; and indiſpoſed them for the Service of God, to which they had devoted themſelves.

Verſe 4.

Ver. 4. *All the days of his Separation.*] Or, *Nazariteſhip*, as it is in the Margin. Which ſort of Vow, either was for all their life, or only for a time. *Samſon* and *John Baptiſt* were made perpetual *Nazarites*, by the direction of God, from their Mothers Womb. But here *Moſes* ſpeaks of ſuch as were made *Nazarites* by themſelves, for a time only. Which the Jews ſay was at leaſt for XXX days: But it appears by St. *Paul* it might be for a Week only: Unto which he limited the time of his ἁγνισμὸς, as it is called in XXII *Acts* 26, 27. For every one might vow, for what time he pleaſed.

Shall he eat nothing that is made of the Vine-tree.] No Paſte, nor Sauce, that had any of the Juyce, or Infuſion of the Grapes in it.

From the Kernel even to the Huſk.] Which might give the ſmalleſt Tincture, to any thing into which they were put.

All this caution ſeems to be intended to inſtruct thoſe, who give themſelves wholly unto God's Service; to be very ſober and abſtemious in the uſe of Wine, and ſtrong Drink; the exceſs of which is the bane of true Piety. For *Amat Spiritus Sanctus ſicca corda*, as *Grotius* admirably obſerves upon I St. *Luke* 15. The Holy Ghoſt delights in dry Souls.

Verſe 5.

Ver. 5. *There ſhall no Raſor come upon his Head.*] Nor was his Hair to be cut with Sciſſers, or any other Inſtrument; but he was to let the Locks of his Hair grow, as it is in the Concluſion of this Verſe. This made ſuch Perſons look *Majeſtically* and venerably; without

without any expence. For as *Ageſilaus* ſpeaks in *Stobæus*, τὸ κομᾶν τῶ νόσμω τὸ ἀδαπανώτατον, *to let ones Hair grow long, is the cheapeſt Ornament.* Beſides, neglect of the Hair was proper to thoſe, who renounced, for the preſent, all manner of Pleaſure (as the *Nazarites* did) and betook themſelves to a ſeverer ſort of life. Such Perſons not only let their Beards, and their Hair grow, but wore an hairy Garment, which the *Hebrews* called *Addareth.* Such an one *John Baptiſt* wore, as *Elijah* did before him; whoſe Mantle is called by this name, 1 *Kings* XIX. 19. and who is ſaid himſelf to have been an *hairy Man*, 2 *Kings* I. 8. from whence *Grotius* concludes that either he was a *Nazarite*, or the Habit of a Prophet, and a *Nazarite* was the ſame. See him on III *Matth.* 4. Chapter VI.

But *Moſes* himſelf ſeems, in the next words, to give the plaineſt reaſon of this matter.

Until the days be fulfilled, in the which he ſeparateth himſelf unto the LORD, *he ſhall be holy.*] It was a Token he had kept himſelf pure from all legal Defilements: For if he had not, he muſt have ſhaved his Head, *v.* 9. as they did who were cleanſed from their Leproſie, XIV *Levit.* 8. 9.

And ſhall let the Locks of the Hair of his Head grow.] This Law, in which conſiſts the ſecond part of their *Nazariteſhip*, ſome fancy to have been tranſlated from the *Egyptians*, into the Religion of the *Hebrews.* Which was the Opinion of S. *Cyril* of *Alexandria*, *Lib.* XVI. *de Adorat.* Where he ſaith, that *Moſes* knowing how hard it would be to bring the *Iſraelites* from the ill Cuſtoms they had learnt in *Egypt*, moſt wiſely inſtituted the like Rites to thoſe that were in uſe there; to the intent they might not perform ſuch Worſhip

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Worſhip any longer to Dæmons, but to the LORD of all. *Procopius Gazæus*, upon this place, hath the ſame Notion, *Græcorum liberi, ſi in Nymphas vel montanas vel aquentiles incidiſſent, comas nutriebant. Lex itaque mala dæmonum conſuetudine dempta, ad Deum hoc ipſum transfert.* The ſenſe of which is, that the Greeks let their Hair grow, in honour of the *Nymphs*; and therefore the Law to aboliſh that wicked Cuſtom, transferred that to God, which was done to Dæmons. To which I ſhould readily ſubſcribe, if there were any proof that this Rite of conſecrating their Hair to Dæmons, was ſo old among the *Egyptians* and *Greeks*, as the times of *Moſes*. It is far more probable, that the Original of this Cuſtom among the Gentiles, was from this Law of the *Nazarites*. So *Hen. Lindenbrogius* very well obſerves upon thoſe words of *Cenſorinus*, (*de Die Natali, Cap.* I.) *Crinem Deo ſacrum paſcebant*, that they let their Hair grow in honour of their Gods. Particularly of *Apollo*, who thence was called Κομήτης; of *Bacchus*, *Minerva*, and others; yea, this Superſtition grew ſo much, that they conſecrated it to *Rivers*; in which they thought there was ſome Divinity. But *hujus moris origo* (ſaith that Learned *Annotator* upon him) *videtur fluxiſſe à Naziræis Judæorum.* The Original of this Cuſtom ſeems to have flowed from the Jewiſh *Nazirites*. See more upon *v.* 18.

Verſe 6.

Ver. 6. *All the days that he ſeparateth himſelf unto the LORD, he ſhall come at no dead body.*] This was a third part of this Religion, not to touch a dead body; nor be in the Houſe where a dead body was; nor accompany it to the Grave, (ſee XIX. 11, 12, 13.) For ſuch Defilements by the dead made Men unclean ſeven days; ſo that he might not approach to the Houſe

House of God: And therefore that the *Nazarites* might always be fit to attend upon his Service, he would have them avoid this Defilement. Chapter VI.

Ver. 7. *He shall not make himself unclean for his Father, or for his Mother*, &c.] In this he was superiour to the ordinary Priests, who might be defiled for such near kindred, (XXI *Levit.* 2, &c.) and was equalled to the High-Priest, (as I observed before, *v.* 2. out of *Maimonides*) who might not, XXI *Levit.* 11. Verse 7.

Because the Consecration of his God is upon his Head.] His Hair upon his Head, which was unshorn, showed him to be *separated* (as the word is in the Hebrew) unto God. Which Hair also was consecrated to him, when the days of his *Separation* were fulfilled. For in this unshorn Hair seems to have consisted the principal part of *Nazariteship*.

Ver. 8. *All the days of his Separation, he is holy to the LORD.*] By a peculiar Vow, and therefore was not to come near a dead Body. Verse 8.

Ver. 9. *And if any Man die very suddenly by him.*] Either by Violence, or an Apoplex, or any other way. And the case was the same, if he chanced to light upon a dead Body unawares. Verse 9.

And he hath defiled the Head of his Consecration.] The Consecration of his Head; that is, his Hair. For though he could not help his being so suddenly surprized, yet he was defiled by being where a dead Body was: And consequently the Hair of his Head which had been consecrated to God, was defiled also; and therefore could not be offered to him, and burnt in his Honour.

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Then he ſhall ſhave his Head in the day of his cleanſing.] His *Nazariteſhip* was interrupted by this Defilement, ſo that it could not proceed further; but, after the uſual Purification, was to be begun anew; by ſhaving off this polluted Hair, and letting new Hair grow inſtead of it. By this it appears that *Moſes* here ſpeaks only of ſuch as made this Vow for a limited time: for perpetual *Nazarites*, who were conſecrated to God for all their life, were never ſhaven whatſoever Defilement they contracted.

On the ſeventh day ſhall he ſhave it.] For ſo many days Uncleanneſs by the dead laſted, XIX. 11. and the ſeventh day was the day of Cleanſing from that Uncleanneſs, *v.* 12. All other legal Uncleanneſſes polluted a *Nazarite* ſo, as to make him ſtand in need of ſuch Purifications as other Men uſed in thoſe caſes: but this alone polluted him, ſo as utterly to put him out of that ſtate; which, as it here follows, was to be begun again.

Verſe 10. Ver. 10. *And on the eighth day he ſhall bring two Turtles, or two young Pigeons to the Prieſt*, &c.] The very ſame Sacrifice, which was offered for one that had been defiled by a running-Iſſue, XV *Levit.* 14.

Verſe 11. Ver. 11. *And the Prieſt ſhall offer the one, for a Sin-offering, and the other for a Burnt-offering.*] As in the fore-named caſe, XV *Levit.* 15.

To make an Atonement for him.] Which was to be done, before the Burnt-offering would be accepted.

For that he ſinned by the dead.] He had not properly ſinned; but contracted a legal Uncleanneſs, by touching a dead Body, or being where it was. Which, though it was againſt his Will, yet was a Defilement in

in the account of the Law; and a kind of Sin because it was a breach of a Ceremonial Law, and therefore thus to be purged. The reason of which, and such like Precepts, *Abarbinel* observes (in his Preface to the Book of *Leviticus*, *Cap.* IV.) was only this; to make Men very cautious how they contracted any Defilement; as the *Nazarite* might do in the time of his Separation, and put himself to much trouble. Which is the foundation of a famous Saying among their wise Men: *Diligence begets Caution; and Caution Purity; and Purity Holiness, and Sanctity.* Chapter VI.

And shall hallow his Head the same day.] Consecrate his Hair afresh to the LORD, after his Head hath been shaved.

Ver. 12. *And he shall consecrate unto the LORD the days of his Separation.*] This is a further Explication of what was said just before, in the end of the foregoing Verse: That from the eighth day he shall begin to compute the time of his *Nazariteship*; for so many days as he at first vowed unto the LORD. Verse 12.

And shall bring a Lamb of the first year, for a Trespass-offering.] Which was to be offered even for ignorant Offences, by the Law made before, V *Levit.* 15.

But the days that were before;] his Defilement by the dead.

Shall be lost.] Shall not be reckoned, as the LXX hath it; but go for nothing (as we speak) though they were so many that he had almost fulfilled his Vow. If, for instance; he had vowed to be a *Nazarite*, for a whole Year; and in the *twelfth* Month hapned upon a dead Carcass: all the foregoing *eleven* Months were lost; and he was to begin

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his Year's Vow again. And this as often as such an Accident hapned; if it were before the time that his Vow was compleated. Which may seem very hard, if we do not seriously consider the Intention of it: Which was to oblige them to the strictest care to preserve themselves holy and pure in all things; as they were plainly taught to be, by the watchful Diligence they were bound to use, to avoid this legal Defilement here mentioned. For none could absolve them from this Vow, till it was fulfilled in the Exactness that is here required. For as they tell the Story in the *Talmud*, Queen *Hellen* having taken a Vow upon her for seven Years, by coming into the Holy Land was engaged for seven Years more; and being defiled toward the later end of them, was obliged for another seven Years: which was Twenty and one Years in all. See Dr. *Lightfoot* of the *Temple*, *Chap.* XVIII.

Because his Separation was defiled.] His first Separation was defiled by a dead Body; which made it necessary he should begin a new one. It might happen also that he might die, before he had fulfilled the time he vowed to be a *Nazarite*. In which case *Maimonides* saith any of his Sons might go on where he left, and at the end of the days which his Father had vowed, offer the Sacrifices here appointed, and be shaved in his stead. So the *Mischna Sotæ*, *Cap.* III. *Sect.* VIII. But *Maimonides* acknowledges there is no foundation for this in Scripture; but it relyes wholly upon Tradition. See *Wagenseil* on that place, *Annot.* 4.

Ver. 13.

Ver. 13. *And this is the Law of the Nazarite.*] Of putting an end to his *Nazaritesship*.

When

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When the days of his Separation are fulfilled.] At the end of the time he vowed, to continue in this ſtate.

He ſhall be brought.] By the Prieſt.

Unto the door of the Tabernacle of the Congregation.] That the Sacrifices here preſcribed might be offered for him.

Verſe 14.

Ver. 14. *And he ſhall offer his Offering unto the LORD.*] *i. e.* The *Nazarite* was to preſent theſe following Offerings unto the LORD: For the Prieſts offering them, is not mentioned till *v.* 16.

One He-lamb of the firſt Year without blemiſh for a Burnt-offering, and one Ewe-Lamb, &c.] Here are all ſorts of Offerings; which he was obliged to make in the concluſion of his *Nazariteſhip*. A *Burnt-offering*, as an Acknowledgment of God's Sovereign Dominion. A *Sin-offering*, imploring Pardon for any Omiſſions, of which he might have been guilty during this Vow: And a *Peace-offering*, in Thankfulneſs to God, who had given him Grace both to make, and to keep, and to fulfil this Vow.

Verſe 15.

Ver. 15. *And a Basket of unleavened Bread, Cakes of fine Flour mingled with Oyl, and Wafers of unleavened Bread anointed with Oyl.*] Beſides the fore-mentioned Sacrifices here are three Oblations more preſcribed, to compleate his Thankfulneſs. Of which ſee XXIX *Exod.* 2.

And their Meats-offering, and their Drink-offerings.] This ſeems to relate to the *Burnt-offering*, and *Peace-offering*, before-mentioned, (*v.* 14.) which were to have their proper *Meat-offering and Drink-offering*; beſides the Basket of *unleavened Bread*, with the *Cakes*, and the *Wafers*. See VII *Levit.* 12. XV *Numb.* 2, 3, &c. Where theſe acceſſory Offerings are

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are ordered to accompany the *Burnt-offerings*, and *Peace-offerings*; though *Sin-offerings* had none.

Verse 16.

Ver. 16. *And the Priest shall bring them before the LORD.*] Unto the Altar of Burnt-Offerings; as the *Nazarite* had already brought them to the Door of the Tabernacle, *v.* 14.

And shall offer his Sin-offering, and his Burnt-offering.] Though the *Burnt-offering* be first named, (*v.* 14.) as the principal Sacrifice of all other; yet the *Sin-offering* was first offered: by which his Peace being made with God, the two other Offerings, which followed, were acceptable to him.

Verse 17.

Ver. 17. *And he shall offer the Ram for a Sacrifice of Peace-offerings unto the LORD, with the basket of unleavened Bread.*] And the Cakes and Wafers; which accompanied the *Peace-offering*, that nothing might be wanting to compleat the Feast which was to be made upon them.

The Priest shall offer also his Meat-offering, and his Drink-offering.] By this it appears, that these were distinct from the Basket of Unleavened Bread, *&c.* as I observed *v.* 15.

Verse 18.

Ver. 18. *And the Nazarite shall shave the Head of his Separation.*] *i. e.* The Hair of his Head, which was consecrated to God, shall be shaved off; that it may be presented unto him. For having now fulfilled his Vow, this Hair was holy: it not having been defiled as that Hair was, which he shaved off before, *v.* 9.

At the Door of the Tabernacle of the Congregation.] That it might be publickly known he had ended his Vow.

And

And shall take the Hair of the Head of his Separation.] His Hair, which was consecrated to the LORD. Chapter VI.

And put it in the fire.] Where it was burnt.

Which is under the Sacrifice of the Peace-offerings.] In the Court of the Women, (as they tell us in *Middoth, cap.* 2. *sect.* 5.) where there were *four* Rooms; and that in the North-east corner, was *the Room of the Nazarites.* In which they boiled their *Peace-offerings*; and having polled their Hair, put it under the Pot where the Sacrifice was boiling: which, as *L'Empereur* there observes out of *Abarbinel*, was offered out of Joy, that their Vow was fulfilled: and therefore they put their Hair to be there burnt, as a Testimony that their Nazariteship was at an end; and that they had no further Obligation to let their Hair grow in observance of this Law. And according to this account, that Question is resolved which many have made; Whether the *Nazarites* Hair was to be burnt with *holy* Fire, (*viz.* that on the Altar) or with *common.* For it was burnt with that which was under the Pot, or Cauldron, in which the *Peace-offerings* were boiled: which was common Fire. And indeed it had been unseemly to burn Hair upon the Altar; it being God's Table, where his Meat was set before him: for it would not have been grateful at one of our Feasts. Yet the Fire under the *Peace-offerings* may in some sort be called holy; as it was imployed to boil holy Meat: and in that regard more Sacred than other Vulgar Fire.

There are those who think no account can be given of such Ordinances as these, but only this; that it was so general a Custom, and so very ancient among Mankind, to let their Hair grow on purpose, and

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and to plait it in Locks, that they might at a certain time cut it off, and devote it to ſome of their Gods: that in all likelyhood the *Iſraelites* would have followed their Superſtition, if God, to prevent it, had not inſtituted a way of doing what the reſt of the World did, without their Idolatry. For the Directions which God here gives about it, are manifeſtly oppoſite to the way of the Gentiles. For the *Nazarites* are here directed to cut their Hair (when the time of their Separation was compleated) at the Door of the Tabernacle; where it was alſo to be burnt: whereas the *Gentiles* hung their Hair, when they had cut it, upon Trees; or Conſecrated it to *Rivers*, (as I obſerved *v.* 5.) or laid it up in their Temples, there to be preſerved. The Hebrew *Nazarites* alſo are required to offer various ſorts of Sacrifices, when they cut their Hair; of which we rarely read any thing among the *Gentiles*. And all the time of their Separation were to drink no Wine, nor eat Grapes, *&c.* which was not known among the Heathen. From whence it is, one may think, that they are ſo often put in mind of the LORD, in this Law of the *Nazarites*. Who are ſaid to be *Separated unto the LORD*, v. 1, 5, 6. and the *Conſecration of his God* is ſaid to be upon his Head, *v.* 7. and all the days of his Separation he was *holy to the LORD*, v. 8. unto whom he *conſecrated the days of his Separation*, v. 12. To put them in mind, that though they uſed this Rite, which was common to other Nations, yet it was in honour of the LORD only; whom they acknowledged to be the Author of Health, and Strength, and Growth. For the Devil alſo had his *Nazarites*, as appears from IX *Hoſea* 10. All this is ſaid, and much more, with a ſpecious ſhow of Truth, by a moſt

most ingenious and learned Friend of mine, now with God, in his excellent Book *de Legibus Hebræorum Ritualibus, &c. Lib.* III. *Dissert.* 1. *cap.* 6. Chapter VI.

But there are two things wanting to make this Opinion probable. *First*, None can tell how the World came by such a Custom of letting their Hair grow for Sacred uses; unless they had it from *Moses*. Who tells us whence he derived it, *viz.* from God: who appointed this Rite for such Reasons, as then were plain, but now, perhaps do not appear to us. Besides, *Secondly*, there is not the least Evidence that this Custom was so old as *Moses* his time: which to me seems not likely, but rather that it was derived, among the *Gentiles*, from an imperfect Knowledge of what is here ordained by *Moses*. For the chief part of this Nazaritesship, consisting in letting their Hair grow, and consecrating it unto God, the *Gentiles* took it to be a piece of great Devotion, Μὴ ἀποκείρειν τὴν τῶν παίδων τὰς κομῶντας, &c. as *Theodoret* speaks, *Quæst.* XXVIII. *in Levit.* not to cut off their Childrens Hair, but let it grow, and after a certain time dedicate it to their Dæmons. Many Authors have written much of this Custom; for which there was a certain day appointed at *Athens*, *viz.* the third day of the Feast called Ἀπατούρια. Which day was called Κουρεώτις, because then the Hair of their grown Children was shorn off, and sacrificed to *Diana*. See *Petr. Castellanus* in his *Syntagma de Festis Græcorum*. Where he quotes a passage out of *Hesychius* (*p.* 28.) who says, That before they cut off their Hair, they brought a Measure of Wine, which they offered to *Hercules*, and then all that were present drunk of it. Which is some imitation of the *Drink-offering* here mentioned by *Moses*, which was offered at the Com-

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pletion of their Nazariteſhip. And *Grotius*, and *Huetius* have made it ſo plain that the *Attick* Laws were derived from *Moſes*; that I cannot doubt but this Cuſtom alſo flowed from the ſame Fountain.

And if we muſt give an account of the reaſon of this Inſtitution among the *Hebrews*, I think that of *Maimonides* is better then this againſt which I have excepted, *viz.* that this Law about their Hair was made in oppoſition to the opinion of the ancient Idolaters, called *Zabij*; who held all things which were ſeparated from the Body to be impure; as the Hair, the Nails, and the Blood. From whence, all Barbers among them were accounted impure Perſons, becauſe they cut Men's Hair, and let Blood. And whoſoever ſuffered a Raſor to paſs upon his Fleſh, was required to waſh himſelf in pure Fountain-water; as he ſhows, *More Nevochim*, P. III. *cap.* 47.

Verſe 19. Ver. 19. *And the Prieſt ſhall take the ſodden ſhoulder of the Ram.*] The left Shoulder, which he was to take out of the Pot, as it was boiling: for the right Shoulder, (which is called the *Heave-ſhoulder* in the next *Verſe*) was the Prieſt's Portion, by a Law made before this, VII *Lev.* 32, 33.

And one unleavened Cake out of the Basket, and one unleavened Wafer.] The Basket of unleavened *Bread* was ordered to be offered before, *v.* 17. and now he orders one of the *Cakes*, and one of the *Wafers* (mentioned with the Bread, *v.* 15.) to be put into the Hands of the *Nazarite*: the reſt being burnt, I ſuppoſe, upon the Altar.

And ſhall put them into the hands of the Nazarite.] That he might give them to the Prieſt, in token of his Thankfulneſs to him for his pains.

After

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After the Hair of his Separation is ſhaved.] And his Vow, in a manner, compleated: as it was immediately after theſe things were preſented unto God.

Verſe 20.

Ver. 20. *And the Prieſt ſhall wave them.*] Both the ſodden Shoulder, and the Cake and Wafer.

For a Wave-offering before the LORD.] See VII *Lev.* 30, 31.

This is holy for the Prieſt, with the Wave-Breaſt, and Heave-ſhoulder.] Theſe two were the Prieſts Portion out of all Peace-offerings, as I obſerved before from VII *Lev.* 34. but in this Peace-offering he had moreover, the other Soulder; as a ſpecial Token of the *Nazarite*'s Gratitude for his Cleanſing.

And after that the Nazarite may drink Wine.] He was reſtored to his former Freedom, to live as other Men did.

Verſe 21.

Ver. 21. *This is the Law of the Nazarite, who hath vowed, and of his Offering to the LORD for his Separation.*] All theſe things he was bound to perform, before he could be freed from his Vow; though he was never ſo poor.

Beſides that that his hand ſhall get.] Beſides which he might add if he pleaſed, according to his Ability.

According to the Vow which he vowed, ſo muſt he do, after the Law of his Separation.] There was a neceſſity that he ſhould perform what his Vow obliged him unto, according to the Law of *Nazariteſhip:* though he might voluntarily offer what he thought good, over and above his Oblation; now that he was executing his Vow. His Friends alſo might joyn with him, in the Expenſe he was at for ſo many Sacrifices as he was enjoyned to offer: or in pro-

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viding voluntary Offerings, beyond his Oblation. Thus we read in XXI *Acts* 23, 24. that St. *Paul*, by the advice of St. *James*, and the Elders at *Jeruſalem*, was at *charges* with certain Men that had this Vow upon them, and *purified himſelf with them:* Which was agreeable to the Cuſtom among the *Jews*, as *Petitus* and others have obſerved out of *Maimonides*; who ſays others might help the *Nazarites* to fulfil their Vow, and partake with them in it, by abſtaining from Wine, *&c.* for ſome time, as they did.

Verſe 22. Ver. 22. *And the LORD ſpake unto Moſes, ſaying.*] The Tabernacle having been lately erected, to which the People were all to reſort; they are invited to it by the Directions here given, how they ſhould be diſmiſſed, when they came to Worſhip. Which was in ſuch a manner, that they might not doubt (as *R. Menachem* gloſſes) but the Divine Benediction would come down upon them from his Celeſtial Habitation; when they devoutly frequented his Houſe here on Earth.

Verſe 23. Ver. 23. *Speak unto Aaron and unto his Sons, ſaying.*] Whoſe proper Office it was to bleſs the People; as it was to offer their Sacrifices, and burn Incenſe, XXI *Deut.* 5.

On this wiſe he ſhall bleſs the Children of Iſrael, ſaying unto them.] Standing ſo that they might be ſeen; with their Hands lifted up and ſpread; ſpeaking with a loud voice, with their Faces towards the People. See IX *Lev.* 22.

Verſe 24. Ver. 24. *The LORD bleſs thee, and keep thee.*] Give thee all good things, and preſerve thee from all evil.

Ver.

Ver. 25. *The LORD make his Face to ſhine upon thee, and be gracious unto thee.*] Be favourable unto thee, and pardon all thy Sins

Chapter VII.

Verſe 25.

Ver. 26. *The LORD lift up his Countanance upon thee, and give thee Peace.*] Be always with thee to protect and defend thee, and give thee perfect Happineſs.

Verſe 26.

When this Benediction was ſaid in the Sanctuary, (if we may believe the Jews) it was but one, and pronounced without any Pauſe: The People keeping a profound Silence; but out of the Sanctuary (in their Synagogues) they made three of it, the Prieſt pauſing at the end of every Verſe, and the People ſaying *Amen* to each of them. In the Sanctuary alſo they pronounced the name JEHOVAH, which is here *thrice* repeated; but in their Synagogues they uſed ſome other name inſtead of it. So the *Miſchna Sotæ*, *Cap.* VII. *Sect.* 6.

The Repetition of this Name *three* times, in theſe three Verſes, and that with a different Accent in each of them, (as *R. Menachem* obſerves) hath made the Jews themſelves think there is ſome Myſtery in it: Which we underſtand, though they do not. For it may well be lookt upon by us as having reſpect to the *three* Perſons in the Bleſſed Trinity; who are one God: from whom all Bleſſings flow unto us, 2 *Corinth.* XIII. 14. This Myſtery, as *Luther* wiſely expreſſes it, (upon *Pſalm* V.) is here *occultè inſinuatum*, ſecretly inſinuated, though not plainly revealed. And it is not hard to ſhow, if this were a place for it, how properly God the Father may be ſaid to *bleſs and keep us*; and God the Son, to *be gracious unto us*; and God the Holy Ghoſt to *give us Peace.*

Ver.

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Verse 27.

Ver. 27. *And they shall put my Name upon the Children of Israel.*] To put God's *Name upon them*, was to commend them to his Almighty Goodness; or, to bless them by calling upon the LORD, and beseeching him to bestow all that they desired upon them.

And I will bless them.] The Jews from hence observe that God's Blessing, in some sort, depends upon the Blessing of the Priest: Which they thought so necessary, that such Priests as were admitted to no other Service, might perform this; for fear the People should at any time want it. So *Chaskuin* upon XXI *Deut.* 5. and *Jalkut*, (as *Wagenseil* observes upon the *Gemara Sotæ*, *Cap.* VII. *Sect.* 26.) whose words are these, *The Blessing pronounced by a Priest, who hath some blemish in his Body, ought to be accounted legitimate.*

Jonathan here paraphrases these words in this manner, *I will bless them in my WORD, or by my WORD:* Which is the Apostolical Doctrine, that *God the Father hath blessed us with all Spiritual Blessings, in* or by, *Christ*, 1 *Ephes.* 3. Who with the Holy Ghost, is most high in the Glory of God the Father. And it is observable, that the Jews think it utterly unlawful to add a *fourth* Benediction to these three; though they find one in the 1 *Deut.* II. *The LORD God of your Fathers, make you a thousand times so many mo as you are; and bless you, as he hath promised you.*

CHAP.

CHAP. VII.

Ver. 1. AND *it came to pass on the day that Moses had fully set up the Tabernacle.*] Which he did upon the first Day of the first Month of the second Year, after they came out of *Egypt*, XL. *Exod.* 17, 18. Verse 1.

And had anointed it, and sanctified it, &c.] See VIII *Levit.* 10, 11. where it is said he anointed also (as it here likewise follows) all belonging to it. Which being seven days in doing, as appears from *v.* 35. of that Chapter, it is evident that the word *Day* doth not here precisely denote the very Day on which the Tabernacle was erected: but more largely, at or about *that time*, (as it must necessarily signifie, *v.* 84. of this Chapter) after he had set up the Tabernacle; and not only sanctified and anointed it, but received Orders about Sacrifices, and anointed the Priests, (with the rest mentioned in the Book of *Leviticus*) and also had numbred the People; ordered their Encampment, and the Encampment of the *Levites*; and given them their Charge about the Tabernacle. In short, when *Moses* had done all the things mentioned hitherto in this Book, then followed this Dedication of the Altar. And whosoever will compare this Chapter, with the *second*, may easily be convinced, that this Offering of the Princes, was not made till the Camp was formed, and the Tribes ranged under their several Standards. For the Princes Offer held in the same Order and Method, that they are disposed there.

Ver.

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Verse 2. Ver. 2. *That the Princes of Israel, heads of the House of their Fathers.*] Mentioned *Chap.* I. 5, 16.

And were over them that were numbred.] This evidently shows that this Offering of the Princes, was after the numbring of the People.

Offered.] In the Order that is set down in this Chapter.

Ver. 3. Ver. 3. *And they brought their Offering.*] The LXX translate the Hebrew word *Korbanam*, τὸ δῶρον αὐτῶν, their Gift, or their *Present*, which they made to God: Which consisted of several things, for divers uses.

Before the LORD.] *i. e.* At the Door of the Tabernacle; as it is explained in the end of the Verse.

Six covered Wagons, and twelve Oxen.] In the first place they made a Present, for the Service of the Tabernacle it self. That such parts of it as were most cumbersome might be more conveniently carried; and that they might be free from Dust, Rain, or Hail. The Wagons were *covered*; being not ordinary Carriages, but such as were used by great Persons. So the LXX understood it; who translate the Hebrew word *Tzabbim*, by λαμπήνη in the LXVI *Isa.* 20. and here ἁμάξας λαμπηνίκας. Now as *Pollux* reckons λαμπήνη among the Wagons and Chariots then used: So *Hesychius* tells us (as Learned Men have observed) it signifies such Wagons as illustrious Men and Women used; and that they were covered above.

A Wagon for two of the Princes.] This shows plainly enough, that they were sumptuous, and had, perhaps, rich Coverings; in that two of the great Men joyned in the Present of one Wagon.

And

And for each one an Ox.] That there might be a Pair of Oxen to draw each Wagon. And it is probable, thoſe Oxen were yoked together, which were offered by thoſe two Princes, who joined in offering one Wagon. Chapter VII.

And they brought them before the Tabernacle.] Set them before the entrance of it.

Ver. 4. *And the LORD ſpake unto Moſes, ſaying.*] It ſeems *Moſes* did not accept theſe Preſents, till he had Orders from the LORD, in the next words. Verſe 4.

Ver. 5. *Take it of them.*] Receive their Preſent, as acceptable to me. Verſe 5.

That they may be to do the ſervice of the Tabernacle of the Congregation.] He directs their uſe; which was to carry the Tabernacle, when they removed from one place to another.

And thou ſhalt give them to the Levites.] In order to which, he directs him to beſtow them upon the *Levites*; who had the charge of that Carriage.

To every Man according to his Service.] In ſuch Proportions, as the things they had to carry required.

Ver. 6. *And Moſes took the Wagons and Oxen, and gave them to the Levites.*] In ſuch Proportions as follow in the next two Verſes. Verſe 6.

Ver. 7. *Two Wagons and four Oxen to the Sons of Gerſhon, according to their Service.*] As they were feweſt in number that could do Service, ſo they had leſs burdenſome things to carry than the Sons of *Merari*, IV. 25, 40. and therefore had fewer Carriages allowed them. Verſe 7.

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Verſe 8.

Ver. 8. *And four Wagons and eight Oxen he gave unto the Sons of Merari, according to their Service.*] They were the moſt numerous, but had the greateſt burden; and therefore had allowance of more Carriages and Oxen, IV. 31, 32, 48.

Under the hand of Ithamar the Son of Aaron the Prieſt.] Who had the Inſpection and Care both of the *Gerſhonites* and *Merarites*, IV. 28, 33.

Verſe 9.

Ver. 9. *But unto the Sons of Kohath he gave none.*] For the reaſon that follows.

Becauſe the Service of the Sanctuary belonging unto them, was that they ſhould bear upon their Shoulders.] The LXX tranſlate it more exactly, *becauſe they had the Service of the holy thing*, (τῶ ἁγίω, as the Ark is called, IV. 4.) *they ſhall carry it on their Shoulders.* Which was for the greater Honour and Dignity of the Ark, and of the Law contained in it, as *Maimonides*, *R. Levi ben Gerſem*, and others obſerve. And that the Form and Structure of the Ark might not be diſcompoſed, (as *Maimonides* adds, *More Nevochim*, P. III. *Cap.* XLV.) nor the Ephod, and the Breaſtplate ruſled, as they might have been, by the ſhaking of a Wagon. Yet they all obſerve this was not ſo peculiar to the Sons of *Kohath*, but that the Prieſts the Sons of *Aaron*, upon ſome ſpecial occaſion carried the Ark; particularly when they went over *Jordan*, III *Joſh.* 3. and at the Siege of *Jericho*; at both which times a great Miracle was to be wrought. And when *Zadok* and *Abiathar* carried it back to *Jeruſalem*, 2 *Sam.* XV. 29. (though that, I obſerved before, may be otherways interpreted, and there ſeems no reaſon why they ſhould carry it back, when the *Levites* brought it, *ver.* 24.) and when *Solomon*'s Temple was built, 1 *Kings* VIII. 6. for the *Levites* might not

not go into the Holy Place, and therefore it was then carried by the Prieſts. Chapter VII.

Ver. 10. *And the Princes offered.*] They brought the Offerings, which they deſired might be preſented unto God. Verſe 10.

For the dedicating of the Altar.] The Hebrew word *Chanac*, which in one place of the *Pentateuch* ſignifies ſimply to begin, to uſe, or enjoy an Houſe, XX *Deut.* 6. here, and ſeveral other places ſignifies the firſt Application and Addiction of any thing to Sacred Uſes, or to the Divine Service; to which it had been deſigned and conſecrated. And this was done with ſome certain ſolemn Words and Actions; as Mr. *Selden* obſerves, *Lib.* III. *de Synedr. Cap.* XIII. *n.* 1. and *Cap.* XV. *n.* 3. And ſo among the *Latins* the word *inchoare*, when applied to Sacred things, ſignifies, to perfect or conſummate, as *Servius* obſerves upon the VI *Ænead.* And both Civil and Sacred Initiations, were accompanied with great Joy and Gladneſs. But this is not to be underſtood, as if the *Dedication* of the Altar was the ſetting of it apart, and ſanctifying it for the Service of God, (which had been done before, and VII days ſpent therein, XXIX *Exod.* 27. VIII *Lev.* 11.) but, as the word properly ſignifies, the beginning to uſe it, after it had been ſo ſanctified.

In the day that it was anointed.] At the time that it was ſet apart; and all other things ordered for the Safe-guard of the Tabernacle. See *v.* 1.

Even the Princes offered their Offering.] Preſented their Gifts, (as the LXX tranſlate it) which they deſired God would accept upon this great occaſion.

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Before the Altar.] At the Door of the Tabernacle, near unto which the Altar ſtood, XL *Exod.* 6. for he ſpeaks of the Altar of Burnt-offerings.

Verſe 11.

Ver. 11. *And the LORD ſaid unto Moſes, they ſhall offer their Offering.*] Here again *Raſi* obſerves, that *Moſes* would not receive their Offering, till he knew the Mind of God: Who directed in what manner and order their Gifts ſhould be offered to him.

Each Prince on his day, for the dedication of the Altar.] This made the *Dedication* a very long Solemnity, which continued *twelve* days. When theſe XII days began, it is not eaſie to determine; but it ſeems to me a very reaſonable Computation, which *Fortunatus Scacchus* hath made of this whole buſineſs, *Myrothec. Sacr. Elæochriſm. Lib.* 2. *Cap.*LXXIV. Where he ſuppoſes that the Tabernacle being erected the firſt Day of the firſt Month of the ſecond Year, after they came out of *Egypt*, *ſeven* days were ſpent in the Conſecration of it, and of the Altar, *&c.* And on the *eighth* day *Moſes* began to conſecrate *Aaron*, and his Sons, which laſted VII days longer. Then the *fifteenth* day of that Month was the firſt day of Unleavened Bread: Which God commanded (as we read here Chap. IX.) to be obſerved in the firſt Month; and laſted till the *Two and twentieth.* The reſt of the Month we may well ſuppoſe was ſpent in giving, receiving, and delivering the Laws mentioned in the Book of *Leviticus.* After which on the *firſt* day of the *ſecond* Month, he began to number the People, according to the Command in the beginning of this Book: Which may be ſuppoſed to have laſted *three* days. And then on the *fourth* the *Levites* were numbred: On the next day we may ſuppoſe they were offered to God, and given unto the Prieſts; on the

ſixth

fixth Day they were expiated and conſecrated (as we read in the next *Chapter.*) And on the *ſeventh* Day their ſeveral Charges were parted among them, (of which we read *Chapter* IV.) After which the Princes, he ſuppoſes, began to offer upon the *eighth* Day of the *ſecond* Month, for the Dedication of the Altar: which laſted till the *nineteenth* Day incluſively: and on the *twentieth* Day of this Month they removed (as we read X. 11,12.) from *Sinai* to the Wilderneſs of *Paran.* Chapter VII.

Ver. 12. *And he that offered his Offering the firſt day.*] By God's order, no doubt. Verſe 12.

Was Nahſhon the Son of Amminadab, of the Tribe of Judah.] He held the principal place among the *Iſraelites*, being the *NASI*, the *Prince* or *Captain* (as we tranſlate it, II *Numb.* 3.) of the Children of *Judah*; who had the firſt Standard. And yet he alone of all the Twelve great Men here mentioned, is not called *NASI*, *Prince of Judah*, as all the reſt are called Princes of their Tribe, *v.* 18, 24, 30, &c. but ſimply *Nahſhon of the Tribe of Judah.* The *Jews* give ſeveral reaſons of it: but perhaps it was, becauſe he offered firſt; which was honour enough: and there needed no more to be ſaid of him.

Ver. 13. *And his Offering was one ſilver Charger, the weight thereof was an hundred and thirty Shekels, and one ſilver Bowl,* &c.] It appears by the Metal that this *Charger* and *Bowl* were of, that they were for the uſe of the Altar of *Burnt-offerings*, in the outward Court: for all the Veſſels of the Sanctuary were of Gold. And I take this *Charger* (or broad Diſh, or Platter) to have been offered, for receiving the Fleſh which was offered at the Altar, or the fine Flour for the *Meat-offerings.* And the *Bowl* received the Verſe 13.

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the Blood; or was uſed for pouring out Wine.

Both of them were full of fine Flour mingled with Oyl, for a Meat-offering.] Which was to attend upon the *Burnt-offering* and the *Peace-offering* mentioned *v.* 15, 17. See IV. 7. where I obſerved, it was not difficult to procure this fine Flour, in the Wilderneſs.

Verſe 14. Ver. 14. *One Spoon of ten Shekels of Gold, full of Incenſe.*] Both the Metal of which it was made, and that which was in it, ſhows this *Spoon* was for the uſe of the Golden Altar, in the Sanctuary. Which may incline one to think, that both Altars were now dedicated: that is, firſt began to be uſed, for the Service of the whole Congregation. See *v.* 88.

Verſe 15. Ver. 15. *One young Bullock, one Ram, one Lamb of the firſt Year.*] There are ſo many Sacrifices mentioned here, and in the two following Verſes, (no leſs than XXI. in all) that, together with the ſilver and gold Plate, they look like too great a Preſent, to be made out of one Man's private eſtate. And therefore ſome have thought, that the reſt of the great Men of the Tribe of *Judah* joyned with *Nahſhon* in their Contributions towards it: and that it was offered in his own, and their Names.

For a Burnt-offering.] This is firſt mentioned; as being the moſt ancient ſort of Sacrifice; long before we read of any other: and being an Acknowledgment of God's Soveraign Dominion over all.

Verſe 16. Ver. 16. *One Kid of the Goats for a Sin-offering.*] This in all likelyhood was firſt offered, though the other be firſt mentioned. For in the next *Chapter* we find the *Burnt-offering* enjoyned in the firſt place; but the *Sin-offering* offered before it, VIII.8,12. The like I obſerved before VI. 16. See there.

Ver.

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Verse 17.

Ver. 17. *And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first year.*] These Sacrifices were more numerous, than the *Burnt-offering* or the *Sin-offering*; because the Priests, and the Princes, and as many of the People as they invited, had their share of them: and feasted before the LORD upon them, with great rejoycing. Which Custom, as Mr. *Selden* observes, flowed from hence to the *Gentiles*, who dedicated their Altars, and Temples, and Statues, *&c.* with much ceremony: and the ancient *Greeks*, πολυτελεστέρας ἱερείας, *with more sumptuous Sacrifices.* See *L.* III. *de Synedriis*, *cap.* 14. *num.* 111. Where he also shows how they were dedicated among the *Romans* with Plays, and Feasting, and Publick Largesses: and at last, their Feasts became Anniversary, as the *Feast of Dedication* among the *Jews* was, after the times of *Antiochus*, *num.* 6, 7. In which Feast there was Λυχνοκαΐα, *Illuminations*, (as we now speak) by setting up of Candles or Lamps, in token of Joy, *cap.* 13. *num.* 9.

This was the Offering of Nahshon, the Son of Amminadab.] And was the pattern, which all the rest followed.

Verse 18.

Ver. 18. *On the second Day.*] Their Offerings were thus distributed, to be offered on several Days; that Confusion might be avoided; and that every Tribe might distinctly express their Devotion to God, and be graciously accepted by him: and the Solemnity be made the more remarkable by continuing it so long as *twelve* Days. For which reason the *Feast of Dedication*, after *Mattathias* had purged the Temple and the Altar, after the prophanation of them by *Antiochus*, was kept *eight* days, by the *Jews*, in following

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lowing times; And this *Paraſcha* (as they call it) of the Law from VI. 22. to VIII. 4. of this Book, was wont to be read at that Feaſt, as the ſame Mr. *Selden* obſerves, *cap.* 13. *n.* 7. As among the *Romans* he obſerves (*cap.* 14. *n.* 7.) there was a Feaſt of like nature kept *ſix* Days.

Nathaniel the Son of Zuar, Prince of Iſſachar, did offer.] This Tribe, and *Zebulun*, being under the Standard of *Judah*, are the next that offer. And ſo they proceed in the ſame order, *Reuben*, and thoſe under his Standard offer next; becauſe they incamped next to them, *v.* 30, 36, 42, &c.

Verſe 19. Ver. 19. *He offered for his Offering, one ſilver Charger, the weight whereof, was an hundred and thirty Shekels*, &c.] It may be obſerved, once for all, that there is no difference in the Offerings of theſe Princes: but all offered Plate of equal weight; and an equal number of Sacrifices, without the leaſt variation. Either by common Agreement, or by the Divine Appointment: that the Vanity of vying one with another might be prevented; and none might brag of their out-doing their Brethren; and all might be confident, that they were equally intereſted in the Altar, and accepted by the Divine Majeſty.

Verſe 24. Ver. 24. *On the third day Eliab the Son of Helon*, &c.] Here it may be obſerved, that *Moſes* thought fit to ſet down diſtinctly, and at length, the Offerings of the Princes of every Tribe, (as he doth here, and in the following part of this *Chapter*) though they were the very ſame, without any difference; that an honourable mention being made of every one apart, none might think themſelves, in the leaſt neglected.

Ver.

Ver. 30. *On the fourth day Elizur*, &c.] There is nothing new to be noted of him, or any of the reſt; becauſe the ſame thing is repeated, for the reaſon fore-mentioned. Chapter VII. Verſe 30.

Ver. 48. *On the ſeventh day Eliſhama*, &c. *offered.*] This Solemnity was not interrupted by the Sabbath; but the Offerings continued then, as upon other days. Verſe 48.

Ver. 84. *This was the Dedication of the Altar.*] By theſe Oblations and Sacrifices: which were ſimple and plain; though coſtly and magnificent. With which the *Gentiles* were not content, but uſed ſometimes barbarous Rites in their Dedications, as appears by their TAUROBOLIA and CRIOBOLIA in honour of the Mother of the Gods, *&c.* See *Selden* in the fore-named Book, *cap.* 14. *n.* 8, 9. Verſe 84.

In the day when it was anointed.] The Dedication laſting *twelve* Days, it is apparent the word *day* in this place, neceſſarily ſignifies the Time (were it more or leſs) wherein a Thing was done; as I obſerved *v.* 1. and ſee *v.* 88.

By the Princes of Iſrael.] From whoſe Examples Princes and great Men ſhould learn (as *Conradus Pellicanus* well applies all this) 'to be devoutly Religi-'ous; and to poſſeſs the Fear and Reverence of the 'LORD God in their Breaſts: to be ſtrong in 'Faith: far from Covetouſneſs; unanimous in their 'indeavours to do Honour to God: to give a good 'Example of Faith and Good Works to others; to 'ſeek the Profit of their Subjects; aſſiſt the Servants 'of God; lend their helping Hand to the Proficien-'cy of true Piety; provide the Miniſters of the 'Church with all things neceſſary, that Religion be 'not neglected and contemned by their Poverty: for

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'the ſake of God whom they ſerve, to do them honour by word and deed; and follow their godly 'Admonitions, *&c.* This is a profitable *Allegory*, 'ſaith he, of this Hiſtory: and we need not ſeek for 'one more ingenious. As for thoſe who highly va- 'lue the allegorical Sence of all theſe things, *Habent 'alios qui guſtui ſuo conſulent & curioſitati.* They may 'find other Commentators to pleaſe their Taſte, and 'ſatisfie their Curioſity.

Twelve Chargers of Silver, twelve ſilver Bowls, &c.] In theſe, and the following words, the whole Sum of the Oblations and Sacrifices is ſet down by *Moſes*; that every Reader, in all future Times, might ſee (without the trouble of caſting up the account) how devout, and generous their Anceſtors were.

Verſe 87. Ver. 87. *All the Oxen for the Burnt-offering were twelve Bullocks*, &c.] Whether there were any Prayers made for a gracious acceptance of the Sacrifices, which ſhould be hereafter made on this Altar, we are not told. But the Sacrifices themſelves were in the nature of Supplications; and its likely they that offered them, made their humble Petitions with them. And ſo the *Gentiles* always did at the Dedication of their Temples or Altars. An inſtance of which is obſerved out of *Gruter* by *Fort. Scacchus* and by *Selden*, in theſe words; HANC TIBI ARAM JUPPITER OPT. MAX. DICO DEDICOQUE UTI SIS VOLENS PROPITIUS MIHI COLLEGISQUE MEIS, *&c.* Which is a Dedication of an Altar to *Jupiter*, with a Prayer that he would be gracious to him that dedicated it, and to his Friends and Neighbours. The like Dedication there is of a Temple to PRIAPUS near *Padua*, with this Prayer that he would conſtantly guard their Fields, *&c. Myroth. Sacr. Elæochriſ. 2. c. 28. L. III. de Synedr. c. 14. p. 290, 309.* *With*

With their Meat-offering.] Which was brought in the *twelve* Chargers and Bowls, as a neceſſary Appendix to the *Burnt-offerings* and the *Peace-offerings:* as is fully explained XV.8,9. Chapter VII.

Ver.88.*This was the Dedication of the Altar.*] Which is repeated here again, to ſhow why it was called the *Dedication:* becauſe this was the firſt ſolemn Sacrifice which was offered for the Tribes,or particular Perſons among them; and therefore was the more ſumptuous. Verſe 88.

After that it was anointed.] Here the word *day* is omitted, (which is uſed *v.*1.and *v.*84.) *Moſes* intending only to let Poſterity know that this Dedication followed not long after the anointing of the Tabernacle and the Altar; whereby it was ſanctified to God's Service.

Ver. 89. *And when Moſes was gone into the Tabernacle of the Congregation,to ſpeak with him*] That is,with God. This ſeems to be here mentioned, becauſe he had lately had a ſpecial occaſion to go and enquire particularly of God, about a matter of great Concernment, as will appear from IX. 8, 9. And it is likely he had gone in twice upon this occaſion, to conſult him about the Offering of the Princes, *v.*4,5,10, 11. And now, it is poſſible, went in again to know if the LORD would give him any further Directions. Verſe 89.

Then he heard the voice of one ſpeaking unto him,from off the Mercy-ſeat,&c.] There God promiſed to meet him, and to commune with him,&c. XXV *Exod.*22. Which ſuppoſes he would be always preſent there. And ſo he was; for the Cloud of Glory filled the Houſe after it was ſet up,LX*Exod.*33,34.from whence God ſpake unto him, I *Lev.*1. and told him he would *appear* (*i. e.* reſide conſtantly) *in* the Cloud upon the Mercy-ſeat, XVI *Lev.* 2. Now here he relates, how

Chapter VII.

God appeared and communed with him from thence, which was by a *voice*, that he heard of one ſpeaking to him, as he ſtood in the outward part of the Sanctuary. So the *Jews* underſtand it; particularly *R. Solomon*, who thinks that *Moſes* only entred into the Sanctuary, and ſtanding, in the very entrance of it, heard the voice ſpeaking to him *from between the two Cherubims:* which was very clear and ſtrong; but went no farther than into the Sanctuary, where *Moſes* alone at that time was. So they obſerve in *Siphra*, as *Buxtorf* notes in his *Hiſtor. Arca Fœderis*, *cap.* 15.

And he ſpake unto him.] With an audible voice; and ſo diſtinctly, that he perceived and underſtood every word. Which *Abarbinel* thinks God vouchſafed for this reaſon; That as he viſibly repreſented to him in the Mount the pattern of the Tabernacle, and of every thing belonging to it, whereby the form and figure of every particular was imprinted on his Mind, and he was the better able to give directions how to make them exactly: So he being to write in his Law all that God required them to do, he delivered every thing to him in an audible voice; that he might ſet down in theſe Books the very Words and Phraſes which he heard with his Ears from the Mouth of God, as plainly as if he had deſcribed them from ſome ancient Volume.

To which I cannot but add, That this audible articulate voice from God, which was perceived by Humane Ears, repreſented God as if he was incorporate: and may well be lookt upon as an earneſt of that great Myſtery, *God manifeſted in the fleſh*; who in the Fulneſs of Time became a Man, and ſpake to all the *Jews* familiarly in their own Language.

CHAP.

CHAP. VIII.

Ver. 1. *AND the LORD ſpake unto Moſes, ſaying.*] Verſe 1. When this was ſpoken is not certain. If *Moſes* went into the Tabernacle immediately after the Princes had offered, (*v.* 89. of the foregoing Chapter) it may be thought he then ſpake theſe things to him. But both this, and what follows concerning the *Levites*, ſeem rather to have been delivered, after the order for giving them to the Prieſts, and ſetling their ſeveral Charges, (*Chap.* III. and IV.) But ſome other things intervening which depended upon what had been ordered concerning their Camp, and that of the *Iſraelites*, (ſee *v.* 4.) *Moſes* omits this, till he had ſet down them, and ſome other matters, which he had received from God. See VII. 11.

Ver. 2. *Speak unto Aaron, and ſay unto him, when thou lighteſt the Lamps.*] Verſe 2. At the ſame time, the Publick Service of God began at the Altar of Burnt-offerings, (of which he ſpeaks in the foregoing Chapter) the ſetting on the Shew-bread, offering Incenſe, and lighting the Lamps, was begun in the Sanctuary. The laſt of theſe is only here mentioned; but it ſuppoſes the other.

The ſeven Lamps ſhall give light over againſt the Candleſtick.] Unto the Table, which was over againſt the Candleſtick; as the *vulgar Latin* very well explains it: Which is rather a Paraphraſe upon theſe words, than a Tranſlation of them, in this manner. *When thou lighteſt the ſeven Lamps, let the Candleſtick be ſet up on the South-ſide*, (for ſo it was ordered, XXVI

Exod.

Chapter VII.

Exod. 35. and so *Moses* set it, XL. 24.) *and let the Lamps look towards the North, over against the Table of Shew-bread.* See XXV *Exod.* 37. where there is the like obscure Expression, but to this Sense. And thus this Verse may be translated, exactly out of the Hebrew, *When thou settest up the Lamps, the seven Lamps shall shine before the face of the Candlestick: i. e.* enlighten all the room, that is opposite to it; for there were no Windows in the Sanctuary; and therefore these Lamps were lighted.

Verse 3. Ver. 3. *And Aaron did so, he lighted the Lamps thereof,* &c.] For God's Table being placed over against the Lamps, where he was represented as Feasting with his People, (which no body doth in the dark) it was but fit, that there should be continual light in that Place. And this, as I take it, is the first time that the Lamps were lighted; when the Altar was dedicated, and the Publick Service of God began, which continued ever after.

Verse 4. Ver. 4. *And this work of the Candlestick was of beaten Gold,* &c.] Upon this occasion he briefly repeats, what is more largely said concerning the Structure of this Candlestick, XXV *Exod.* 31, &c. and XXXVII. 17, &c.

Verse 5. Ver. 5. *And the LORD spake unto Moses, saying.*] That which follows plainly belongs to what was said, *Chap.* III. 7.

Verse 6. Ver. 6. *Take the Levites from among the Children of Israel.*] In that place (III. 7.) he bad *Moses* give them to *Aaron* and his Sons, out of the Children of *Israel*; and now he executes it.

And cleanse them.] He had given them their Charge, (*Chap.* IV.) and now he prepares them for the performance of it. For they could not be fit to attend in the Taber-

Tabernacle till they were purified; and, in ſome ſort, conſecrated to that Service. Chapter VII.

Ver. 7. *And thus ſhalt thou do unto them, to cleanſe them.*] Here he directs how they were to be purified; and then, (*v.* 9, 10, &c.) how they were to be conſecrated or dedicated to God. Verſe 7.

Sprinkle the Water of purifying upon them.] The manner of making this Water is not deſcribed, till XIX. 9. but in all likelihood had been ordered, and made before; becauſe the *Levites* were ſprinkled with it; as thoſe alſo were who had been defiled by the dead, XIX. 13.

And let them ſhave all their Fleſh.] The greateſt Purity was required in them; for they are here ordered to be cleanſed, according to the cleanſing of a *Leper*, XIV *Levit.* 8, 9. and of a *Nazarite*, when he was defiled by the dead, VI *Numb.* 9. *R. Levi ben Gerſom* thinks there was this moral Signification in this ſhaving; that they were hereby admoniſhed, *To caſt away all worldly Cares, as much as might be, and wholly give themſelves to their ſacred Miniſtry.*

And waſh their Cloths.] That their Bodies being cleanſed, might not be defiled by foul Apparel.

Ver. 8. *Then let them take a young Bullock.*] For a Burnt-offering, as is manifeſt from, *v.* 12. Verſe 8.

With his Meat-offering.] Which always attended upon Burnt-offerings, XV. 9.

And another young Bullock ſhalt thou take for a Sin-offering.] This being offered for the whole body of the *Levites*, is the ſame Sacrifice that is ordered when the whole Congregation of *Iſrael* ſinned through Ignorance, IV *Levit.* 13, 14.

Ver.

Chapter VII. Verse 9.

Ver. 9. *And thou shalt bring the Levites before the Tabernacle of the Congregation.*] To the Door of it, where the Altar of Burnt-offerings stood, XL *Exod.* 6.

And thou shalt gather the whole Assembly of the Children of Israel together.] The Hebrew words COL ADATH, which we translate the *whole Assembly*, frequently signifies *all the Elders of Israel:* As in XV. 4. XXV. 7. XXXV. 12. And it cannot well have any other sense in this place, as appears from the next Verse.

Verse 10. Ver. 10. *And thou shalt bring the Levites before the LORD.*] Present them to him, at the Altar.

And the Children of Israel.] The Elders of the People mentioned in the foregoing *Verse*. For all the Children of *Israel* could not possibly do what is here enjoyned; but some of them in the name of the rest; and none so proper, as their Rulers and Governors, who were their Representatives.

Shall put their hands upon the Levites.] As Men used to do upon their Sacrifices. Which signified the devoting of that Beast to God, by him who laid his Hand on it at the Altar; for such Purposes as he brought it. And this was done by private Men in their *Burnt-offerings*, and *Peace-offerings*, as well as in their *Sin-offerings*, (see I *Levit.* 4. III. 2. VIII. 13.) but the *Jews* observe, that the whole Congregation laid their Hands only upon the *Sin-offering* that was offered for them, IV *Lev.* 15. Therefore the *Levites* are here to be considered under that notion; as is manifest from *v.* 19. where God is said to have given them to *Aaron*, &c. *to make an Atonement for the Children of Israel.* For the *Levites* being given to God instead of the First-born, by the Sanctification of which

which First-born to God, (as it is called, XIII *Exod.* 1.) the whole Family was sanctified, and their Sin after a sort expiated; the Offering of the *Levites* after this manner to God, was to have the same effect, that the Offering of the First-born had, *viz.* the Sanctification, and Atonement of the Children of *Israel.* Chapter VIII.

Ver. 11. *And Aaron shall offer the Levites before the LORD, for an Offering of the Children of Israel.*] The Hebrew words are more significant; *Aaron shall wave the Levites before the LORD, for a Wave-offering*, &c. I have often observed before, that this Waving, or Agitation too and fro before the Altar, (of which see XXIX *Exod.* 24.) was a solemn Consecration of a thing to God, as a Sacrifice: And therefore the *Levites* were presented unto him, under the same Consideration, as the First-born were. But it was impossible for *Aaron* to wave them, as he did some parts of a Sacrifice; and therefore it is probable that he lifting up his Hands, and turning about to all sides (as he did when he offered a Wave-offering) they, at his Command, imitated the same motion; and so were offered up to God, and became wholly his. See *ver.* 21. Verse 11.

That they may execute the Service of the LORD.] Or, as it is more significantly in the Margin, *that they may be to execute*, &c. Which expresses the Intention of this *waving them before the LORD*; that being wholly given up to him, they might become meet to execute that Service, to which he appointed them at his House.

Chapter VIII.

Verse 12.

Ver. 12. *And the Levites ſhall lay their Hands upon the Heads of the Bullocks.*] It being evident from *v.* 19. that the *Levites* were conſidered, as an expiatory Sacrifice; and yet not being to be devoted to Death, (no more than the Firſt-born were) theſe two Sacrifices, one for Sin, the other a Burnt-offering, were ſubſtituted in their ſtead. Upon which therefore they were to lay their Hands, that the Sin, which the Children of *Iſrael* laid upon them, (*v.* 10.) might be transferred to theſe Beaſts; by laying their Hands upon them to be actually ſacrificed unto God by ſhedding their Blood.

The one for a Sin-offering, and the other for a Burnt-offering unto the LORD.] The *Burnt-offering* was mentioned firſt, (*v.* 8.) being the moſt ancient of all Offerings, from the beginning of the World: But the *Sin-offering* is offered firſt to make the other acceptable. And ſo it was when *Aaron* was conſecrated, VIII *Levit.* 14. 18. and when he offered for himſelf, IX *Levit.* 8, 12. and for the People, *v.* 15, 16. and (to name no more) in the Cleanſing of a Leper, XIV. 19.

To make an Atonement for the Levites.] The Sin-offering properly made the Atonement; and the Burnt-offering declared its acceptance.

Verſe 13.

Ver. 13. *And thou ſhalt ſet the Levites before Aaron, and his Sons.*] As they were brought before the LORD, becauſe they were to be given unto him, *v.* 9. So now they were ſet before *Aaron* and his Sons, becauſe they were given by God to them, *v.* 19.

And offer them for an Offering unto the LORD.] Or, as it is in the Hebrew, *and wave them for a Wave-offering unto the* LORD. Some imagine, that as *Aaron waved* them before, *v.* 11. ſo now they were in

in like manner *waved* by *Moſes*. But it ſeems to me more probable, that the meaning is; they being waved, *&c.* ſhould be *ſet before Aaron and his Sons*, and preſented to them as God's Gift, according to his order, III. 9. And ſo theſe words ought to be tranſlated, *after thou haſt waved them, for a Wave-offering*. That is, after *Aaron* by his Order had waved them. And thus, the like words muſt be underſtood, *v.* 15. See there. Chapter VIII.

Ver. 14. *Thus ſhalt thou ſeparate the Levites from among the Children of Iſrael.*] By the fore-mentioned Purification, *v.* 7. and Oblation, *v.* 10, 11. Verſe 14.

And the Levites ſhall be mine.] They became his, by this ſolemn Oblation of them to him, *v.* 11.

Ver. 15. *And after that ſhall the Levites go in.*] To the Court of the Tabernacle, where they were to attend upon the Prieſts, and aſſiſt them in their Miniſtry, and in taking down the Tabernacle when it was to remove. Verſe 15.

To do the Service of the Tabernacle of the Congregation.] In the Court of the Prieſts where the Altar of Burnt-offering ſtood. For into the Sanctuary it ſelf none but the Prieſts entred; and there was no Miniſtry there, in which the *Levites* were to aſſiſt.

And thou ſhalt cleanſe them, and offer them for an Offering.] Or rather, *after thou haſt cleanſed them, and offered*, &c. according as was directed, *v.* 7, 11.

Ver. 16. *For they are wholly given unto me*, &c.] God commanded them before to be taken from among the Children of *Iſrael*, III. 45. and now they are given to him. The word is repeated twice in the Hebrew, *given, given*, (which we tranſlate *wholly given*) becauſe the Children of *Iſrael* had devoted Verſe 16.

Chapter VIII. them to him, by laying their Hands on them, *v.* 10. and *Aaron* had waved them as a Wave-offering to the LORD, *v.* 11.

Inſtead of ſuch as open every Womb, &c.] See III. 12, 13.

Verſe 17. Ver. 17. *For all the Firſt-born of the Children of Iſrael are mine, both Man and Beaſt*, &c.] XIII *Exod.* 2.

Verſe 18. Ver. 18. *And I have taken the Levites for all the Firſt-born of the Children of Iſrael.*] By the exchange, mentioned III. 2,13,45.

Verſe 19. Ver. 19. *And I have given the Levites as a Gift to Aaron, and to his Sons*, &c.] In the Hebrew the words are more emphatical, *I have given the Levites given*, &c. That is, the *Levites* which are given unto me, *v.* 16. I have given unto *Aaron*, and his Sons, III. 9.

To do the Service of the Children of Iſrael.] See III. 7. The Vulgar Latin tranſlates it, *to ſerve me for the Children of Iſrael*; *i. e.* to do them Service, by aſſiſting the Prieſts in offering Sacrifice for the People.

In the Tabernacle of the Congregation.] See *v.* 15.

And to make an Atonement for the Children of Iſrael.] Not by offering Sacrifice, for that was the work of the Prieſts alone; but by being offered themſelves, in the nature of an expiatory Sacrifice unto God, as I obſerved before, *v.* 10, and 12. For though they were not ſlain at the Altar, as Sacrifices were, yet they might expiate, as the Scape-Goat did: Which was ſent away alive into the Wilderneſs, after it had been preſented unto the LORD, as theſe *Levites* were, XVI *Levit.* 7, 10.

That

That there be no Plague among the Children of Israel.] As there would have been, if any Man had presumed to officiate in the House of God; but such as were, in this manner, taken by himself to minister there. Chapter VIII.

When the Children of Israel come nigh unto the Sanctuary.] To worship God; and to bring their Sacrifices to be offered at his Altar.

Ver. 20. *And Moses and all the Congregation of Israel.*] *i. e.* The Elders of the People, *v.* 9, 10. Verse 20.

Did to the Levites according unto all that the LORD commanded Moses concerning the Levites, &c.] Separated them to God from the rest of the *Israelites*, as he had directed, *v.* 14.

Ver. 21. *And the Levites were purified, and they washed their Clothes.*] According to the order given *v.* 7. Verse 21.

And Aaron offered them an Offering before the LORD.] Or rather, *Waved them a Wave-offering*, &c. As I observed *v.* 11. To which may be added, That it is likely some of the *Levites* were thus waved in the name of all the rest: for there being Two and twenty thousand of them, (III. 39.) one cannot well conceive how they should be every one thus offered.

And Aaron made an Atonement for them to cleanse them.] See *v.* 12.

Ver. 22. *And after that the Levites went in to do their Service in the Tabernacle of the Congregation.*] According to the Directions given *v.* 15. Verse 22.

Before Aaron and before his Sons.] In their presence, and by their direction.

Ver. 23. *And the LORD spake unto Moses, saying.*] After the foregoing Commands, he gave him some further Instructions. Verse 23.

Ver.

Chapter VIII.

Ver. 24. *This it is that belongeth unto the Levites.*] Add this, to what hath been ſaid about them.

Verſe 24. *From twenty and five years old and upward they ſhall go in.*] Then they might begin to take the Cuſtody of the Tabernacle upon them; and to be Door-keepers, to keep out Strangers, and ſuch as were unclean: but not to load the Wagons, and do ſuch like work of burden till they were *thirty* years of Age. See IV. 3.

To wait upon the Service of the Tabernacle, &c.] In the *Hebrew* the words are, *To war the warfare of the Tabernacle.* Which is a Phraſe often uſed before, IV. 3, 23, &c. and there applied to thoſe that carried the Tabernacle. Which they might not do till *thirty* years of Age: but might go in to learn at *five and twenty*, as ſome reconcile theſe two. But *Abarbinel* notes, That there is nothing ſaid of their learning, but of their Service, or Miniſtry: and therefore at *twenty five* years old they began that part of the Service; which conſiſted in the Cuſtody of the Tabernacle.

Verſe 25. Ver. 25. *And from the Age of fifty years they ſhall ceaſe waiting upon the Service thereof.*] In the *Hebrew*, *Shall return from the warfare of their Service:* i. e. be diſcharged from their Function; and no longer burdened with any laborious work; as that of carrying the Tabernacle was.

And ſhall ſerve no more.] In ſuch manner of work.

Verſe 26. Ver. 26. *But ſhall miniſter with their Brethren.*] This Miniſtry is explained in the following words, *To keep the charge:* that is, to take care of the Tabernacle; unto which they were to be a Guard.

In the Tabernacle of the Congregation.] See IV. 3.

And

And ſhall do no Service.] In the *Hebrew*, *Serve no Service:* that is, do no laborious work, (as was ſaid before) their Age beginning to require eaſe and reſt: and therefore no Miniſtry was required of them, but what they might well perform without pains and labour.

Thus ſhalt thou do unto the Levites touching their charge.] Appoint them their Miniſtries, according to theſe Rules: which were obſerved after the Ark of God was ſettled, and there was no occaſion to remove it any more. When *David* therefore, inſtead of carrying the Ark and the Tabernacle, (for which there was then no further occaſion) appointed them to be Singers in the Temple, and Porters, *&c.* For which they were fit at *twenty* years of Age: but continued their Employment no longer than till *fifty*, (as the *Jews* tell us) when their Voice began to decay. Whence that Obſervation of *Abarbinel* upon this very Chapter: *Age makes Levites unfit for Service, not Blemiſhes in their Bodies: but Prieſts are unfit by Blemiſhes in their Bodies, not by Age.* For Prieſts continued their Service as long as they lived: and though they did not begin it till *twenty* years of Age; yet no Law of God forbad them to begin ſooner.

CHAP.

CHAP. IX.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto Moſes in the Wilderneſs of Sinai.*] Or, *the* LORD *had ſpoken:* for he relates now what was done a Month ago; but not recorded till now, for a ſpecial reaſon. Which was, that God having commanded them in the Month before this, to keep the Paſſover, ſome Perſons were unprepared for it: and thereupon a queſtion aroſe, What Courſe they ſhould take? for they were much troubled they could not do as their Brethren did. Which produced a new Command from God, that they ſhould keep the Paſſover in this *ſecond Month* of the *firſt Year* after they came out of *Egypt*. This *Moſes* being to give an account of, as a matter of great importance, he doth it in the proper place for it, when he was relating what things were done in this Month, (I. 1.) and deferred the mention of keeping the Paſſover in the *firſt Month*; till he could ſpeak of them both together.

In the firſt Month of the ſecond year, after they were come out of the Land of Egypt.] In which Month they were commanded to keep the Paſſover, in memory of their wonderful Deliverance from the Land of *Egypt*.

Verſe 2. Ver. 2. *Let the Children of Iſrael alſo keep the Paſſover at his appointed ſeaſon.*] *Aaron* having been lately conſecrated, and having offered all ſorts of Sacrifices for himſelf and for the People; and God having declared his acceptance by Fire from Heaven (VIII & IX *Lev.*)

IX *Lev.*) God commanded the People ſhould keep the Paſſover; which he had lately admoniſhed them was one of the Feaſts of the LORD, XXIII *Lev.*5. But the firſt order for the obſervation of it, being that they ſhould *keep this Service, when they came to the promiſed Land*, XII *Exod.*25. they might thence conclude, there lay no Obligation upon them, to keep it here in the Wilderneſs. And therefore by a Special Precept they are required to keep it, (when the year was come about to the time of its firſt Obſervation) that the memory of ſo ſingular a Benefit, might not preſently ſlip out of their mind. See XIII *Exod.* 5. Chapter IX.

Ver. 3. *In the fourteenth day of this Month at Even, ye ſhall keep it in his appointed Seaſon.*] So it was ordained XII *Exod.* 6. XXIII *Lev.* 5. Verſe 3.

According to all the Rites of it.] With unleavened Bread, and bitter Herbs, and the other Rites mentioned XII *Exod.* 9, 10.

And according to all the Ceremonies thereof.] If there be any difference between *Ceremonies* and *Rites*, I ſhould think this belongs to their Eating it in haſte, with their Loyns girt, Shoes on their Feet, and *Staves* in their hands, XII *Exod.*11. Unto which they were not bound, when they came into the Land of *Canaan*, when they were no longer Travellers; but, it is likely, were obſerved here in the Wilderneſs, when they were in an unſettled Condition.

Ver. 4. *And Moſes ſpake unto the Children of Iſrael, that they ſhould keep the Paſſover.*] According to all the Rites and Ceremonies belonging to it. Verſe 4.

Chapter IX.

Verſe 5.

Ver. 5. *And they kept the Paſſover on the fourteenth day of the firſt Month at Even.*] It was not hard to procure ſo much Flour, as would ſerve to make unleavened Bread for that Even, from ſome of their Neighbours, about the Wilderneſs. See IV. 7.

In the Wilderneſs of Sinai.] Where they reſted almoſt a whole Year. But after they removed from thence, were ſo uncertain in their Motions from place to place, that they did not Circumciſe their Children: who conſequently could not eat of the Paſſover. And therefore we never read of its being kept after this, during their *forty* Years ſtay in the Wilderneſs: nor would they have been obliged, as I ſaid, to keep it now, without this Special Command. Yet their Doctors ſay, That this is written by *Moſes* as a reproach to the *Iſraelites*, that *they obſerved no Paſſover in the Wilderneſs, but this one alone.* Yet there are Chriſtian Writers, who deliver it as the Opinion of the *Hebrews* themſelves, that they kept another Paſſover, a little before they ended their Wandrings in the Wilderneſs, *viz.* in the firſt Month of the Year wherein *Miriam* died. See *Selden de Synedr. Lib.* II. *cap.* 2. *n.* 1.

According to all that the LORD *commanded Moſes, ſo did the Children of Iſrael.*] They kept the Paſſover on the *fourteenth* Day at Even: but perhaps did not keep the Feaſt of Unleavened Bread, for *ſeven* Days following. For here is no mention of that; and it had not been eaſie to provide ſo much Bread, the want of which was ſupplied by *Manna.*

Verſe 6.

Ver. 6. *And there were certain Men who were defiled by the dead Body of a Man.*] And by a late Law, (for there is Nothing about this, in the Original Law

Law of the Paſſover, XII *Exod.*) no Unclean Perſon might eat of Holy Things, VII *Lev.* 20. Chapter IX.

That they could not keep the Paſſover on that day.] On the *fourteenth* Day of the firſt Month at Even; when the reſt kept the Paſſover, who were not defiled.

And they came before Moſes and before Aaron on that day.] On the very Day that the Paſſover was kept.

Ver. 7. *And theſe Men ſaid unto him.*] Though they came before them both, whom they found ſitting together; yet they applied themſelves to *Moſes* only, as the Supreme Judge in ſuch ſingular Caſes. For the Judges which were conſtituted by the Advice of *Jethro*, could not reſolve this hard queſtion: and therefore they reſorted to *Moſes*, unto whoſe Judgment all difficult Cauſes were reſerved, XVIII *Exod.* 22, 26. See *Selden*, *L.* II. *de Synedriis*, *cap.* 1. *n.* 3. Verſe 7.

We are defiled by the dead Body of a Man.] And therefore ſome may think ſhould have been excluded out of the Camp, (according to what was ordained V. 2.) and conſequently kept from coming with ſuch Queſtions, or about any other Buſineſs to *Moſes*. But it muſt be conſidered, that when this hapned, the Law now mentioned was not given: for this was in the firſt Month of the ſecond Year; and that Law was not given till the ſecond Month, when the Camps were formed.

Wherefore are we kept back.] It was againſt their will that they were defiled by the dead Body of a Man, (which perhaps they were bound to bury) and therefore they expoſtulate with *Moſes*, about their being denied the Liberty which others had:

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pleading, in effect, it was not their Fault that they were defiled by the Dead, but rather their Unhappineſs; and therefore why might they not challenge a Right in this Sacrifice, as well as others, ſeeing they had not forfeited it by any voluntary Guilt.

That we may not offer an Offering of the LORD.] The Paſſover is called *the KORBAN of the LORD*; becauſe it was to be killed, and its Blood ſprinkled, (which ſhows it to be properly a Sacrifice) and then eaten by God's Commandment, in a grateful remembrance of an exceeding great Benefit: which ſhows it to be an Euchariſtical Sacrifice. For though the firſt Sacrifice in *Egypt* was to procure Deliverance to them, and to avert the Evil which fell on the *Egyptians* by the deſtroying Angel: Yet ever after it was a Thankſgiving for Deliverance then wrought, by God's ſpecial favour to them. Of which there was a compendious Commemoration made, in their Paſchal Rites, XII *Exod.* 25, 26, 27.

In his appointed ſeaſon among the Children of Iſrael.] For if they did not perform this Service now, they knew it was not lawful to be done at any other time.

Verſe 8.

Ver. 8. *And Moſes ſaid unto them, Stand ſtill.*] Or wait here a while. In which words *Moſes* himſelf acknowledges the difficulty of the caſe; which he could not reſolve, till he had firſt conſulted the Divine Majeſty about it. Which teach Judges not to be aſhamed to confeſs their Ignorance, and take advice in Matters dubious, as the *Hieruſalem Targum* here obſerves. But I ſee no ſuch good ground for the other part of his Obſervation on this *Verſe*; that there

there being four difficult Cauſes brought before *Moſes*, in two of them he made haſte to determine; but in the other two he was ſlow. Thoſe of the firſt ſort were this, and that of the Daughters of *Zelophehad*, *Chap.* XX. theſe he judged preſently, becauſe they were pecuniary Matters; but the other two (*viz.* about him that blaſphemed, XXIV *Levit.* and him that gathered Sticks on the Sabbath-day, XV *Numb.*) being capital Cauſes, he took longer time to judge, for *he put them in Ward* till the Mind of the LORD was known. To teach thoſe that ſucceeded him in the Office of Judges, *to make quick diſpatch in Money Matters, but to proceed ſlowly in Capital Cauſes.* But as this was no pecuniary Cauſe; ſo it doth not appear but he took as much time to underſtand the Mind of God in it, as in the other two about Blaſphemy, and Sabbath-breaking: For he went in to conſult with him, as he did alſo in the caſe of *Zelophehad*'s Daughters, whoſe *Cauſe he brought before the LORD*, XXVII.5. Chapter IX.

I will hear what the LORD will command concerning you.] Theſe words ſeem to ſignifie that *Moſes* might go into the Holy Place when he pleaſed, to enquire of God; where God ſpake with him in an audible Voice, VII. 89. whenſoever he deſired Satisfaction about any Doubt. So *Abarbinel*, who in this forſakes the *Talmudiſts*: For they fancy, that becauſe God *called to Moſes*, and then ſpake to him out of the Tabernacle, (I *Levit.* 1.) he could never go into the Holy Place, but when he was called. Which was true only at that time when the Glory of the LORD had newly filled the Tabernacle; ſo that he durſt not come into it, till he was invited: But was not a general Rule to be obſerved in all his Colloquies

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quies with the Divine Majesty, (that he should wait till he had a singular Call to come to him) for it is plain by this place, that he went in to speak with him, whensoever he had occasion.

Verse 9. Ver. 9. *And the LORD spake unto Moses, saying.*] He brought this Case before the LORD, as his manner was in such Doubts, and the LORD gave him the following Answer: Which was to be a Rule not only to these present Enquirers, but to all Posterity.

Verse 10. Ver. 10. *If any Man of you, or of your Posterity, shall be unclean.*] From hence the Jews observe, that this is a Law concerning particular Persons only; not concerning all the People, or the major part of them. For, as the *Mischna* saith in the Title *Pesachim*, *Cap.*7. if all the People, or the greater part, or the Priests had contracted any Defilement, they ought notwithstanding to keep the Passover, even in that Defilement. But if the lesser part only were defiled, then they that were clean ought to keep it in the first Month, and they that were defiled in the second. This they ground upon the very first words of this Law, *v. 6. There were certain Men*; and upon these, *if any Man of you*, &c. From whence, saith *Maimonides*, this Doctrine follows, out of ancient Tradition, that *there were some private Persons, who were adjourned to the second Passover; but if the generality should be defiled by the dead, they were not to be so adjourned, but to sacrifice in that Uncleanness.* A great deal more to the same purpose may be seen in the fore-named Mr. *Selden*, *Lib.* 2. *de Synedr. Cap.*I. *n.* 3.

By

By reaſon of a dead body.] This Caſe is mentioned inſtead of all other, of like nature. For there was the ſame reaſon for thoſe who were unclean by a Leproſie; for Women in Child-bed, or that were menſtruous, or thoſe that had a Running-iſſue, or had touched a dead Carcaſs. And this ſome of them ground upon *v.* 13. Where ſpeaking of thoſe who ſhould keep the Paſſoever, it is ſaid in general, *the Man that is clean*, &c. therefore he that was any way unclean, might not keep it.

Or be in a Journey afar off.] Out of his own Country, (for it could not be kept any where but in *Judæa*, XVI *Deut.* 2.) or at ſuch a diſtance, that he could not reach the Tabernacle upon the Day appointed. In the *Miſchna* indeed this *dereck rechokah*, as it is in the *Hebrew*, (*a long way off*) is defined to be *fifteen* Miles from *Jeruſalem*, or the place where the Tabernacle was. Whence *Maimonides* ſaith, If any Man on the *fourteenth* Day of the Month *Niſan*, at Sun riſing was *fifteen* Mile, or more from *Jeruſalem*; this was a *remote way:* but if he was not ſo far from it, he was not comprehended in *this remote way*; for he might be at *Jeruſalem* time enough in the Afternoon, to keep the Paſſover that Evening; though he went but a ſlow pace, and that on foot. But I do not take this to be a reaſonable Explication. *Philo* hath determined the diſtance a great deal better, according to the Interpretation I mentioned at firſt, (*L.* III. *de Vita Moſis.*) Where he ſaith, the ſecond Paſſover was permitted, τοῖς μακρᾷ χάριν ἀποδημίας κωλυομένοις, &c. *To ſuch who were hindred by their Travels into Countries a great way off, from ſacrificing with the reſt of their Nation. For it was not their fault that they were deprived of this honour; eſpecially conſidering that ſo ſmall*

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ſmall a Country as Judæa could not contain ſuch a populous Nation, but ſent out Colonies into many places. As for thoſe who were only XV Mile from *Jeruſalem*, they might eaſily have come to the Feaſt, if not on the Fourteenth day, yet the day before; and if this diſtance had been a good reaſon to excuſe their abſence, moſt of the Nation might have ſtaid away without any danger.

Yet he ſhall keep the Paſſover unto the LORD.] When that Uncleanneſs is gone; and he is returned to his own Country again.

Verſe 11. Ver. 11. *The fourteenth day of the ſecond Month at Even, they ſhall keep it.*] They had a whole Month's time given them, to diſpoſe themſelves and their Affairs ſo, that they might be able to keep it.

And eat it with unleavened Bread, and bitter Herbs.] Thoſe Jews who are called *Karaites*, as Mr. *Selden* obſerves in the place before-named, *n.* 7. expreſly ſay, that they were not bound in the ſecond Month Paſſover, unto more than this; to eat the Lamb with unleavened Bread, and bitter Herbs: but they were not obliged to keep the Feaſt of Unleavened Bread ſeven days; becauſe they might do that in the Paſſover of the firſt Month. For the Unclean are only prohibited to eat the Paſſover; but not to keep the Feaſt of Unleavened Bread.

If the ſame Perſons that could keep it in the firſt Month, hapned again to be unclean in the ſecond, they could not keep it in the third, or the fourth Months: For this had been to confound one Feaſt with another; and there is no order for it.

Ver.

Ver. 12. *They ſhall leave none of it till the morning, nor break any bone of it.*] This belongs to the eating of the Paſchal Lamb, XII *Exod.* 10, 46. Chapter IX. Verſe 12.

According to all the Ordinances of the Paſſover, they ſhall keep it.] See *v.* 3. This is to be underſtood of all the Rites that were proper to the Offering, and to the eating of the Paſchal Lamb: but not to the keeping of the Seven Days of Unleavened Bread.

Ver. 13. *But the Man that is clean, and is not in a journey, and forbeareth to keep the Paſſover.*] In the firſt Month, which was the time appointed for it. Verſe 13.

Even the ſame ſhall be cut off from his People.] By the hand of the Judges; or of God.

Becauſe he brought not the Offering of the LORD in his appointed ſeaſon.] See *v.* 7.

That Man ſhall bear his ſin.] The Puniſhment of it.

Ver. 14. *And if a Stranger ſhall ſojourn among you.*] He ſpeaks of a Proſelyte, who had not intirely embraced their Religion; but was no Idolater. Verſe 14.

And will keep the Paſſover unto the LORD.] Hath a deſire to joyn with you in this Solemnity.

According to the Ordinance of the Paſſover, and according to the manner thereof, ſo ſhall he do.] He was to be Circumciſed, and his whole Family; or otherwiſe he could not be permitted to keep it. See XII *Exod.* 44. If he was made an intire Proſelyte after the Paſſover in the firſt Month, and before that in the ſecond; it was a queſtion whether he might keep it then, or no.

Ye ſhall have one Ordinance both for the Stranger, and for him that was born in the Land. See XII *Exod.* 49.

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Verſe 15.

Ver. 15. *And on the day that the Tabernacle was reared up.*] This is here mentioned again by *Moſes*; becauſe he is going to ſpeak of their removal from *Sinai*: which was by the direction and guidance of this Cloud; which ſettled upon the Tabernacle when it was firſt erected, XL *Exod.* 34.

The Cloud covered the Tabernacle, namely the Tent of the Teſtimony.] The words may be exactly rendred out of the *Hebrew*, *The Cloud covered the* (*Miſchan*, or) *dwelling place of God, upon* (or *over*) *the Tent of the Teſtimony*: that is, over that part of the Tabernacle where the Ark was, the Cloud appeared viſible to all, *viz.* over the moſt holy Place; where the LORD appeared in a glorious Cloud upon the Mercy Seat, XVI *Lev.* 2.

And at Even.] When it grew dark.

There was upon the Tabernacle.] Upon that part of it now mentioned.

As it were the appearance of fire.] The ſame Cloud which was outwardly dark, was bright within: and turned that light ſide towards them in the Night; when the cloudy part could not be ſeen, nor be uſeful to them.

Till the morning.] Till it was day, when the Cloud was more ſerviceable to them than the Light.

Verſe 16.

Ver. 16. *So it was alway.*] All the time of their continuance in the Wilderneſs. See XIII *Exod.* 21.

The Cloud covered it by day.] The word *by day* is not in the Original: it being the manner of the *Hebrew* Language to omit a word ſometime in one part of a Sentence; which the other part neceſſarily ſupplies: As in LXXXIV *Pſal.* 11. *One day in thy Courts is better than a thouſand*; *i. e.* in any other place.

And

And XCI *Pſal.* 7. *A thouſand ſhall fall at thy ſide,* (*i.e.* on thy left hand) *and ten thouſand at thy right hand.* Chapter IX.

And the appearance of fire by night.] As the dark ſide of the Cloud appeared by Day over the holy Place, when they had need of no other Light but that of the Sun; ſo the bright part appeared every Night, and that like Fire; when the Cloud, by reaſon of darkneſs, could not be ſeen, nor be ſerviceable to them for their direction. See XL *Exod.* 38.

Ver. 17. *And when the Cloud was taken up.*] Or went up from off the Tabernacle, which it before covered, and appeared higher in the Air. From hence, to the end of the Chapter, *Moſes* gives an account of their removal from Mount *Sinai:* and the reaſon of their ſtaying a longer or ſhorter time in thoſe places to which they removed, all the time of their Travels in the Wilderneſs. Verſe 17.

Then after that the Children of Iſrael journeyed.] They took down the Tabernacle, when the Cloud was gone up from it, (as had been directed IV. 5, &c.] and followed the Cloud, which went before them, and led them to the place where they were to reſt, XIII *Exod.* 21.

And in the place where the Cloud abode.] Where it ſtopt its motion, and ſtood ſtill.

There the Children of Iſrael pitched their Tents.] Set up the Tabernacle; and encamped round about it.

Ver. 18. *At the commandment of the LORD the Children of Iſrael journeyed.*] The motion of the Cloud was an indication of the Divine Pleaſure, that they ſhould move alſo, and go towards another Verſe 18.

Chapter IX. Station: which they did, and went on, as long as the Cloud moved.

And at the commandment of the LORD they pitched.] For when the Cloud ſtood ſtill, that was a Divine Direction to them to ſtand ſtill alſo, and there to fix their ſtation where the Cloud ſtood. Which, as ſoon as the Tabernacle was ſet up again, came down and ſettled upon it, in its wonted place, *over the Tent of the Teſtimony*, v. 15.

As long as the Cloud abode upon the Tabernacle, they reſted in the Tents.] And as long as the Cloud reſted immoveable, in that new place to which it had conducted them; they likewiſe reſted in Tents round about it.

Verſe 19. Ver. 19. *And when the Cloud tarried long upon the Tabernacle many days.*] As it ſometimes did: for *Maimonides* reckons that they ſtaid *eighteen* years in one place.

Then the Children of Iſrael kept the Charge of the LORD.] This Phraſe is uſed here ſomething differently from the ſenſe it hath III. 25, 28, &c. ſignifying their Obedience to God in fixing their abode there where the Cloud reſted, till it moved again; though it reſted never ſo long.

And journed not.] This is the Explication of the foregoing words, *they kept the charge of the LORD:* Not daring to ſtir without the Conduct of God, though ſometimes they ſtaid ſo long in a place, that, no doubt, it was very irkſome to thoſe, who were very deſirous, if not impatient, to be in the Land of Promiſe. This is an Inſtance of ſome regard they had to the Divine Majeſty; though they did not fear and reverence him ſo much as they ought to have done: Which appeared by their frequent Mutinies and

and Diſobedience, mentioned in the following Story. Chapter IX.

Ver. 20. *And ſo it was, when the Cloud was a few days upon the Tabernacle, according to the commandment,* &c.] If they had a deſire to reſt a while longer in ſome ſtation, which was very convenient for them; yet, upon the motion of the Cloud, they took down their Tents and moved alſo. Verſe 20.

Ver. 21. *And ſo it was when the Cloud abode from Even unto the Morning, and the Cloud was taken up in the Morning, then they journed.*] That is, if it did not ſtay a whole Day in a place, but ſettling in the Even upon the Tabernacle, it was taken up again the next Morning; yet they followed its motion. This is a great Inſtance of their Obedience in this Particular: for having reſted but one Night, they might be weary; and very unwilling to take down their Tents and the Tabernacle, and Travel again the next Morning. Verſe 21.

Whether it was by Day or by Night that the Cloud was taken up, they journeyed.] This is a further Inſtance of their being perfectly guided by God in this Matter; that though they were at reſt in their Beds, yet if notice was given of the motion of the Cloud, they roſe up and went after it. For they were ſenſible their ſafety depended upon the Protection and Guidance of this Cloud.

Ver. 22. *Or whether it were two Days, or a Month, or a Year, that the Cloud tarried upon the Tabernacle,* &c.] Theſe words may ſeem ſuperfluous (ſaith *Maimonides*, P. III. *More Nevochim, cap.* 50.) unto thoſe who do not conſider the intention of *Moſes* in this Relation: Which was to confute the conceit of prophane People, who imagined the reaſon of the *Iſ-* Verſe 22.

raelites

Chapter IX.

raelites ſtaying ſo long in the Wilderneſs, was becauſe they loſt their way. For the *Arabians*, he ſaith, in his days, ſtill called the Wilderneſs, in which they travelled, *the wandring Deſert*; fancying the *Iſraelites* here bewildred, (as we ſpeak) and could not find their way out; but wandred like Men in the dark, backward and forward; not knowing which way to turn themſelves: Therefore the Scripture punctually ſhows, that all their Removals (which were irregular) and the Time they reſted in any Place, (which was very unequal, being ſometimes for *eighteen* Years, ſome only for one Day, or one Night) were all ordered by a ſpecial direction of God. For which Cauſe all the Circumſtances of their Motion are recited ſo particularly by *Moſes*. Which ſhows alſo that the way from *Horeb* to *Kadeſh-barnea* (on the Borders of the Land of *Canaan*, was a plain, known and beaten Road, of about *eleven* days Journey; which it was not eaſie for them to miſs. And therefore the Cauſe of their going about, and of their ſtaying *forty* years in the Wilderneſs, is that which *Moſes* relates.

Verſe 23.

Ver. 23. *At the commandment of the* LORD *they reſted in the Tents*, &c.] This is the uſual recapitulation of what goes before. See *Chapt.* II.34. IV.49. VI. 21. And here was the more neceſſary, becauſe it gives an account of a moſt material thing, their long ſtay in the Deſert, through which God thought fit to lead them, XIII *Exod.* 17, 18.

They kept the charge of the LORD.] Moved or reſted according to the Direction which God gave them.

At the commandment of the LORD.] See *v.* 18.

By

By the hand of Moſes.] By his Miniſtry, who told them they were to be guided in their Motions by the Cloud. And therefore they expected no other Commandment but that: the LORD being in that Cloud, and telling them by its Motion or Reſt what they ſhould do. And when it did move, no queſtion, it was ſo leiſurely, as that they, their Children, and Cattel might follow it with eaſe, and be able to take their neceſſary Refreſhment. Chapter X.

It is obſervable, that in all theſe *verſes*, 18, 20, 23. where it is ſaid they journeyed or reſted *al pi*, (*at the Mouth*) which we well tranſlate *at the Commandment* of the LORD. *Onkelos* renders it *at the Mouth* (*or Commandment*) *of the WORD of the LORD:* Which WORD he takes to have given to *Moſes* all the Commandments he received: For ſo he tranſlates thoſe words XXV *Exod.* 22. *And there will I meet thee*, by theſe; *and I will prepare*, (or appoint) *my WORD to thee there:* to deliver, that is, the Divine Oracles and Anſwers to him.

CHAP. X.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] This Commandment concerning the Trumpets, it is very likely was given before, but not mentioned till now, when there was an occaſion for one principal uſe of them, *viz.* the removal of their Camp, *v.* 11. Verſe 1.

Ver. 2. *Make thee two Trumpets.*] There were ſeveral ſorts of Trumpets, of different form among the Ancients, as *Euſtathius* ſhows upon *Homer*'s Iliad Σ. *p.* 1138. Verſe 2.

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p. 1138. where he mentions *six*. The second of which was στρογγύλη, *turned up round* like a Ram's horn; which, he saith, the *Egyptians* used (it being found out by *Osiris*) when they called the People to their Sacrifices; Χρῶνται δὲ αὐτῇ πρὸς θυσίαν καλοῦντες τοὺς ὀχλοὺς δ' αὐτῆς. It was called in their Language Χνοὺμ. Now in this *Moses* opposed the *Egyptians*, (which they would do well to take notice of, who make their Customs to be of the greatest Antiquity) for those which he here ordered to be made were *long*, such as we use at present. So *Josephus* tells us, in whom there is a large description of them, *Lib.* III. *Antiq. cap.* 11. where he saith they were a Cubit long, and narrow like a Pipe; but wider, as ours are, at the bottom.

Though only *two* be now ordered for present use, it did not hinder their making more hereafter; when both Priests, and People also were multiplied. See 2 *Chron.* V. 12. where in *Solomon*'s time there were an *hundred and twenty* Priests sounding with Trumpets. And *Josephus* mentions a vast number more, *Lib.* VIII. *Antiq. cap.* 2.

Of silver.] These being Sacred Trumpets, as *Josephus* frequently calls them, it was fit they should be made of this pure Metal: which gave them also a shriller sound.

Of one whole piece shalt thou make them.] As he did the Candlestick, XXV *Exod.* 31. which made them the more firm; and after to give a certain and distinct sound.

That thou mayest use them for the calling of the Assembly, and for the journeying of the Camps.] These are the *two* great uses for which they were designed. Unto which some think a *third* is added, *v.* 9. See there.

there. It is certain that in *v.* 10. another uſe of them is aſſigned. Chapter X.

Ver. 3. *And when they.*] *i. e.* The Prieſts, *v.* 8.

Shall blow.] With an equal and continued ſound. Verſe 3.

With them.] With both the Trumpets; as appears from *v.* 4.

All the Aſſembly ſhall aſſemble themſelves to thee.] By this kind of ſound, with both the Trumpets, the People underſtood that the whole Congregation was called to meet together.

At the Door of the Tabernacle of the Congregation.] Which ſeems to have been the uſual place where they aſſembled; and made their meeting the more ſolemn, becauſe it was before the LORD.

Ver. 4. *And if they blow but with one Trumpet, then the Princes which are Heads,* &c.] If only one Trumpet made the ſound before-mentioned, it was intended to ſummon only the Princes of *Iſrael* to attend *Moſes.* Verſe 4.

Shall gather themſelves to thee.] At the Door of the Tabernacle of the Congregation, as was ſaid before.

Ver. 5. *When ye blow an alarm.*] When they did not ſimply blow, with a long, even and plain blaſt; but with an interrupted, and a broken or trembling ſound: which had, as the Jews ſay, a plain Note before, and after that a quavering. We generally explain it by a *Tara-tan-tara:* but, that word, (as Dr. *Lightfoot* obſerves) ſignifies a blaſt, which put the quavering Sound before and after, and the plain Note in the midſt; which is contrary to the Jewiſh deſcription of it. See *Temple Service, chap.* 7. *ſect.* 2. *Hottinger* makes no other diſtinction between the foregoing Sound, *v.* 3. called *Tekiah*, and this called Verſe 5.

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Teruah : but that the former was *equal*, and this was quick and conciſe, *Analect. Diſſert.* III. *p.* 152.

Then the Camps that lye on the Eaſt parts ſhall go forward.] *viz.* If this Alarm was blown only once, (as appears from *Verſe* 6.) then the Hoſts that were under the Standard of *Judah* began to march. See *Chapt.* II. 3.

Verſe 6. Ver. 6. *When ye blow an Alarm the ſecond time*, &c.] Having ceaſed for a while, if the Alarm was blown again, then thoſe Tribes which were under the Standard of *Reuben* (*Chapt.* II. *v.* 10, 11, &c.) began to move, who lay on the *South-ſide.*

They ſhall blow an Alarm for their Journeys.] That is, they ſhall blow a *third* and *fourth* Alarm, for the moving of the other two Standards. So the LXX. rightly explain it, in ſo many words at length; *Ye ſhall blow an Alarm the third time, and the Camps that lye towards the Sea* (*i. e.* on the Weſt-ſide) *ſhall take their Journey; and ye ſhall blow the fourth Alarm, and they ſhall lye towards the North*, &c. In what order the Camp of the *Levites* moved, is related afterwards, *v.* 17, 21.

Verſe 7. Ver. 7. *And when the Congregation is to be gathered together, you ſhall blow, but you ſhall not ſound an Alarm.*] Here is a manifeſt diſtinction between plain *blowing* and *ſounding an Alarm :* which were for different purpoſes; and accordingly to be uſed, *v.* 3, 5.

Verſe 8. Ver. 8. *And the Sons of Aaron the Prieſts ſhall blow with the Trumpets.*] None elſe was permitted to uſe them, either for calling the Aſſembly together; or for their March, or at their Feaſts: becauſe God would have the greater regard paid to the Sound which was made by his Miniſters; as if he himſelf

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ſelf called upon them to attend his Summons.

And they ſhall be to you for an Ordinance for ever throughout your Generations.] Theſe Trumpets ſhall be uſed by you, not only while you ſtay in the Wilderneſs; but in future Ages, as long as you are a Nation.

Verſe 9.

Ver. 9. *And if you go to war in your Land, againſt the Enemy that oppreſſeth you*, &c.] This is thought to be a *third* uſe of the Trumpets; when they were going to give Battel to their Enemies. Which may be confirmed from XXXI. 6. and from 2 *Chron.* XIII. 12. But this doth not exclude another meaning; which is, that they called the People together to Faſt, and pray to God, before they went out to Battel. For it is certain that a Faſt was proclaimed by blowing of the Trumpet, II *Joel* 15, &c. Which juſtifies what *Maimonides* ſaith in *Taanioth*, *cap.* 1. that they blow with the Trumpet, not only when they were in danger from their Enemies; but in all other Diſtreſſes, by Famine, or Peſtilence, &c. For he makes this blowing with the Trumpets in this place, to be the ſame with that Precept, L *Pſal.* 14. *Call upon me in the day of Trouble*, *More Nevoch. P.* III. *cap.* 36. The only Objection that I can find againſt this Expoſition (which is very ancient) is, that *Moſes* ſpeaks here of *blowing an Alarm* with the Trumpets: which was not uſed (*v.* 7.) for calling the Aſſembly together; but for the motion of the Camps, *v.* 5. yet one cannot conceive how they ſhould be gathered together to make an Army to fight with their Enemies, but by ſome ſort of Sound with the Trumpet, (See III *Judg.* 27. VI. 34.) and being met, it is highly probable they called upon God by Prayer and Faſting for good Succeſs; as the latter part of this *Verſe* intimates.

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Beſides, theſe ſilver Trumpets ſeem to have been uſed only at the Sanctuary; and other Trumpets were uſed when they went to War. For at the Siege of *Jericho*, the Prieſts blew with Horns, not with theſe ſilver Trumpets. Therefore they may well be thought here to have called them to the Sanctuary to pray to God, before they went to War; and that by blowing an Alarm; whereby they underſtood the meaning of the Summons. And if we may believe the *Jews*, they uſed, when the Temple was built, to *blow an Alarm* every Morning, at the opening of the Gates of it; particularly at the opening of the *Eaſt* Gate, called the Gate of *Nicanor*, (as Dr. *Lightfoot* obſerves in the place above-named) For which, though there was no expreſs Command, yet it was grounded on this Reaſon, That the *Levites*, who were God's Hoſt, (as they are often called in this Book, IV. 3, &c. VIII. 24.) might be awakened to come and attend their Service in the Houſe of God.

And ye ſhall be remembred before the LORD *your God.*] He will be merciful to you, and grant your Requeſt; as the next words explain it.

And ye ſhall be ſaved from your Enemies.] Which is to be underſtood with this Condition, *That they turned to him with unfeigned Repentance*; which was the proper intention of their Prayer and Faſting.

Verſe 10.

Ver. 10. *Alſo in the days of your gladneſs.*] Here is a *fourth* uſe of theſe Trumpets, which were blown when they rejoyced for the good Succeſs, ſuppoſe, of their Arms, or any other great Deliverance; like that mentioned IX *Eſther* 19. when they feaſted upon the Peace-offerings, which were then offered. And thus it was when *Solomon* built the Temple, 2 *Chron.* V. 12. VII. 6. and at the laying the Foundation of the *ſecond*

cond Temple after the Captivity, III *Ezra* 10. and at the Dedication of the Walls of *Jeruſalem*, XII *Nehem.* 27, 35. Chapter X.

And in your ſolemn Days.] Mentioned in XXIII *Levit.* which were proclaimed by Sound of Trumpet, (See there *v.* 2.) and there were great Feaſts upon many of them, at which the *Levites*, the Poor, and the Widows were entertained, XVI *Deut.* 11. VIII *Nehem.* 10, 12. But they were not all *Feaſts* which are there mentioned, for one of thoſe *Solemn Days* was a *Faſt*, *viz.* the great Day of Atonement. And therefore the *Hebrew* word *MOED* ſhould rather be tranſlated *Days of Aſſemblies*, as our Mr. *Thorndike* obſerves; who (in his Book concerning the *Service of God at Religious Aſſemblies*) notes, that *Moſes* here diſtinguiſhes three ſorts of Solemnities. Firſt, *The Days of your Gladneſs*, which ſignifie Solemnities to be celebrated with cheerfulneſs of heart, *i.e.* Feaſts. Then, *The Solemn Days of Aſſemblies*, (as he tranſlates it) containing beſides thoſe, Aſſemblies for Humiliation, as the Day of Atonement. And laſtly, *The beginnings of your Months*, to which there was a peculiar Service appointed, XXVIII. 11.

And in the beginning of your Months.] On the New Moons, which the *Jews* obſerved, not like thoſe other Feſtivities and Days of Aſſemblies, upon which they abſtained from all Servile Work; but with ſpecial Sacrifices, which God appointed to be offered to him upon them, XXVIII *Numb.* 11, 14. and with the Solemnity of Blowing with Trumpets, LXXXI *Pſal.* 3. And they were the more careful to obſerve the New Moons, becauſe their great Feſtivals depended upon it; though they are not reckoned among their Feſtivals or Solemn Aſſemblies, XXIII *Levit.* but

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but only the first Day of the seventh Month, was a memorial of Blowing of Trumpets, *v.* 24. which gave occasion perhaps for observing all the New Moons in the Year. And there being no express Command for observing the first Day of the Month, but only for peculiar Sacrifices upon it, and Blowing of Trumpets, some argue from thence, that in the most ancient Times before the Law of *Moses*, New Moons were observed with Festival Joy, (it being plain that they were so in the Days of *Hesiod*) of which, though we can have no certainty, yet it is very probable, that the Idolatry of worshipping the Sun, Moon and Stars, being then in the World, they were wont at the appearance of every Moon, to express much Joy, and offer Sacrifices to it. From which God intended to preserve his People, by appointing special Sacrifices (with blowing of Trumpets) to be offered unto himself at that time. And it is manifest, the *Jews* were so observant of the *New Moons*, that they seem to have regarded them next to their *Sabbath*, as Times of Religious Worship of the Divine Majesty, 2 *Kings* IV. 23. and LXVI *Isai.* 23. VIII *Amos* 5.

And thus I find that among the *Athenians* (whose Laws are observed by many to have been derived from *Moses*) the first day of the Month was ἱερωτάτη ἡμέρα, as *Plutach* speaks, *a most holy day*; and yet it was not a Festival: nor was it consecrated to any particular God, but unto all. And there was a Law, τῇς Νεμηνίας θύειν, that they offer Sacrifices upon the first Day of the Month; when they went up to the *Acropohi* (as *Demosthenes* tells us) to pray for the Publick Welfare of the City, and for their own Private Happiness. See *Sam. Petitus* in his *Comment. in Leges Aticas*, *Lib.* I. *Tit.* 1. *p.* 85.

Over

Over the Burnt-offerings.] Especially the Morning Sacrifice; at the offering of which the Trumpets began to Sound, 2 *Chron.* XXIX. 27. Chapter X.

And over the Sacrifice of your Peace-offerings.] Which being Sacrifices of Thanksgiving, it was very proper to have them attended with the Sound of the Trumpets.

That they may be to you for a memorial before your God.] *i. e.* That he may graciously accept your Offerings, and bless you, (as the Phrase signifies in the foregoing *Verse*) when he sees his Service to be your Delight and Joy.

I am the LORD your God.] By whose Soveraign Authority these Commands were given; and in the observance of which they might be assured of his Blessing.

Ver. 11. *And it came to pass on the twentieth Day of the second Month, in the second Year.*] After their coming out of *Egypt*, as appears from *Chapt.* I. 1. Verse 11.

That the Cloud was taken up.] In token that they were to begin to move, as the Cloud did, IX. 17.

From off the Tabernacle of the Testimony.] *i. e.* The most holy Place, over which it resided, IX. 15.

Ver. 12. *And the Children of Israel took their Journeys.*] After the Cloud was taken up, it stood still for some time, till they had taken down the Tabernacle, and packt up their own Tents and Houshold-stuff. Or else, while those under the first Standard moved, they took down the Tabernacle: But still the three Tribes which first moved, upon the going up of the Cloud, must have some time allowed to take up their own Tents, &c. Verse 12.

Out

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Out of the Wilderneſs of Sinai.] Where they had ſtayed near a Year.

And the Cloud reſted.] After *three* Days motion, *v.* 33.

In the Wilderneſs of Paran.] Where they had ſeveral Stations, beſides this; which was the Mid-way between the Red Sea and the Land of *Canaan*: and from the Graves of thoſe that luſted, was called *Ribroth-hattaavah*, XI. 33. XXXIII. 16. where they ſtayed a Month; and from thence went to *Hazeroth*: and were ſtill in the Wilderneſs of *Paran*, XII. 16.

Verſe 13. Ver. 13. *And they firſt took their Journey.*] In the *Hebrew* the words are, *They journeyed at the firſt*; *i. e.* at their firſt Removal; which was this.

According to the Commandment of the LORD by the hand of Moſes.] Not whether they pleaſed themſelves, but according as God had before directed, when the Cloud was taken up; and in ſuch order as he appointed. See IX. 18. And there ſeems to have been a ſpecial Direction, by an expreſs Command, for this firſt Removal, I *Deut.* 6, 7.

Verſe 14. Ver. 14. *In the firſt place went the Standard of the Children of Judah*, &c.] By this it appears that the foregoing words, concerning their Removal *according to the Commandment of the* LORD, relates to the order of their March, as well as to the way they went. See concerning thoſe that marcht under his Standard, and their Commanders (which are here mentioned, and in the *two* next *verſes*,) *Chapt.* II. 1,3,5,7.

Verſe 17. Ver. 17. *And the Tabernacle was taken down.*] By the *Levites* (I. 51.) who went about this work, as ſoon as the Cloud went up from the Tabernacle; while the three Tribes under the Standard of *Judah* were fitting themſelves to move. — *And*

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And the Sons of Gerſhon, and the Sons of Merari ſet forward.] They immediately followed the three Tribes, which encamped on the Eaſt of it, under the Standard of *Judah*.

Bearing the Tabernacle.] Such parts of it, as were committed to each of their Charge, IV. 24, &c. 31, &c.

Verſe 18.

Ver. 18. *And the Standard of the Camp of Reuben ſet forward, according to their Armies*, &c.] Of this, and the two following Verſes, ſee II. 10, 12, 14.

Verſe 21.

Ver. 21. *And the Kohathites ſet forward, bearing the Sanctuary.*] That is, the Ark, the Holy Table, the Candleſtick, *&c.* and other things belonging to the Sanctuary, (IV. 15, 16, &c.) which the *Kohathites* carried in the middle of the *four* Camps for their greater Security.

And the other.] *i. e.* The *Gerſhonites* and the *Merarites* before-mentioned, *v.* 17.

Did ſet up the Tabernacle againſt they came.] When the Cloud reſted, the two fore-going Camps under the Standards of *Judah* and *Reuben* reſted alſo; and ſettled themſelves in their Tents. Which while they were doing, the *Gerſhonites* and *Merarites*, (who marched between them) ſet up the Tabernacle that it might be ready to receive the Ark, and the other Holy things, which followed immediately, under the care of the *Kohathites*. This ſhows the excellent Order wherein they always moved; not only without any tumult or confuſion, but with ſuch a Diſcipline, as ſignified they were under the Conduct of a moſt skilful Leader.

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Verse 22.

Ver. 22. *And the Standard of the Children of Ephraim set forward, according to their Armies.*] After the *Kohathites* followed three other Tribes, who were under this Standard. See *Chap.* II. 18,20,22,24. Where all that was needful hath been said of the two following Verses.

Verse 25.

Ver. 25. *And the Standard of the Children of Dan set forward,* &c.] See concerning him, and those mentioned in the two next Verses, *Chap.* II. *v.* 25, 27, 29.

Which was the rereward of all the Camps, throughout their Hosts.] The Hebrew word *Meassepb* (which we translate *was the rereward*) comes from a word, which every where signifies to gather together, or collect. And therefore is here to be so understood; and the whole Sentence thus rendred: *Then set forward the Standard of the Camp of* Dan, *gathering to it all the Camps, throughout their Hosts:* Or, *according to their Armies*, as we here translate the last part of these words, *v.* 14, 18, 22. So *Forsterus* translates it; the meaning being, that all the rest of the People, who were not a part of the *four* before-mentioned Camps, all under XX Years old, (who were *not able to go forth to War*) together with the mixt multitude that came with them out of *Egypt*, (XII *Exod.* 38.) and all the unclean Persons, who were shut out of the Camp, (V. 2.) came after this hindermost Standard of the Children of *Dan.*

Verse 28.

Ver. 28. *Thus were the Journeyings of the Children of Israel,* &c.] In this order they marched, when they removed from one station to another.

Verse 29.

Ver. 29. *And Moses said unto Hobab.*] His Wives Brother, as *Theodoret* understands it.

The

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The Son of Raguel the Midianite.] The Son of *Jethro* Prieſt of *Midian:* For *Raguel* and he, are thought by many to be the ſame Perſon; (II *Exod.* 18. III. 1.) or one was the Father, and the other the Son; and then *Hobab* was the Grand-ſon of *Raguel.*

Moſes his father-in-law.] Theſe words may either refer to *Raguel*, who is ſuppoſed to be *Jethro*; and then it is rightly tranſlated *Father-in-law*; or they may as well refer to *Hobab*, and be tranſlated *Brother-in-law.* For ſo the Hebrew word *Choters* ſometimes ſignifies, a very near Kinſman. It cannot without great ſtraining, be otherwiſe expounded in the I *Judg.* 16. and IV. 11. After *Jethro* therefore was gone back to his own Country, XVIII *Exod.* 27. *Hobab*, his Son, ſtayed ſtill with his Siſter *Zipporah*; and accompanied *Moſes* all the time he ſtayed near *Sinai:* Which was not far from *Midian.* Whether he thought to return, now the *Iſrelites* were marching away from that Neighbourhood; but *Moſes* was deſirous to have his company further, even to the Land of Promiſe.

We are journeying unto the place, of which the LORD ſaid, I will give it you.] *i.e.* To the Land of *Canaan*; for thither God intended to have brought them, ſhortly after this removal; as appears from I *Deut.* 6,7.

Come thou with us, and we will do thee good.] See *verſe* 32.

For the LORD hath ſpoken good concerning Iſrael.] Promiſed to beſtow a noble Country upon us, for our Inheritance.

Ver. 30. *And he ſaid, I will not go.*] This was his preſent Reſolution; till *Moſes* had further perſwaded him. Verſe 30.

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But I will depart to my own Land.] Which he was loth to leave; merely in hope of what the *Israelites* had not yet in possession.

And to my Kindred.] With whom all Men love to live and die.

Verse 31. Ver. 31. *And he said.*] *i. e. Moses* replied.

Leave us not, I pray thee.] Do not persist in that Resolution; but be perswaded to go along with us.

Forasmuch as thou knowest, how we are to encamp in the Wilderness.] He being a Borderer upon this Wilderness, was well acquainted with every part of it; and the better able to advise them, how to secure their Camp, (for the Cloud only served to direct them, where it should be pitched) and defend themselves from the People, on all sides, that might be injurious to them. Which made *Moses* so earnest with him to stay with them; while they had such need of his assistance.

And thou mayest be to us instead of Eyes.] To give them Advice and Counsel in any difficulty they might meet withal, in the places where they stayed; or to direct them how to provide themselves with such things, as they wanted. For he having lived long thereabouts, could not but understand the Neighbouring Countries. The LXX understand this Passage, as if he desired him to continue to be what he had been hitherto in the Wilderness, (*viz.* a good Adviser, like his Father *Jethro*) assuring him, they would look upon him as an *Elder:* That is, have him in great honour.

Verse 32. Ver. 32. *And it shall be, if thou go with us.*] Not only stay with us, while we are here in the Wilderness; but go along with us into *Canaan.*

Yea,

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Yea, it shall be.] Depend upon it.

That what Goodness the LORD shall do unto us, the same will we do unto thee.] Give thee some part of the Possession which God shall bestow upon us. Accordingly it appears, that as *Moses* prevailed with him to accompany them, so he and his Posterity were settled among the *Israelites*, I *Judg.* 16. IV. 11. (where either he or his Father is called the *Kenite*) who lived in Tents, not in Houses, after the manner of their Fore-fathers in *Midian*.

Verse 33.

Ver. 33. *And they departed from the Mount of the LORD.*] *viz. Horeb* in the Wilderness of *Sinai*, where they had stayed a long time, I *Deut.* 6.

Three days journey.] They travelled three Days before the Cloud settled again upon the *Tabernacle*: though it stood still some times (but did not descend) to give them time for necessary Refreshment, and for Sleep. See XI. 1.

And the Ark of the Covenant of the LORD went before them, in the three days journey.] It is said *v.* 21. that the Sanctuary was carried between the two first Standards, and the two last; *i. e. in the midst of the Camp*, as we expressly read II. 17. Which *Abarbinel* thinks is to be understood not of all their Journeys, but only this. That was the constant order of their March; first went the Standard of *Judah*; next that of *Reuben*: after this, *the Tabernacle of the Congregation*; then followed the Standard of *Ephraim*; and last of all that of *Dan*. But now, in their first Removal, God did them the honour to appoint the Ark to go before them, in the front of all the Camps; as he did when they passed over *Jordan*, III *Josh.* 6. That is, in their first and last Journeys, this extraordinary Favour was shown them: but in all the rest the Ark went

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went in the midſt of them. And thus *Aben Ezra* upon this place; *This firſt Removal was not like the reſt of their Removals.* But I ſee no good ground for this Expoſition. The plain meaning ſeems to be, That the LORD, as their King and Governour, led them by the Cloud, which was always over the Ark: juſt as a General leads his Army; though he be not in the front of it, but in the midſt, from whence he Iſſues out his Orders.

To ſearch out a reſting place for them.] There was no need of enquiry after a fitting Station for them: but he ſpeaks after the manner of Generals, who ſend Officers before them, to take up the moſt convenient Quarters for their Army. See I *Deut.* 33.

Verſe 34. Ver. 34. *And the Cloud of the LORD was upon them by day, when they went out of the Camp.*] It ſeems this Removal of their Camp from *Sinai*, was in the day time (as ſome times they removed in the night, IX. 21.) and the Cloud being taken up from off the Tabernacle, ſo moved over the Ark, as to overſpread them all by day: As the Pillar of Fire was over them by night; to give them aſſurance of the Divine Protection. See Note upon XIII *Exod.* 21. and CV *Pſal.* 39.

Verſe 35. Ver. 35. *And when the Ark ſet forward.*] There being the letter *Nun* turned the wrong way in the *Hebrew* word for *ſet forward*; as there is in the word for *complained*, in the firſt *verſe* of the next *Chapter*: the Jewiſh Doctors fancy it denotes here God's gracious converting his Face towards them, at the Prayer of *Moſes*; and in this following Story, the Peoples averſion to God, and ungrateful turning away their hearts from him.

Moſes

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Moſes ſaid.] It was his Cuſtom to pray in this manner upon ſuch occaſions; as *R. Levi ben Gerſom* expounds it.

Roſe up.] This is an expreſſion (ſaith *Abarbinel*) like that in XXXIII *Iſa.* 10. *Now will I riſe, ſaith the* LORD, *and will be exalted*, &c.] Where his taking vengeance upon his Enemies, is called *his riſing*. According to XXXI *Job* 14. *What ſhall I do, when God riſeth up*, &c. The next words, *Let thy Enemies be ſcattered*, &c. juſtifie this ſenſe.

LORD.] It ſeems very ſtrange to me, that any ſhould alledge this place, as a proof, that the Ark is called *JEHOVAH:* when the Prayer of *Moſes* is ſo plainly directed to the LORD himſelf, (who was there in a glorious Symbol of his Preſence) and not to the Ark. Conſidering alſo, that in other places where this very form of Speech is uſed, the LORD and the *Ark* are moſt manifeſtly diſtinguiſhed, the one from the other. See 2 *Chron.* VI. 41. and CXXXII *Pſal.* 8. And yet an *Anonymus* Anti-Trinitarian Writer (confuted by *Joſeph de Voiſin* fifty Years ago) obſerving that the *Chaldee* here inſtead of the LORD, hath the WORD of the LORD, is ſo abſurd as to ſay, that the Ark is called the WORD, Becauſe God, ſaith he (*p.* 234.) *ante illam reſponſa vel oracula ſua dabat*, &c. before the Ark gave his Anſwers or Oracles, when the Prieſt in dubious Matters conſulted the Mouth of the LORD. Which Expoſition carries its own Confutation in it; for if the High-Prieſt conſulted *the Mouth of the LORD* (as he ſpeaks) then by the WORD which gave the Anſwer, muſt be meant the LORD himſelf. To whom *Moſes* here directs his Prayer, as the *Hieruſalem Targum* excellently Paraphraſes this *verſe*; *And it*

came

Chapter X. *came to pass, when the Ark was taken up, that* Moses *lifted up his hands in prayer, and said, Rise now, O WORD of the LORD, in the strength of thy Power, and scatter the Enemies of thy People*, &c.

And let thine Enemies be scattered.] This is a Prayer, that God would put all those to flight (as he had done the *Amalekites*, *Exod.* XVII.) who opposed their passage to the promised Land. As after they came thither, they used this Prayer (LXVIII *Psal.* 1.) for his Aid against all those, who sought to dispossess them of it.

And let them that hate thee, flee before thee.] This is a Repetition of the same Prayer, as is usual: For *thy Enemies*, and *those that hate thee*, signifie the very same, XXI *Psal.* 8. IV *Daniel* 19. I *Luke* 71.

Verse 36. Ver. 36. *And when it rested.*] As it did whersoever the Cloud staid, and moved no further.

He said.] He prayed again. So the *Hierusalem Targum* understands both this and the former *verse*, *Moses lifted up his hand in Prayer, and said*, &c. and *Jonathan Uzielides*, *Moses stood in Prayer, and begged Mercy of God, saying*, &c.

Return, O LORD, unto the many Thousands of Israel.] Which *Onkelos* thus Paraphrases, *Come again, and dwell with thy Glory in the midst of us.* And so he did; the Cloud, wherein the Divine Majesty resided, setling upon the Tabernacle, over the Ark of the Testimony, as soon as it was again pitched. Others translate it, *Give rest, O LORD*, (which the *Hebrew* words will bear) secure us, that is, in Peace, against the Incursions of our Enemies, and all other Dangers. *R. Levi ben Gersom* expounds it, *bring back* the *Israelites* into the Land of Promise, where their Forefathers dwelt when they were few in number; whose

whoſe Poſterity was now increaſed to *ten thouſand thouſands*, as the laſt words are in the *Hebrew*. And there are thoſe, who will have this to be a Prayer, for their Increaſe and Multiplication, into many more Thouſands than they were already. And thus the *Hieruſalem Targum* (who ſtill by the LORD underſtands his WORD) *Return now, O WORD of the LORD, from the vehemence of thy Anger, and come back to us in thy merciful Goodneſs: bleſs the Myriads, and multiply the Thouſands of Iſraelites.* Chapter XI.

CHAP. XI.

Ver. 1. AND *when the People complained.*] Or, as it is tranſlated in the Margin, *were as it were Complainers*, or Mutterers. Which words, *D. Kimchi* in his *Michol*, brings as an Inſtance to prove that the Particle *Caph* (which we tranſlate *as*) doth ſometimes ſerve only to ſignifie the truth of a thing, and to confirm it, and imports nothing of *likeneſs*. For the Diſcontent of the People did not reſt in their Minds, but broke out into open Murmurings and undutiful Complaints. The like he obſerves XXV *Gen.* 31, 33. and V *Hoſea* 10. *The Princes of Judah were like them that remove the bound.* Where we make it to ſignifie a Similitude, but ſhould only have taken it as a ſtrong Affirmation of the truth of the thing. See *Theod. Hackſpan Diſput.* IV. *de Locutionibus Sacris*, *n.* 4. Verſe 1.

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Complained.] Of their long March for three Days together, with their little Children, Cattel, and all their Baggage. So it is commonly thought; but I can see no good ground for it. For, no doubt, the Cloud stood still, (though it did not come down and settle, as I said, X. 33.) that they might make some convenient Rests in their Journey: else how should they gather the *Manna* that fell every Night about their Tents, and would keep but one Day, as we read XVI *Exod.* I conclude therefore that this Muttering, was the beginning of those loud Complaints, which were made a little after, *v.* 4, 5, &c. because they were not brought by this Removal to a place, where they might have had other Food than *Manna:* of which they now grew weary, having lived upon it near a whole Year.

It displeased the LORD.] In the Hebrew, *It was Evil in the Ears of the* LORD: That is, though it was only a Muttering, which did not come to the Ears of *Moses*, (as this Complaint shortly after did) yet the LORD took notice of it, and was much offended at it; as it here follows.

And the LORD *heard it, and his Anger was kindled.*] Or, *When the* LORD *heard it*, he demonstrated he was highly offended, by sending a Fire among them.

And the Fire of the LORD *burnt among them.*] Some take this Phrase, *Fire of the* LORD, to signifie a great Fire; as *Mountains of the* LORD, are high Mountains. Which came either from Heaven, like Lightning, (as in 2 *Kings* I. 12.) or from the Pillar of Cloud and Fire, over the Tabernacle; where the Glory of the LORD appeared some times like unto Fire.

And

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And consumed them that were in the uttermost parts of the Camps.] Where the mixt Multitude were (as I observed, X. 25.) who came out of *Egypt*; and may well be supposed to have stirred up the *Israelites* to complain of their tedious Journey, which had not yet brought them near to the Land of *Cannan*. And perhaps some of them lagged behind on purpose, that they might complain of Wearinesse, (as some take it) or rather of want of stronger Food. But *Bochartus* hath demonstrated that this word which we translate *the uttermost parts*, signifies *in all*, or *throughout*. Of which he gives many Instances out of *Lud. de Dieu* upon XXXIII *Ezek.* 1. See XIX *Gen.* 4. XLVII. 2, &c. *Hierozoicon. P.* I. *L.* II. *cap.* 34. And therefore so it should be here rendred, *Consumed some in every part of the Camp*; where they began to make Complaints one to another, of their being still in a Wilderness.

Verse 2.

Ver. 2. *And the People cried unto Moses.*] Of whose power with God they had great Experience; but had reason to distrust their own Interest in him; because of their murmuring Humour. For it is like they are the same People, that cried now to *Moses*, who before complained, *v.* 1.

And when Moses prayed unto the LORD.] As they begg'd he would.

The Fire was quenched.] Went out; and no signs of it appeared. So the *Hebrew* Phrase signifies, *it sunk*. What number of them was burnt, we are not told: it is likely not many, because the terrour of it, instantly made them deprecate God's Displeasure, by *Moses* their Intercessor; which put a stop to it.

Chapter XI. Verſe 3.

Ver. 3: *And he called the name of the place Taberah.*] Which, for another reaſon, was alſo called *Kibroth-hattaavah*, v. 34. They are mentioned indeed in IX *Deut.* 22. as if they were two diſtinct places: but it is plain by the ſtory, that the things which occaſioned both theſe Names, hapned in one and the ſame ſtation. And therefore they were only different Names for the ſame Place: unleſs we ſuppoſe *Kibroth-hattaavah* to have been the name of that particular piece of Ground in that place, where the Luſters were buried.

Becauſe the Fire of the LORD burnt among them.] This is the reaſon of the Name of *Taberah* (which ſignifies *a burning*) which was impoſed on this place, to preſerve the Memory, both of God's Judgments, and of his Mercy.

Verſe 4.

Ver. 4. *And the mixt Multitude that was among them.*] The Hebrew word *haſaphſuph*, is well tranſlated by *Bochartus*, *Populi colluvies undecunque collecta*, the Dregs or Scum of the People gathered together from all parts. For the doubling of words increaſes their ſenſe, in the *Hebrew* Language; and makes the ſame with the Superlative Degree in other Tongues. Of which he gives many Inſtances in his *Hierozoicon*, P. II. *Lib.* V. *cap.* 6. See XIII *Lev.* 19. where *Adamdameth* ſignifies *exceeding red*: as *haſaphſuph* here doth *a very great collection* of all ſorts of People; both *Egyptians* and other Neighbouring Nations: who were invited by their wonderful Deliverance out of *Egypt*, to joyn themſelves to the *Iſraelites*, as Proſelytes to their Religion. See XII *Exod.* 38. The *Jews*, in *Tanchuma*, ſay, there were *Forty thouſand* of them; and *Jannes* and *Jambres* at the Head of them.

Fell

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Fell a luſting.] He doth not ſay for what; and the Jews have taken the liberty to fancy what they pleaſe. Some of them ſay that they luſted after ſuch Women, as *Moſes* had lately forbidden them to marry. So the Paraphraſe of *Vzielides*, *Moſes heard the People weeping, becauſe thoſe that were near of kin to them were forbidden in Marriage.* And he makes as if theſe Proſelytes petitioned *Moſes* to abrogate thoſe Laws about Inceſt. Such Conceits others have indulged to themſelves, (as Mr. *Selden* ſhows, *Lib.* II. *de Synedr. Cap.* IV. *p.* 202.) when the words (in the end of this Verſe, and *v.* 13, 18.) plainly ſhow they luſted *for Fleſh to eat.*

And the Children of Iſrael alſo.] Though the *mixt multitude* were the firſt Fomentors of this Diſcontent, yet it run among the *Children of Iſrael*, throughout the whole Camp: And roſe ſo high, that they fell into a great Paſſion.

Wept again.] They had ſhed ſome Tears, it ſeems, before, (when they complained, *verſe* 1.) but now they wept aloud, out of Anger, Vexation, and Grief. Or elſe this weeping *again*, refers to their firſt Murmuring a Year ago, like unto this, XVI *Exod.* 3.

And ſaid.] They could not refrain from burſting out into ſuch diſcontented Language; as argued they were extreamly angry, or rather inraged.

Who ſhall give us fleſh to eat?] It is an Expreſſion of a vehement, impatient Deſire (mixed with Deſpair) after fleſh-Meat. Which they needed not to have wanted, if they would have killed their Cattel, which they brought with them out of *Egypt* in great abundance, (XII *Exod.* 38.) but they preſerved them for breed, when they came to *Canaan:* and if they killed them

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them daily, they would not have lasted long to suffice Six hundred thousand People, besides Women and Children. (See *v.* 21, 22.) Besides this, while they continued in the Wilderness, they were not permitted to eat any Flesh but only their share of the Peace-offerings, that were offered at the Altar, XVII *Levit.* 3, 4, 5. Which lasted, the Jews think, till they came to the Land of *Canaan*, when this Restraint was taken off, XII *Deut.* 15, 16. And indeed the Wilderness was so barren a place, that they could there have no great increase of Cattel; scarce sufficient for Sacrifice. They were angry therefore, that they were not yet brought to a Country where they might have had all sorts of Flesh, without killing their own Cattel; and have taken their fill of that and all other Food, (as appears by the next Verse) at as easie rates as they had done in *Egypt*. Whereas now, they despaired, as I said, of getting any such Food; for so such Questions as this signifie, CXIII *Psal.* 5. LIII *Isa.* 8. VIII *Joh.* 16.

Verse 5.

Ver. 5. *We remember the fish.*] This shows that all kind of Food is comprehended under *Flesh*, for which they longed; particularly this, which is one sort of Flesh, 1 *Corinth.* XV. 39.

Which we did eat in Egypt freely.] Or, for nothing. For they could easily catch them in the River of *Egypt*, which abounded with them, (XIX *Isa.* 8.) and in the Sea also, which was not far from them; wherein was exceeding great plenty of excellent Fish.

The Cucumbers, and the Melons, &c.] None of which grew here in the Wilderness, but were there in such Plenty and Perfection, that they were the common Food of the *Egyptians*. Who were noted anciently

anciently for the Meanneſs of their Diet, as *Caſaubon* obſerves in *Lib.* IX. *Athenæi Deipnoſ. Cap.* XI. *p.* 674. Some fancy theſe things were the cheaper there, becauſe the *Egyptians* durſt not eat either Fiſh, or Leeks, or Onions; as is ſaid by *Juvenal*, *Sat.* XV. *Pliny*, *Lib.* XIX. *Cap.* 6. and *Herodotus*, *Lib.* II. *C.*37. where he ſaith it was not lawful for the *Egyptians* to taſte of Fiſh. But, in my opinion, theſe words of the People, demonſtrate rather, that they were not ſo ſuperſtitious in the days of *Moſes*; for they were not the words merely of the *Iſraelites*, but of the *mixt multitude*; who were the Beginners of this Mutiny, and of this ſort of undutiful Language. Which one would think they put into the Mouths of the *Iſraelites*; who could not otherwiſe have had the Impudence to magnifie their Condition in *Egypt*, where they groaned under the ſoreſt Slavery. Chapter XI.

It is a ſtrange fancy of one of the Doctors in the *Tulmud*, (in the Title *Jona*) who by *Fiſhes* underſtands Harlots; whom theſe Crew of mixed People luſted after.

The Onions.] The Hebrew word *Chatzir* properly ſignifies Graſs; Which being no part of Humane Food, the LXX here render the word *Onions*; as agreeable to the other words that accompany it. But the learned *Ludolphus* thinks they had no other reaſon for it; and therefore, out of the *Arabian* Language, rather interprets it *Lettice* or *Sallets*, in general, which were moſt excellent in *Egypt*. *Diſſert. de Locuſtis*, *P.* II. *Cap.* 14.

Ver. 6. *But now our Soul is dried away.*] They ſpeak as if they were ſtarved; and, as we ſpeak, had neither Life nor Soul left in them. Such is the vile Nature of diſcontented Ingratitude; which makes Men Verſe 6.

that

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that are advanced from a poor to a plentiful Condition, contemn their preſent Enjoyments, and praiſe their former wretched ſtate.

There is nothing at all, beſides this Manna, before our Eyes.] They were angry that they were come to a place, where they found nothing but that of which they were now grown weary; and therefore ſpeak of it with diſdain.

Verſe 7.

Ver. 7. *And the Manna.*] Upon this occaſion he deſcribes more fully, what kind of thing it was which they deſpiſed: That it might appear how juſtly God was diſpleaſed with them, for their Ingratitude.

Was as Coriander-ſeed.] Not in Colour, (for that was like *Bdellium*, as it here follows) but in its Shape and Form; being round, XVI *Exod.* 14.

And the Colour of it as the Colour of Bdellium.] Of a pure White Colour, and bright like Pearl: So that it was very grateful to the Eye, as well as pleaſant to the Taſte. See XVI *Exod.* 31.

Verſe 8.

Ver. 8. *And the People went about.*] Round their Camp. XVI *Exod.* 13.

And gathered it.] Freſh every Morning; which made it ſtill more acceptable. XVI *Exod.* 18, 19.

And ground it in Mills.] Into Flour, with an Hand-mill.

Or beat it in a Mortar.] Bruiſed it with a Peſtle in a wooden, or ſtone Mortar.

And baked it in Pans.] Or elſe boiled it (as *R. Bechai* expounds it) in a Pot.

And

And made Cakes of it.] Or made Cakes of it in an Oven, or in a Pan. That is, saith the same *R. Bechai*, it was of such an excellent Composition, that it might be dressed divers ways, or eaten as it fell. For, if they would they might use it, saith he, for Food immediately, as they gathered it; or they might grind it; or bruise it, and then either boil it, or bake it; and it was agreeable, in what way soever it was prepared. Which *Moses* mentions to show how ungrateful they were to God; who by one thing entertained them with great variety. Chapter XI.

And the taste of it was as the taste of fresh Oil.] When it was newly faln, it tasted like Honey; but when it was prepared by Boiling, or Baking, it tasted like fresh Oil: See XVI *Exod.* 31. Or to some it had the taste of Honey; to others of fresh Oil. The Jews indeed say it had all sorts of Tastes, according to every Man's desire. So the Author of the Book of *Wisdom* speaks, XVI. 20, 21. from the ancient Tradition of the Hebrews. Whereby I suppose they meant no more, but that it pleased every Man's Palate; and had in it all that could be desired in any Meat; being grateful to the taste of young and old; and refreshed the Spirits; and kept up the Flesh of their Bodies in good plight. For it is not unreasonably observed by the aforesaid *R. Bechai*; that it is compared by *Moses* to *fresh Oil*, which is fat as well as sweet; to show how unjust their Complaint was, that they had no Moisture left in them, but were *dried away*, *v.* 6.

Ver. 9. *And when the dew fell upon the Camp in the Night.*] There was a great Providence of God in this, saith the same *Bechai*, which sent it in the Night, while they slept quietly in their Beds; that Verse 9.

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when they rose in the Morning they might find their Food ready for them. And thus, saith he, it was when they came to *Canaan*; the Rains were wont to fall in the Night-season, and not in the Day-time: that they might not be hindred from their work in the Fields, and in their Plantations.

The Manna fell upon it.] That is, upon the Dew; for it did not fall upon the Camp, but round about it. See XVI *Exod.* 14. This is a further Aggravation of their Ingratitude, that they despised this rare Food; which came not out of the Earth, or the Waters, but from above out of the Air: And therefore was more pure and spiritous than Cucumbers and Leeks, *&c.* Which crude and gross sort of Food, their depraved Minds preferred before this Celestial Nourishment: Which by Falling on the Dew was kept clean and pure for their use.

Huetius observes that several Authors, both ancient and modern, mention *Manna* as a thing which sometimes falls in those Countries (particularly in *Arabia*, and upon *Libanus*) which they call *aerial Honey*; or *dewy Honey*, and *Syrian Dew:* which was fit for Food. But it never fell in such quantity, nor so constantly; every day, for the space of XL years; and so delicious and hearty. All this was miraculous; as was also its melting when the Sun shone upon it; and that it putrified before the next day, except on the Sabbath; and yet kept in an Urn many years. See *Alnetanæ Quæst. L.* II. *Cap.* XII. *N.* XVII.

Verse 10.

Ver. 10. *And Moses heard the People weep, throughout their Families.*] Or, for their Families: or, about the State and Condition of their Families as some of the Jews understand it; though to a foolish sense.

ſenſe. See *Selden*, *L.* II. *de Synedr. Cap.* IV. *p.* 203.) who they pretended could not live any longer upon *Manna*. Chapter XI.

Every Man in the door of his Tent.] It may be underſtood of *Moſes* his Tent; about which the heads of the ſeveral Families were gathered; as mutinous Souldiers are wont to be, about the Door of their Chief Commander.

And the Anger of the LORD was kindled greatly.] Which brake forth ſhortly after, in a great plague upon them, *v.* 34.

And Moſes alſo was diſpleaſed.] The ſame Phraſe with that *v.* 1.

It was evil in the Eyes of Moſes.] *i. e.* Grieved him ſo, that it made him wiſh himſelf rid of the burden of their Government.

Ver. 11. *And Moſes ſaid unto the LORD.*] I ſuppoſe he went into the Sanctuary to bewail himſelf, and pray God to relieve him. See *v.* 24. Verſe 11.

Wherefore haſt thou afflicted thy Servant?] By committing this People to his charge.

And wherefore have I not found favour in thy ſight.] By granting the Prayer which he made, at his firſt Call to this Office, III *Exod.* 2. IV. 10.

That thou layeſt the burden of this People upon me?] *i. e.* The principal Care of ſuch an untractable Multitude, upon one Man; to whom they reſorted in all difficulties. XVIII *Exod.* 22, 26.

Ver. 12. *Have I conceived all this People, have I begotten them?*] Are they my Children; that I ſhould make proviſion, for the Satisfaction of all their deſires? Verſe 12.

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That thou haſt ſaid unto me, carry them in thy Boſom (as a nurſing Father beareth the ſucking Child) unto the Land, &c.] Take a tender Care of them, as a Parent doth of a little Infant; and conduct them into *Canaan*, &c. Nothing can more lively expreſs the Affection that Princes ought to have for their People (if they have any regard to the Will of God) than this Divine Command to *Moſes*.

Verſe 13. Ver. 13. *Whence ſhould I have Fleſh to give unto all this People?*] It is impoſſible for me to do, what they deſire.

For they weep unto me, ſaying, Give us Fleſh that we may eat.] And yet they will not be ſatisfied without it. He ſeems to be affected with their weeping, as the moſt loving Parents are with the Tears of a ſucking Child; when it cries for that, which they have not for it.

Verſe 14. Ver. 14. *I am not able to bear all this People alone; becauſe it is too heavy for me.*] Let me have ſome joined to me, to take part of this trouble with me; and help to manage them in ſuch Mutinies: For it is beyond my ſtrength to undergo the toil of hearing all their Complaints; and appeaſing their Tumults. Some may imagine there was no reaſon for this requeſt; he having ſeveral Perſons already appointed to aſſiſt him by the advice of *Jethro*, (XVIII *Exod.*) But *Raſi* thinks thoſe Men were burnt in the late fire; becauſe they did not ſuppreſs the beginning of this Mutiny, (*v.* 1.) but perhaps join in it: And ſo *Bechai*. But the true account is rather this, that they were ſet only to hear and judge ſmaller Cauſes; all the weighty and difficult Cauſes being ſtill brought before *Moſes*; to whom alſo the laſt Appeal was made in every Cauſe. Which was ſo great a burden that he complained for want of help in thoſe great things, which lay wholly upon him. See XVIII *Exod.* 22.

Ver.

Ver. 15. *And if thou deal thus with me.*] If thou leaveſt me ſtill alone in this Office. Chapter XI.

Kill me, I pray thee, out of hand, if I have found favour in thy ſight.] I ſhall take it for the greateſt kindneſs, to be taken immediately out of the World. Verſe 15.

And let me not ſee my wretchedneſs.] Live to be a moſt miſerable Creature. For to *ſee wretchedneſs*, is to be wretched; as to *ſee death* is to dye, LXXXIX *Pſal.* 48. And what could make ſuch a tender Parent as he was more miſerable, than their perpetual untowardneſs: together with the intolerable trouble it would give him; to ſee heavy Puniſhments continually befal them for their Wickedneſs, and the Enemies of God rejoyce in their Ruin.

Ver. 16. *And the LORD ſaid unto Moſes.*] Here is not the leaſt ſign of God's diſlike of this Expoſtulation of *Moſes* with God; which ſeems not very dutiful: becauſe the Vexation this ſtubborn People gave him, was really ſo great, that he had reaſon to deſire to be eaſed of it. Which, though he begged with much earneſtneſs, yet, no doubt, with no leſs ſubmiſſion to God's holy Will and Pleaſure. Verſe 16.

Gather unto me.] Theſe words are interpreted by the *Talmudiſts*, as if the meaning was, that *they may be a Sanhedrim to my Land*; *i. e.* a holy, perpetual, ſtanding Council, to endure throughout all Generations. For whereſoever we meet with this word *li* unto me, they think it ſignifies a thing to be eſtabliſhed by God to all Generations. The Examples they alledge of it, are theſe; of *Aaron* and his Sons he ſaith, they ſhall Miniſter *unto me* in the Prieſts Office, XXVIII *Exod.* 41. and of the *Levites*, he ſaith, III *Numb.* 12. they ſhall be *mine*, or *unto me*; and of the *Iſraelites*, XXV *Lev.* 55. *unto me* the Chil-

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Children of *Israel* are Servants. The like is said of the *First-born*, III *Numb.* 13. of the *Sanctuary*, XXV *Exod.* 18. of the *Altar*, XX *Exod.* 24. of the *holy Oyntment*, XXX *Exod.* 31. of the Kingdom of *David*, 1 *Sam.* XVI. 1. and of the *Sacrifices*, XXVIII *Numb.* 2. See Mr. *Selden*, *Lib.* II. *de Synedr. cap.* 4. *n.* 2.

Seventy Men of the Elders of Israel.] This Number is generally thought, both by the Jewish and Christian Writers, to be derived from the number of Persons, that came down into *Egypt* with *Jacob*, XLVI *Gen.* 27. Who, saith *R. Bechai*, were a kind of Prototype of this Number in future Ages. For hence they were governed by so many Elders when they were in *Egypt*, III *Exod.* 16. (where there is no mention indeed made of *Seventy*, but he gathers it from what followed) and those were the *Seventy* whom we find at the giving of the Law, a little after they came out of *Egypt*, XXIV *Exod.* 1, 9. who are called *Nobles*, or Great Men, *v.* 11. So that this number was not now first constituted; but rather continued and confirmed.

Whom thou knowest to be the Elders of the People.] For there were many Elders, out of whom *Seventy* were chosen. See XXIV *Exod.* 1.

And Officers over them.] That is, saith *R. Bechai*, whom thou knowest to be of the number of those, who when they were *Officers* in *Egypt* over the People, were beaten by *Pharaoh*'s Task-masters, V *Exod.* 14. Which word *Officers* doth not signifie Men that had any Judicial Authority; but only such as had an inspection over others, to see they did their Work, and to give an account of them. But it is very likely, they were Persons of note, who had more than ordinary

nary Underſtanding and Breeding, which advanced them to be Inſpectors of others. And therefore the *Talmudiſts* rightly obſerve, that *the Elders and Officers* here mentioned, were, no doubt, Men of Wiſdom and Judgment; who knew how to uſe the Authority that was committed to them. And it is not improbable (as ſome of them affirm) that they were choſen out of thoſe leſſer Courts, which were erected by the Advice of *Jethro*. See *Selden* in the ſame place, *ſect.* 5. who at large confutes *Baronius* and others; who ſay that the number of the great *Sanhedrim* (which derived its Original from hence) was *Seventy two:* and makes it appear they were only *Seventy*; and with *Moſes* their Head *Seventy one*, *ſect.* 8. And it is not unworthy our notice, that about the ſame time (as he obſerves *ſect.* 12.) that this number of *Seventy* Judges was here conſtituted in the Wilderneſs; the great Judicature in *Areopagus* was conſtituted among the *Greeks*, *viz.* in the Reign of *Cecrops*, the firſt King of *Athens*, after the *Ogygian* Flood: when, according to *Euſebius*, the People of *Iſrael* were brought out of *Egypt*. The *Marmora Arundeliana* indeed ſay, this Court was erected in the time of *Cranaus*; but that makes no great difference, for he was the Succeſſor of *Cecrops*. We do not find of what number it conſiſted, but it is certain it was the higheſt πάντων τῶν ἐν τοῖς Ἕλλησι Συνεδρίων, of all the Courts among the *Greeks*. And it is no leſs obſervable, that as that Court began about the ſame time with the Conſtitution of this among the *Hebrews*; ſo they both ended in the Reign of the Emperor *Veſpaſian*, as the ſaid Mr. *Selden* ſhows in that Book, *cap.* 16. *ſect.* 10.

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And

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And bring them unto the Tabernacle of the Congregation.] That there they might be, as it were, conſecrated unto God: and that the People might know, they received their Authority from him.

That they may ſtand there with thee.] As thoſe Men who were to be ſharers with him in his Authority: and were *like to him in Wiſdom, Piety, and Deſcent.* So *Maimonides* gloſſes upon theſe words in *Hilk. Sanhedr. cap.* 2. where he ſaith, none were made Members of the *Sanhedrim*, but Prieſts and Levites, and ſuch of the *Iſraelites*, as were deſcended from the nobleſt Families: and quotes theſe words to prove it.

Verſe 17. Ver. 17. *And I will come down.*] In a viſible manner, *verſe* 25.

And talk with thee there.] To declare (perhaps in their Audience) that he appointed them to the Office of being the Aſſiſtants of *Moſes*, in the Government.

And I will take of the Spirit, which is upon thee, and put it upon them.] He did not take away from *Moſes* any of the Gifts which he had beſtowed upon him; nor did he diminiſh them: but conferred upon theſe Men ſome of the Gifts (which are here meant by *Spirit*) *viz.* of Wiſdom, and Judgment, and Courage; with all others that were needful in a Governor. This *R. Solomon Jarchi* illuſtrates by the compariſon of a great Lamp ſet up in a room; at which many others are lighted, without the leaſt diminution of its Light. See further *verſe* 25.

And they ſhall bear the burden of the People with thee.] By this it appears it was the Spirit of Government, which God intended to give them: that they might eaſe *Moſes* by aſſiſting him, with the ſame Authority that he had, to hinder, or to appeaſe ſuch Mutinies, as now the People were faln into. *That*

That thou bear it not thy self alone.] That all the Murmurings of the People might not be only againſt him; but ſome of their Complaints might be diverted unto others. Who might alſo help him in the judging of ſuch Cauſes, as had hitherto been reſerved to him alone. For it is plain that theſe *Seventy* Perſons made an higher Court, than any of thoſe conſtituted by the advice of *Jethro*. Chapter XI.

Cornelius Bertram indeed fanſies, that theſe Rulers of Thouſands, Hundreds, Fifties, and Tens, not being ſufficient for the buſineſs committed to them, (though he likewiſe conceives they had ſome of their ſeveral Families joyned with them) God appointed theſe *Seventy* for their aſſiſtance: to whom they were to bring all Cauſes which they could not determine, before they troubled *Moſes* with them, *Lib. de Repub. Jud. cap.* 6. But our learned Mr. *Thorndike* in his *Rights of the Church*, *chap.* 2. hath well obſerved, that thoſe *Captains* were to be in place, only during the Pilgrimage of the Wilderneſs: For when they came to the Land of Promiſe, the Law provided that *Judges and Miniſters* ſhould be ordained in every City, XVI *Deut.* 18. who, if there fell any difference about the Law, were to repair to the place where God dwelt, to the Succeſſors of *Moſes*, and theſe *Seventy*, for Reſolution in it, XVII *Deut.* 11, 12. For as he judiciouſly notes in his *Review*, *p.* 69. (ſutable to what is here delivered) they were aſſumed to aſſiſt *Moſes* in his great Office of judging the hardeſt Cauſes; and by that Law, XVII *Deut.* 8, &c. were afterwards made a ſtanding Court, reſident at the Place of the Tabernacle; to judge the laſt Reſult of all Cauſes concerning the Law, and to determine all Matter of Right not determined by the Letter of the ſame.

Chapter XI. Verse 18.

Ver. 18. *And say thou unto the People.*] All that he said hitherto concerned *Moses* himself; in answer to his Request. Now he tells him what he should say to the People, in answer to their Complaint.

Sanctifie your selves.] Here the word *Sanctifie* seems to signifie no more, but to *prepare* and *make themselves ready* to receive what they desired. So the *Chaldee* expounds it: and so the word is translated by us, several times in the Book of *Jeremiah*, VI. 4. XII. 3. LI. 28.

Against to morrow.] He seems at the same time to gratifie *Moses* and satisfie them: for his setting the *Seventy* Elders before the LORD, and their eating Flesh, succeed one another. Or else, he immediately gathered the Elders; and the next day the Quails came for their Food.

And ye shall eat Flesh, for ye have wept in the Ears of the LORD, &c.] You shall have, what you long for with such vehemence; that it hath made you utter Complaints against the LORD.

Verse 19. Ver. 19. *Ye shall eat not one day.*] As they did about a Year ago, XVI *Exod.* 12, 13.

Nor two days, nor five days, &c.] Not for a short time only.

Verse 20. Ver. 20. *But even a whole Month.*] So long (the *Hebrews* gather from hence) they staid in this part of the Wilderness of *Paran:* Or rather, a little longer. For they came hither on the *twenty third* Day of the *second* Month, in the Even: on which, if we suppose the Fire to have burnt among them, *v.* 1. and that the next Morning (which is scarce credible) they lusted after Flesh; and in a tumultuous manner, demanded it of *Moses*; who promised they should have it: we must allow a little time for the constituting of

of the *Seventy* Elders. And ſuppoſe it was done on the *twenty fifth* Day, and that the next Day the Quails came, (as we tranſlate it) they were *two* Days in gathering them. From whence if we begin this Month, it will appear they ſtayed here longer than that ſpace. Chapter XI.

Until it come out at your Noſtrils.] Till you be glutted with it; and vomit it up ſo violently, that it come not only out at your Mouth, but at your Noſtrils.

And it be loathſom to you.] Which was both the Cauſe and the Effect of Vomiting.

Becauſe that ye have deſpiſed the LORD.] Forgetting all that he had done for them, as if it had been nothing; and ſlighting his Servant *Moſes*.

Which is among you.] By a viſible Token of his glorious Preſence in the Sanctuary: where he dwelt among them, XXV *Exod. v.* 8.

And have wept before him, ſaying, Why came we forth out of Egypt.] As if he had undone them, by their Deliverance from thence.

Both *Onkelos* and *Jonathan* tranſlate this *verſe* in ſuch a manner, that one cannot but think they had a Notion in their Days of more Perſons than one in the Godhead. For theſe are the words of the latter of them, *Becauſe you have deſpiſed* (or rejected, as *Onkelos*) *the WORD of the LORD, for glorious is his Majeſty which dwelleth among us.* For I cannot ſee how the word MEMRA can ſignifie any thing in this place (whatſoever it may do in ſome others) but a Perſon equal to JEHOVAH. And yet the *Anonymus* Writer againſt the Trinity (confuted by *de Voiſin*) hath the ſtrange unaccountable boldneſs to paſs it by with this ſilly gloſs, *Proprie de Lege accipi poteſt*,

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poteſt,&c. it may be properly underſtood of the Law, which may be contemned or tranſgreſſed: as if this could be called *the glorious Majeſty of the LORD*, which dwelt among them. What will not Men ſay, or do, to ſerve a Cauſe?

Verſe 21. Ver. 21. *And Moſes ſaid, the People among whom I am.*] Over whom I preſide, as their Governor.

Are ſix hundred thouſand Footmen.] Who were able to carry Arms; beſides Women, and Children, and Slaves, and the mixt Multitude; who in all may well be ſuppoſed to have made Thirty hundred thouſand.

And thou haſt ſaid, I will give them Fleſh, that they may eat an whole month.] *i. e.* How can this be? Which is a down-right diſtruſt of God's Promiſe, if we regard merely the words; and do not conſider that they were ſpoken haſtily, and ſomething inconſiderately, while his Mind was very much diſturbed by the Tumult which the People made. For which reaſon, a ſevere notice is not taken of it; but he only put in mind of God's Eternal Power, *v.*23. Which may make it probable, that they were only words of Admiration, how ſuch a Proviſion ſhould be made for ſuch a vaſt number; and thoſe uttered on a ſudden.

Verſe 22. Ver. 22. *Shall the Flocks and the Herds be ſlain for them, to ſuffice them?*] In the *Hebrew* the words are, *If the Flocks and the Herds be ſlain for them, will they be ſufficient for them?* That is, there will not be enough for a whole Month. And ſo the next Paſſage is to be tranſlated, *If all the Fiſh of the Sea be gathered for them, will they be ſufficient for them?*

Ver.

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Ver. 23. *And the LORD said unto Moses, is the LORD's Hand waxed short?*] *i. e.* I need not tell thee, that my Power is as great as ever.

Verse 23.

Thou shalt see now whether my Word shall come to pass unto thee, or not.] For thou shalt be convinced of it by the speedy performance of my Promise.

Verse 24.

Ver. 24. *And Moses went out.*] I supposed, *v.* 11. that *Moses* went into the Sanctuary to make his Addresses to God for relief; and if that be true, then that is the place from whence he now went out. But there is this Objection against it, That if he had gone to consult God in the Sanctuary, (as he did on some occasions, VII. 89.) it would not have been said that he *went out*; but that he *came out*. For that is the usual Expression in this matter. Therefore we may rather think he now *went out* of his own Tent, where the People stood murmuring, *v.* 10.

And told the People the Words of the LORD.] Both concerning them, and concerning himself.

And gathered the seventy Men of the Elders of the People.] That is, sent out his Summons to them to attend him; though two of them, it appears afterwards, did not come, *v.* 26.

And set them round about the Tabernacle.] That is, required them to come thither, and there place themselves; that the People might understand they received their Authority from God; and that from thence he might send his Holy Spirit upon them. For God alone, who 'was their King, could appoint, who should bear Rule among them. There also were the great Assemblies held. See XXVII. 2.

Ver.

Chapter XI. Verse 25.

Ver. 25. *And the LORD came down in a Cloud.*] The *SCHECHINAH*, or Divine Majesty, appeared from Heaven in a Cloud; or, in the *Pillar of the Cloud*, as it is in XII. 5.

And spake unto him.] As he had promised, *v.* 17. declaring, it is likely, the Reason and Intention of his appearing, on this occasion.

And took of the Spirit that was upon him, and gave it unto the seventy Elders. See there *v.*17.

And it came to pass that when the Spirit rested upon them.] *i.e.* As soon as they received it.

They prophesied.] Either, by setting forth the Promises of God in such a strain, as none else could imitate; or giving such admirable Instructions to the People, as manifested they were raised above themselves; or perhaps by declaring things to come (particularly that they should have *Quails* (as we render the word) in great abundance very shortly, as some of the Jews take it) though that could not gain them just credit, as the other Gifts, till their Predictions were fulfilled. And these the Jews call the *second degree of Prophecy:* Concerning which *Maimonides* speaks in his Preface to his *More Nevochim.* but more fully in his *second Part* of it, *Cap.* XLV. Where he saith the *first degree* was, that which moved and enabled Men to some *heroick* Undertaking, with assurance they were put upon it from God; as to deliver Men from Tyranny and Oppression. Which was the *Spirit of the LORD*, that came upon *GIDEON* and *SAMSON*, and the rest of the *Judges of Israel:* who were carried by an extraordinary Power to perform such things, as otherwise they thought not themselves fit to undertake. And the *second degree* was, when a Man found a Power upon him, exciting him

him to ſpeak either Pſalms, or Hymns; or wholeſome Precepts of living; or about Political Affairs, and Civil Government, far beyond his Natural Capacities; and all this waking, and in the full vigour of his Senſes. This is alſo called the *Holy Spirit*; and in this number he places theſe LXX Elders. Who were endued with the Spirit of *Moſes*, for the Government of the People with him; in ſuch meaſure that they attained to be *Prophets*. Juſt as in the New Teſtament, the *Prophets* are placed next to the Apoſtles; ſo theſe Men were next to *Moſes*. Chapter XI.

And ceaſed not.] In which Tranſlation we follow the *Chaldee* Paraphraſts, as ſeveral others do: But the LXX tranſlate it, *and they added no further*, (which the Hebrew words will well bear) taking the meaning to be; that they propheſied that day, but not after. And this is the ſenſe of the *Talmudiſts*; particularly of *Jarchi*. Who in his Gloſs upon this place, ſaith: *All theſe Elders propheſied only this firſt time, that the Spirit reſted on them, as they ſtood about the Tabernable; but they did not propheſie after that.* The like ſay ſeveral others mentioned by Mr. *Selden*, *L.* II. *de Synedr. Cap.* IV. *Sect.* 2. And indeed the Spirit was not ſent upon them, to make them Prophets; but to make them Governors and Judges. And therefore the Gift of Prophecy, which God gave them for the preſent, was only to procure them Reverence from the People; as an evident Sign that they were choſen by God to be Co-adjutors to *Moſes*, in the exerciſe of his Supream Authority over them. And thus I find *Theodoret* underſtood it, (*Quæſt.* XX. *in Num.*) *The* LXX *did not propheſie beyond this day,* ὅτι ἐ προφητείας χάριν ἀλλ' οἰκονομίας, &c. *becauſe God promoted them, not to propheſie, but to govern: Which St.* Paul *alſo reckons*

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reckons among other Gifts beſtowed upon Chriſtians, 1 *Corinth.* XII. 26. Now that it might appear God had conferred this Divine Gift of Government upon them; they alſo propheſied, the firſt day that they received it. And I do not ſee, why our Tranſlation [*did not ceaſe*] may not be interpreted to this ſenſe; that is, *they did not ceaſe all that day, while they ſtood about the Tabernacle.*

Verſe 26.

Ver 26. *And there remained two of the Men.*] Of the LXX Elders; whom *Moſes* ordered to appear, and ſet themſelves about the *Tabernacle.* So the *Hieruſalem Targum*, theſe were *of the number of the LXX wiſe Men, neither did the LXX wiſe Men go from the Tabernacle while Eldad and Medad propheſied in the Camp.* And ſo *R. Levi ben Gerſom* notes, *It ſeems to be plain out of the Text, that theſe two were of the LXX Elders.* Which our Tranſlators thought neceſſary to expreſs by adding thoſe words *of the:* For in the Hebrew there is no more ſaid, but only *there remained two Men.*

In the Camp.] Among the reſt of the People; from whom they would not come: Out of Modeſty, ſaying, *They were not equal to ſuch a dignity*; as the words are in the *Gemara Babylonica. Tit. Sanhedrin.* Or perhaps they loved a private life; and were afraid of being envied by the People: Whom they ſaw to be ſo unruly, that it made them decline the burden; as *Saul* did, when he hid himſelf among the ſtuff.

The name of the one was Eldad, and the name of the other Medad.] We do not find the names of any other of the LXX Elders, but only theſe two; who, *Jonathan* ſaith, were *Moſes* his Brothers by the Mother's ſide. And St. *Hierom* himſelf mentions ſuch

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a Tradition, that they were his Brethren. But there is no certainty of this; nor of what others of the Jews say concerning them. See *Selden*, *Lib.* II. *de Synedr. Cap.* 4. *Sect.* 3. Chapter XI.

It may be they are mentioned in honour of their vertuous Modesty; which made them think themselves unworthy of so high a dignity.

And the Spirit rested upon them.] As it did upon those who were about the Tabernacle, *v.* 25. Whereby God marked them out to be in the number of those, whom he had chosen to be Assistants unto *Moses*.

And they were of them that were written, &c.] Whose Names *Moses* put into the Summons, which he sent to those whom he judged fit to be advanced to this Authority. The Jews (particularly *Solomon Jarchi*) say they were chosen by the way of casting Lots; and according to their manner they tell the Story thus, in the place mentioned before in the *Gemara*. *Moses*, say they, was in doubt how he should execute God's Command, *v.* 16. because if he did not chuse an equal number out of every Tribe, it might be ill taken. And if he chose *Six* out of each of the XII Tribes, they would exceed the number of LXX; if but *five*, they would fall short of it. He resolved therefore at last to chuse VI out of each Tribe, which in all were LXXII Persons: And in LXX Schedules he wrote the Name of Elder; but the other two were Blanks. Then mixing all these in an Urn, he bad them come and draw: And to every one who drew a Schedule, that had the Name of Elder in it, he said, *God hath sanctified thee*; but to him that drew a Blank, he said, God hath not chosen thee. And those two Blanks, some of the Jewish Doctors

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ſay, came into the hands of *Eldad* and *Medad:* who therefore were left behind in the Camp. And this Conceit our very learned Dr. *Lightfoot* himſelf entertained, ſaying (in his ſhort account of this Chapter) *That ſix of a Tribe, made up the number of the Sanhedrim, (which was choſen) and two over. And thoſe two were* Eldad *and* Medad; *who were written for Elders, but the Lot caſt them out; that there might be but LXX. Yet did the LORD honour them with the Spirit of Prophecy.*

But as this whole Story, of the manner of Chuſing the Elders, is very dubious; ſo other Jews of great Authority, ſay, that *Eldad* and *Medad* were of the number of the LXX that were choſen. Particularly *Jonathan* ſaith expreſly, they were of the number of thoſe, whoſe Schedules came up, with the Name of Elder in them: But they did not go to the Tabernacle, becauſe they had no mind to be Governours. Nay the *Talmudical* Gloſs upon the fore-named place of the *Gemara*, ſaith, that when LXX of the LXXII had drawn, two of them had Blanks; whereby *Eldad* and *Medad* knew that the two remaining Schedules had the Name of Elder in them: and therefore would not draw them, becauſe they were ſure not to have Blanks. The very ſame Mr. *Selden* ſhows, is in other noted Books of theirs. So that it is generally received, they were in the number of thoſe LXX which were choſen to be joined with *Moſes* in the Government. See *L.* II. *de Synedr. Cap.* 4. *Sect.* 7.

And they propheſied in the Camp.] Which was a greater thing, than if they had propheſied at the Tabernacle: Denoting them to be Men ſo highly in the Favour of God, that he would diſtinguiſh them from other

other Men whereſoever they were, and not want their Service. The *Hieruſalem Targum* relates what each of them foretold, (for to that he reſtrains their Propheſying) and what they both foretold; but it is not worth the mentioning. Chapter XI.

Ver. 27. *And there ran a young Man, and told Moſes and ſaid, Eldad and Medad do propheſie in the Camp.*] The Jews, who will ſeem ignorant of nothing, ſay it was *Gerſhom* the Son of *Moſes*; who carried theſe Tydings to his Father. Verſe 27.

Ver. 28. *And Joſhua the Son of Nun.*] From whence ſome conclude that he was none of the LXX Elders; though a Man of a moſt excellent Spirit. And indeed this is likely enough, he being to ſucceed *Moſes*, and ſo to become the Head of them. Verſe 28.

The Servant of Moſes.] Who miniſtred to him, as a conſtant Attendant on his Perſon, XXIV *Exod.* 13.

One of his young Men.] The word *one* is not in the Hebrew, which may be tranſlated *from among his young Men: i. e.* The reſt of thoſe that waited on him.

My Lord Moſes forbid them.] Perhaps he thought they could have no Authority; not being at the Tabernacle. Or rather, that their Propheſying too much leſſened the Authority of *Moſes*; by whoſe Conſent, and in whoſe Preſences the reſt were joined to him; but theſe two without his Knowledge, and being abſent from him, became his Conſorts in Spiritual Gifts. This he thought tended to the Diminution of his Maſter; for whom he expreſſed a great Honour. The two *Targums* ſay that they propheſied of the Death of *Moſes*, and the Advancement of *Joſhua* to be the Leader of God's People; which made

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Joshua the more concerned to have them suppressed. But this is like the rest of their Conceits; several of which are mentioned by Mr. *Selden* in the place beforenamed, *Sect.* 3.

Verse 29. Ver. 29. *And Moses said unto him, Envieſt thou for my sake?*] This shows that *Joshua* thought it a Disparagement unto *Moses*, that they should have the Gift of Prophecy bestowed on them; and be no way indebted to *Moses* for it. As the other were; who were brought by him to the Tabernacle, where he presented them to God, as Men fit to partake of it: But these two seemed to have no dependance on him, for what they received.

Would God that all the LORD's People were Prophets.] This shows also that the Gift of Prophecy, was a distinct thing from the Gift of Government: For he did not wish they might all be made Rulers; than which nothing could have been more absurd.

And that the LORD would put his Spirit upon them.] That they might all break forth, by his Inspiration, into his Praises. Which is an high Demonstration of that most excellent Spirit that dwelt in *Moses*; which had nothing of Envy, Pride, or Vain-glory in it: For he sought not himself in the least, but purely the Glory of God, and the Good of his People. Which admirable Temper of Mind St. *James* from hence, commends to all Christians, when he saith, IV. 5. *Do ye think, that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to Envy? But he giveth more Grace.* Where doth the *Scripture* (by which word the Apostles commonly mean the Old Testament) say any thing like this; unless it be in this place? the Sense of which is fully expressed by

by St. *James*, as *Hermannus Witzius* well explains his meaning, *Doth that Spirit whereby we are regenerated and governed, move us to Envy, or any such like vicious Desire? No, far from that; it giveth greater Grace, and makes us rejoyce in the good of our Neighbours*, &c. as *Moses* did, when he said, *Dost thou envy for my sake?* and thereby exciteſt me to the like Envy? Is that suitable to the Spirit that is in us? which I wish God would bestow *upon all his People.* This agrees with what St. *James* saith, *But he giveth more Grace. Miscell. Sacr. L.* I. *cap.* 18. *n.* 27. Chapter XI.

Ver. 30. *And Moses gat him into the Camp.*] From the Tabernacle where the Elders had been presented unto God, and indued with his Spirit. Verse 30.

He and the Elders of Israel.] That they might exercise their Authority joyntly with him. And there, I suppose, *Eldad* and *Medad* were assumed into the same Authority; for we do not read that they were brought to the Tabernacle; being sufficiently approved by God in the Camp.

Ver. 31. *And there went forth a Wind from the LORD.*] At the Prayer (it is likely) of *Moses* and the Elders, who promised the People Flesh enough; a mighty Wind, of an extraordinary force, was raised beyond the common Course of Nature. The *Psalmist* informs us from what Quarter this Wind blew, when he saith LXXVIII *Psal.* 26. *He caused the East-wind to blow in the Heaven, and by his power he brought in the South-wind.* Which some understand as if sometimes an East-wind blew, and sometimes a South; that these *Quails* (as we call them) might be brought from several Coasts. But the *Hebrews* wanting compound words, make use of these two words, to express that which we call a *South-east* Wind. Or, Verse 31.

as

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as *Bochartus* will have it, the *Hebrew* word *Kadni*, which properly ſignifies the *Eaſt*, doth ſometimes ſignifie the *South*; and is by the LXX. often ſo tranſlated: of which he gives a great many Inſtances. And therefore the *Pſalmiſt* (as the manner of the *Hebrew* Language is) repeats the ſame thing in other words. See *Hierozoic. P.* II. *L.* I. *cap.* 15. And ſo the famous *Ludolphus*, both in his Commentary upon his *Æthiopick Hiſtory*, and in his Diſſertation *de Locuſtis*, ſaith they were brought in by a *South-wind*; blowing from all Points of that Quarter.

And brought Quails.] No Body, that I have met withal, hath laboured ſo much to give a clear Explication of this whole following Diſcourſe, as *Job Ludolphus* in his moſt learned Commentary upon his *Æthiopick Hiſtory*, *Lib.* I. *cap.* 13. *n.* 96. Where he hath a long Diſcourſe (to which I refer the Reader) to ſhow that the *Hebrews* do not take the word *Selav* (here uſed) to ſignifie *Quails:* but we take that tranſlation of it only from *Joſephus*. See what I have noted on XVI *Exod.* 13. The no leſs learned *Bochartus*, indeed, hath ſaid a great deal to juſtifie *Joſephus:* and hath ſhown that *Egypt*, and the Neighbouring Regions abound ſtill with *Quails*; from whence this Wind blew fair to bring them to the *Hebrews*. And every one knows, that there are certain Winds called *Ornithia's*; from their bringing great Flights of Birds along with them. *Quails* alſo he obſerves are wont to fly from the *Southern* Countries to the *Northern*, in the Spring time, (as it now was) and to fall ſometimes in ſuch vaſt quantities, as to ſink a Ship. Notwithſtanding all which, and a great deal more, which he alledges, with great learning, there are ſeveral things ſaid in the following Re-

Relation, which by no means can be brought to agree to *Quails:* and therefore *Ludolphus* rather takes *Sclau* to signifie *Locusts*; by which it is easie to give a plain Explication of all that is said of them. It is certain, they were not only used for Food, in those Parts of the World: but that some of them were very delicious Meat in several Countries: for they that have eaten them, (See XI *Lev.* 22.) compare them to young Pigeons; or to a fresh Herring; or to a Crab, or Lobster, (like to which they are in Shape and Figure) and they are several ways prepared, and accounted very wholsome Food; when they have thrown away the Heads, and Wings and Leggs. *Pliny* saith, that some Parts of *Ethiopia* lived upon them; and that they were preserved, *fumo & sale*, by being dried in the Smoak and salted, for their nourishment, throughout the whole Year. Now all that is said in this, and in the following *verses*, will have a plain and easie meaning, (as I said) if we follow this Interpretation: but not, if we take them for *Quails*, or *Pheasants*, or *Sea-fowl.* As for example, what was said before, concerning God's sending a mighty Wind, is not hard to understand, if we suppose him to speak of *Locusts*; which all Authors say are brought with a Wind: But it was never heard to bring *Quails*, which cannot fly high, nor far; much less so far, as from the Sea to the middle of *Arabia Petræa.* Nor would the Locusts have come this way, had not this Wind brought them from their ordinary Course. Chapter XI.

From the Sea.] *Viz.* From the *Red-sea*; yet not excluding the *Persian Gulph.* Which must not be understood, as if they came out of the Sea; but from the Sea-coast: And it is very probable out of *Africa*, where

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where they abound. So the aforesaid *Ludolphus* expounds it, in his late *Dissertatio de Locustis*, *Pars* II. *cap.* 39, &c.

And let them fall by the Camp.] Or poured them down upon the Camp; as *Dust* or *Rain* falls thick upon the Ground. For both these Comparisons the *Psalmist* uses in the place before-named, LXXVIII. 27. And this is expressed in *Exodus* XVI. 13. by *covering their Camp.*

As it were a days journey on this side, and as it were a days journey on the other side.] A days Journey, as *Bochartus* makes account, is at least *Twenty* Miles. See the place before-named, *Hierozoic. P.*II. *Ib.*I.*cap.*15. *p.* 105. Or, as *Ludolphus* makes the Computation, *Sixteen* Miles, in his Dissertation *de Locustis*, *P.* II. *cap.* 44, &c. Take it either way, it shows there was a vast number of them: For he adds,

Round about the Camp.] So that which way soever they went for *sixteen* or *twenty* Miles together, there lay heaps of them upon the Ground: which, if we understand this of *Quails*, cannot be conceived without a heap of Miracles. And if we resort to that, what need was there of a Wind to bring them, when God must be supposed miraculously to have created them, as he did *Manna*. And yet such a quantity of *Quails* was not to be found any where, without a Miracle, as would cover the Heavens *forty* Miles (according to *Bochartus*) on all sides. But that which would have been, on many accounts miraculous, if we understand it of *Quails*, will be found less wonderful, or rather natural, if it be understood of *Locusts*: who come in very great, and thick Clouds, which darken the Sky; as all Authors tell us. See *Ludolphus Comment. in Histor. Æthiop. p.* 188.

And

And as it were two Cubits high, upon the face of the Earth.] This Interpreters look upon as impoſſible: for then the *Quails* would have been choaked and ſtifled; if they had been heaped ſo deep one upon another. And therefore they have deviſed the addition of a new word; and refer this not to their falling upon the Ground, but to their *flying in the Air*, two Cubits high above the Earth: that ſo they might the more eaſily be taken by their Hands. So the *Jews*, and ſo *Val. Schindler* in his *Lexicon* upon the word *Selau*. But, beſides that, there is nothing of this in the Text; and is contrary to what the *Pſalmiſt* ſays, that they fell *in the midſt of their Camp*, *verſe* 28. and that they came down like Rain, which always falls upon the Ground: there are many other Difficulties in this Interpretation, (as he ſhows *p.* 189. and defends what he there aſſerts in his Diſſertation *de Locuſtis*, *P.* II. *cap.* 49, 50.) And therefore it is better to expound it of *Locuſts*; who though they fall one upon another, to a great depth, are not thereby ſuffocated: by reaſon of the length of their Feet, and the thinneſs of their Wings. Chapter XI.

Ver. 32. *And the People ſtood up*, (or rather, *roſe up*) *all that day, and all that night, and all the next day.*] They were intent upon the gathering of them for *thirty ſix* hours. Verſe 32.

And they gathered the Quails.] By this it is evident that they gathered ſomething lying upon the Ground, and not flying in the Air: for we do not *gather* things there, but *take* or *catch* them.

He that gathered leaſt.] *Viz.* The Maſter of every Family for himſelf, and for thoſe belonging to him. For we are not to ſuppoſe, that every Man in *Iſrael* gathered ſo many as follows.

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Gathered ten homers.] A vaſt quantity, if they were *Quails*; which would have ſerved them, not for a *Month*, but for a *Year* or two: as *Ludolphus* obſerves, *p.* 190. of his *Commentary* on his *Æthiopic. Hiſt.* Beſides, we do not uſe to meaſure *Fowl*, but to number them. And therefore *Bochart*, being ſenſible of this impropriety, takes the word *homer* here to ſignifie an *heap*. Which is confuted by *Ludolphus* in his *Diſſertatio de Locuſtis*, *P.* II. *cap.* 54, 55, &c.

And they ſpread them all abroad for themſelves, round about the Camp.] This is another plain indication that they were *Locuſts*; which they ſpread to be dried in the Sun: but if they had been *Quails* would have been very prepoſterous; for it would have made them the ſooner ſtink. Interpreters therefore commonly paſs by this, and give no account why they ſpread them abroad: and the *Vulgar Latin* omits this word *ſpread*. Whereas all Authors tell us, this is the principal way of preparing *Locuſts*; and preſerving them for a Month or more. Which they boil'd, or other ways made fit to eat, when they had occaſion. See *Ludolphus* in his fore-mentioned *Commentary*; and in his Defence of it lately, in his *Diſſertatio de Locuſtis*, *P.* II. *cap.* 97, 98, &c.

Verſe 33.

Ver. 33. *And while the fleſh was yet between their teeth.*] While they were eating; and therefore were in good health, and had a good Stomach.

Ere it was chewed.] Before they had ſwallowed it.

The Wrath of the LORD was kindled againſt the People.] They felt unexpected effects of God's diſpleaſure; being taken perhaps with a ſudden vomiting, of which they died, *v.* 20. This was in the Concluſion of the Month; for ſo long (he there ſaith) they ſhould eat fleſh.

And

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And the LORD ſmote the People with a very great Plague.] He ſent a Peſtilence among them as *Aben Ezra* ſuppoſes. Or, as others think, they waſted away in a Conſumption: the Vomiting perhaps continuing ſo, that they could never retain any Meat, till they died. This they gather from CVI *Pſal.* 15. where the *Pſalmiſt* ſaith, *He ſent Leanneſs into their Soul.* But *Bochartus* and *Menochius* think he burnt them up with a Fire from his Preſence, as at the beginning of this Murmuring, *verſe* 1. where it is ſaid, as it is here, *The Anger of the LORD was kindled.* But *Bochartus* grounds this chiefly upon LXXVIII *Pſal.* 21. where it is ſaid, *A Fire was kindled in Jacob*; which he refers to this Story.

It may ſeem ſtrange to ſome, that now they ſhould be puniſhed ſo heavily, when about a Year ago they murmured for Fleſh, as they did now; and he gave it them in the Even, together with *Manna* in the Morning; without any Puniſhment at all. But it is to be conſidered, that as it was a greater Fault to fall into the ſame Sin again, after God had been ſo good to them; ſo they were not in ſuch Neceſſity now, as they were then; when they were really pinched with hunger: whereas now they were fed with Bread from Heaven; and therefore cried for Meat, not out of need, but wantonneſs. And it may be added, That they were not then ſo well taught, as they had been ſince; by the giving of the Law to them at Mount *Sinai*, and many other Inſtructions from the Houſe of God.

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Verſe 34.

Ver. 34. *And he called the name of that place Kibroth-hattaavah.*] That is, the Graves of Luſt: becauſe their Wanton Appetites threw them into thoſe Graves; for there, as it follows, they buried thoſe that luſted.

For there they buried the People that luſted.] Not all that luſted, for then all the People, who were guilty of this Sin, would have been buried: but all that died of the Plague, which was inflicted for this Sin. Who, perhaps, were thoſe that began and headed this Mutiny; or were moſt violent in it.

Verſe 35.

Ver. 35. *And the People journeyed.*] When the Cloud was taken up again, IX. 17.

From Kibroth-hattaavah.] From whence they departed about the beginning of the fourth Month, called *Tammuz*.

Unto Hazeroth.] Another place in the Wilderneſs of *Paran*: but how far from the former Station, whether a days Journey, or more, we do not find.

And abode at Hazeroth.] There the Cloud reſted, and accordingly there they incamped. But we do not read how long: only we are ſure they ſtayed there at leaſt a Week, XII. 15.

CHAP.

CHAP. XII.

Ver. 1. AND *Miriam and Aaron ſpake againſt Moſes.*] I can ſee no good Reaſon that can be given, why *Miriam* is put here before *Aaron*; but becauſe ſhe, it is highly probable, was the Beginner of this Sedition, and drew her Brother *Aaron* into it. Verſe 1.

Becauſe of the Æthiopian Woman.] Or rather *Arabian* Woman. See X *Gen.* 6.

Whom he had married.] Whom moſt both of the Jewiſh and Chriſtian Writers take to have been *Zipporah*; though ſome few fancy, he ſpeaks of another Woman, whom he had lately married; *Zipporah* being either dead, or divorced. The only difficulty is, why they ſhould quarrel with him, about *Zipporah*: Who, if ſhe had been dead, or divorced, it is not likely he would have married a *Cuſhite*, but a Jewiſh Woman. The Hebrew Doctors have deviſed ſtrange Stories about his forbearing her Company; which may be read in many Authors; particularly in *Selden*, *L.* III. *Uxor. Hebr. cap.* 26. where he recites many of their Opinions about this matter. The moſt common is, that they were angry at his Marriage with a Woman of another Nation; whom they would have had him put away, and taken another Wife. So they interpret the following words; *for he had married an Æthiopian Woman*: as if his mere Marriage with her, was the thing they ſpake againſt. Which is not at all probable, if this be meant of *Zipporah*; for he had been married to her *forty* Years; which

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which if they had disliked, one would think should have, long before now, been charged upon him as a Fault. I rather think that they were jealous, of his being ruled too much by her, and by her Relations. For it was by her Father's Advice, that he made the Judges, mentioned XVIII *Exod.* 21, 22. and perhaps they imagined she and *Hobab* had a hand in chusing the LXX Elders lately made, as we read in the foregoing Chapter. With which, this Story being immediately connected; it makes me think it hath some relation to that. For those Elders were nominated, it is evident, by *Moses* alone; without consulting *Aaron*, or *Miriam:* Who taking themselves to be neglected, in so great an Alteration made of the Government, without their Advice, were very angry. And not daring to charge *Moses* directly with this Neglect of them, they fall upon his Wife; whom in Scorn, they call a *Cushite*, or *Arabian* Woman: Which in after-times, were accounted a vile People, as appears from IX *Amos* 7. For that Country was inhabited by divers Nations, mingled together, *viz. Ishmaelites*, *Midianites*, *Amalekites*, and such like. Who from thence, some think, were called by the general name of *Arabians*; because of their mixture. For *Ereb* in Hebrew, signifies a *Miscellaneous Company*, or *mixture of many People.* See XXV *Jerem.* 20, 24. where he calls these very People, by this name.

Verse 2.

Ver. 2. *And they said, Hath the LORD indeed spoken only by Moses?*] Here it appears that it was really *Moses*, with whom they were offended; who alone had called what Men he thought good to be presented unto God, to be constituted by him, his Assistants in the Government, XI. 24.

Hath

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Hath he not also spoken by us?] Are not we also acquainted with God's Mind; being Prophets? For so *Aaron* was made, IV *Exod.* 14, 15. and *Miriam* so acknowledged, XV *Exod.* 20. And moreover the Prophet *Micah*, VI. 4. mentions them, as Conductors of the People, while they were in the Wilderness together with *Moses*. Which might make them stomach it, that he took no notice of them, when he chose the LXX Elders, who were to be his Co-adjutors; but did it of himself.

And the LORD heard it.] Observed their Ill-behaviour towards him; though he himself took no notice of it.

Verse 3.

Ver. 3. *Now the Man Moses was very meek, above all the Men which were upon the face of the Earth.*] This is added as the Reason, why he passed by the Affront they put upon him, and why God avenged it; because he was so exceeding meek and patient, (or as others translate it, so humble and lowly) that he would have been exposed to further Affronts, if God had not chastised their Insolence. *Moses* also might think fit to set this down, as a Confutation of their Charge against him; being so far from that Pride which they imputed to him, that he did not resent (though he was so very much above them) their undutiful Behaviour towards him. Who had conversed immediately with God himself, and been with him in the Holy Mount many days together; who sent several Commands to *Aaron*, as well as to the People by him alone: Which made such a Difference between him and all others, that as it was an unaccountable Arrogance in them to equal themselves unto him; so he demonstrated how far he was from being

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ing proud of his Superiority, by meekly bearing their haughty Behaviour towards him.

So little cauſe there is for their Cavils, who from hence argue, that *Moſes* was not the Author of theſe Books; becauſe he commends himſelf in them. For this is not ſo much a Commendation, as a neceſſary Account, of himſelf; to ſhow how cauſleſs their Charge againſt him was. To ſuch Vindications of themſelves the humbleſt Souls may be conſtrained, by the Calumnies of wicked Men: As we ſee not only in St. *Paul*, but our bleſſed Saviour, who were put upon Glorying, and Magnifying themſelves, by the Malignity of their Enemies. See X *Joh.* 36. 2 *Corinth.* XI. 10, 23, &c. And this is the more allowable; when Men know not only that they write the Truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy Writers alſo are not to be confined to our Rules; being moved by the *Holy Ghoſt* to ſet down ſuch things, which if they had been left to themſelves, they would not have mentioned. And Men who have a due Reverence to the Holy Scriptures, will look upon this rather as the Holy Ghoſt's Teſtimony concerning *Moſes*, than *Moſes* his Teſtimony concerning himſelf. But we have to do now with a Generation of Men, that write upon theſe Books, not as of a Divine Original, but as they do upon common Authors.

Verſe 4.

Ver. 4. *And the* LORD *ſpake ſuddenly unto Moſes.*] The LORD thought fit immediately to ſtifle their Inſurrection; which might have proved dangerous, if it had ſpread among the People. And perhaps the word *ſuddenly* may relate to the manner of his calling

ling to them; with a quick and hasty Speech, as one provoked and highly displeased. Chapter XII.

And unto Aaron, and unto Miriam.] It is uncertain whether God spake to these two by himself, or by *Moses*. It is likely he spake to them all together, (while *Aaron* and *Miriam* were expostulating with *Moses*) with such a Voice, as he was wont to use when he communicated his Mind to the Prophets.

Come out ye three.] It is likely they were all in *Moses* his Tent; whether his Brother and Sister were come to utter their Complaint.

Unto the Tabernacle of the Congregation.] Which was God's Tent, wherein he dwelt among them; and from whence he declared his Will to them.

And they came out.] To attend the Pleasure of the Divine Majesty.

Ver. 5. *And the LORD came down in the Pillar of the Cloud.*] The Pillar of the Cloud, which was wont to be over the most Holy Place, where the LORD dwelt; came down from thence, and the *SCHECHINAH* in it; and stood, as it here follows, at the Door of the Tabernacle. Verse 5.

And stood in the Door of the Tabernacle.] As if it would leave them; as it did, *v.* 9.

And called Aaron and Miriam.] Who were at some distance, I suppose; and are commanded to come nearer.

And they came forth.] From the place where they were, when he called them: Or, from *Moses*, with whom they came from his Tent; and now are required to stand by themselves.

Ver. 6. *And he said, hear now my Words.*] Mark what I say to you. Verse 6.

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If there be a Prophet among you.] This doth not make a doubt of it, but ſuppoſes that they, and others among the People, were Prophets; as they alledged, *v.* 2. But God would have them to underſtand, that he did not communicate his Mind to all alike; nor, in the ſame way and manner; but ſo differently, as to make a remarkable Diſtinction between *Moſes* and others.

Whether there were, in thoſe days, Men brought up and trained, to be made fit to receive this Gift beſtow'd upon them; we do not know: But in after-times, it is evident there were certain Colledges of Prophets, wherein Diſciples of Prophets were bred. Such was that 1 *Sam.* X. 5. and XIX. 18, *&c.* Where the *Sons of the Prophets*, *i. e.* their Scholars or Diſciples, (as *Jonathan* always tranſlates that Phraſe) were brought up. And for the moſt part, ſuch only were endued with this Gift, who were ſo educated in thoſe Schools, in the Study of the Law, and in Piety. Though God did not tye himſelf to diſpenſe it to ſuch Perſons alone; but beſtowed it upon whom he pleaſed, though they had ſpent no time in thoſe Schools of the Prophets. This is apparent from that Proverbial Speech, *Is Saul alſo among the Prophets?* 1 *Sam.* X. 11. XIX. 24. This had been no wonder (as this Saying imports) if it had been uſual for Perſons to be endowed with this Gift, on a ſudden; who was never bred up in ſuch a courſe, as led to it. But to ſhow how this came to paſs, *one of that place anſwered and ſaid*, (as it there follows, *v.* 12.) *but who is their Father?* That is, this is no ſuch wonder, if it be conſidered, who makes Men Prophets; *viz.* God, who is the Father of all the Children of the Prophets; and therefore may inſpire whom he pleaſes

ſes. As he now might have imparted this Gift, to meaner Perſons than the LXX Elders preſented to him by *Moſes*; and made them equal, if he had thought fit, with *Aaron* and *Miriam*. For this was the caſe of *Amos*, in after-ages; who was *no Prophet, nor a Prophet's Son*, (as he himſelf relates, VII. 14.) *but an Herds-man*; and yet *the LORD took him, as he followed the Flock, and bad him go and propheſie, unto his People Iſrael.* Chapter XII.

I the LORD.] Here is the Original of Prophecy; *will make my ſelf known unto him*, communicate to him my Mind and Will.

In a Viſion.] This was one way of diſcovering his Mind to the Prophets; by repreſenting things to them, when they were awake, as if they had perceived them by their Senſes; which at that time were lockt up, and all tranſacted by a Divine Operation upon their Mind and Imagination. See XV *Gen.* 1. and VIII *Dan.* 1, 15. *Abarbinel* mentions one, who obſerves that the word *Marah* (the Plural of which *Maroth* ſignifies *Looking-Glaſſes*, in XXXVIII *Exod.* 8.) is a different word from *Mareh*, which is commonly uſed for *Viſion*. And teaches us, that all the Repreſentations made in this way to the Prophets, were only as the Images of things repreſented in a Glaſs; in which we behold the outward Shape, or Shadow, as we may call it; but not the thing it ſelf. And ſo St. *Paul* ſeems to have underſtood this word (if he alludes to this place, as *Grotius* thinks he doth) when he ſaith, *now we ſee*, δι ἐσόπτρε ἐν αἰνίγματι, *through a Glaſs, darkly*; 1 *Corinth.* XIII. 12.

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And I will ſpeak unto him in a Dream.] This was another way of God's revealing his Mind unto the Prophets, in their ſleep; when they not only ſaw things repreſented them, but alſo heard a voice. And both theſe ſeem ſome times to have been mixed together, or to have followed one another; as in XVI *Gen.* 12. VII *Dan.* 1. VIII. 16, 17, 18. And it is a Maxim among the *Jews*, that there is no degree of Prophecy, but it is comprehended under one of theſe, *Viſions* or *Dreams*. So *Maimonides* in his *More Nevochim*, P. II. *cap.* 32. and 41. and again *cap.* 43. where he ſaith, *There is no third degree of Prophecy beſides theſe two.* For as for that Divine Spirit, which moved Men to ſpeak of things appertaining to the Knowledge of God and his Praiſes, beyond their natural or acquired Abilities, without ſeeing any Figures, aſleep or awake, though with Aſſurance that it was from God, they will not have it called Prophecy: though they acknowledge thoſe Parts of Scripture which they call *Cetuvim*, and the LXX. ἀγιόγραφα, i. e. *written by the Holy Ghoſt*, were indited by that Divine Spirit; and therefore we cannot reaſonably deny thoſe that were inſpired by it, the Name of *Prophets*.

Verſe 7.

Ver. 7. *My Servant Moſes is not ſo.*] Doth not receive my Mind, in either of thoſe ways; and therefore is more than a Prophet; having it communicated to him in a far more noble and clearer manner, which placed him in a higher rank than any other inſpired Perſon.

Who is faithful in all my Houſe.] Becauſe he was intruſted (ſo the word may be underſtood) with God's whole Family: that is, with all the Children of *Iſrael*: and faithfully diſcharged the Truſt repoſed in him,

him, by acquainting them with all God's Will; and executing all his Commands; and doing nothing of himself (as now he was falsly accused) but only what God required. This is a high Testimony to him; and the *Jews*, when they are in the humour of exalting *Moses*, say he was *more faithful than the Angels of the Ministry:* They are the words of *R. Jose* in *Siphri:* and if he had said, *As faithful as the Angels of the Ministry*, it might have passed for a good Explication. Chapter XII.

Ver. 8. *With him will I speak, mouth to mouth.*] In a most familiar manner; as one Friend discourses with another. So it is explained XXXIII *Exod.* 11. From whence *Abarbinel*, in his *Rosch Amana*, gathers, That *Moses* his Prophecy differed from others, in these *four* things: *First*, That God spake to others by a Mediator, (that is, as he explains it, by some Angel) but to him by himself; without the intervention of any other. *Secondly*, That they never propheſied, but their Senses were all bound up, either in Visions or in Dreams; whereas he was as perfectly awake, as we are when we discourse one with another. *Thirdly*, That after the Vision was over, they were often left so weak and feeble, that they could scarce stand upon their feet; as appears from X *Dan.* 8, 11. but *Moses* spake with the Divine Majesty without any consternation or alteration; his conversation with him being like that of one Friend with another. And *lastly*, No Prophet but he could understand the Mind of God when they pleased; for he communicated himself to them only when he thought good: whereas *Moses* might at any time resort to God, to enquire of him, and receive an answer. See IX. 8. To the same purpose also *Maimonides* writes in his Book *de Fundamentis Legis*, *cap.* 7. Verse 8.

Even

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Even apparently.] Plainly, clearly, and distinctly; so that there was no difficulty to apprehend his meaning; nor need of an Explication. Thus he proclaimed his Name to *Moses*, XXXIV *Exod.* 6, 7.

And not in dark Speeches.] Or, in Parables, and Enigmatical Representations. Such as the *Ladder*, which *Jacob* saw in a Dream; the *Boiling-pot* which was shown to *Jeremiah*; the *Wall*, the *Plumb-line*, and the *Basket of Summer-fruits*, which *Amos* saw; the *Beasts* which were represented to *Daniel*; the *Lamps*, *Mountain*, *Horses* and *Chariots*, to *Zachariah*; the Roll of the Book which *Ezekiel* was to eat. By all which the Prophet (as *Maimonides* observes, whose Illustrations these are of these words) was given to understand some other thing, which was intended to be made known to him by these Figures. *More Nevoch. P.* II. *c.* 43. who in his Book, concerning the *Foundations of the Law*, further observes; that some of these Prophets had both the Parable, (as he calls it) and its Interpretation represented to them; others the Parable only without any Exposition; and to some was only delivered the Explication.

And the Similitude of the LORD *shall he behold.*] I am apt to think the word *not* should be here again repeated (as it must be in some places to make out the Sense, as XXV *Prov.* 27.) which will make the meaning plainly this, *he shall not behold the* LORD *in Similitudes and Resemblances*, as other Prophets did. For the Hebrew word *Temunah* signifies the Shape of a thing represented either to the outward Senses, or to the Imagination, not the thing it self. Therefore it would be to equal *Moses* with the rest of the Prophets to say, he should see the *Similitude* of the LORD; for so did they. *Amos*, for instance, saith he, *saw the*

the LORD ſtanding upon the Altar, IX. 1. that is, ſome Angelical Appearance in a glorious ſhape. And *Eliphaz* ſaith, That *a Spirit paſſed before him, the form* (or *aſpect*) *whereof he could not diſcern*: only the *Temunah* (we render it an *Image*) *was before his Eyes*, IV *Job* 15,16. But God did not thus reveal himſelf to *Moſes* by Images, and Similitudes of Things; but ſpake to him himſelf, as it goes before, *mouth to mouth*. Which led *Maimonides* into the opinion (which he often repeats) that when God is ſaid to ſpeak to any other Man, it was by an Angel; and that he never ſpake to any one himſelf, but only to *Moſes*. Nor did any Man before him ſay, that *God ſpake to him*; or that he *ſent him* on a Meſſage unto others: but *Moſes* was the firſt that had this honour; *More Nevoch. P.* I. *c.* 63. and *P.* II. *cap.* 39. Chapter XII.

But if we follow our Tranſlation, which ſhould run thus, *But the Similitude of the LORD ſhall he behold*, it relates to that wonderful Apparition of God to him in the Buſh, III *Exod.* 6. as *Maimonides* thinks, *More Nevochim*, *P.* I. *cap.* 5. (where he ſaith, *God poured upon him as much as he could contain*) but eſpecially to that Revelation which God made of himſelf to him, when he told him that he could not ſee his *Face*, but ſhould behold his *back Parts*, XXXIII *Exod.* 20, 23. Which was a Priviledge granted to none but him. And thus *the Similitude of the LORD*, or his *Likeneſs*, ſignifies the LORD himſelf, XVII *Pſal. ult. When thy Likeneſs ſhall awake*, (that is, *thou thy ſelf appear for me*) *I ſhall be ſatisfied.*

Wherefore then were ye not afraid to ſpeak againſt my Servant Moſes?] Who is my prime Miniſter; employed by me in the higheſt Services.

Ver.

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Ver. 9. *And the Anger of the* LORD *was kindled againſt them.*] As appeared by what follows.

And he departed.] He withdrew his Preſence from

Verſe 9. the Door of the Tabernacle, immediately before they could make any anſwer. Which was a token of exceeding great Diſpleaſure: as it is in us, when we will not ſo much as hear what Men ſay for themſelves, when they have highly and notoriouſly offended us, and we reprove them for it: but turn away from them.

Verſe 10. Ver. 10. *And the Cloud departed from the Tabernacle.*] It was not merely taken up from it, (as it was wont to be, when they were to remove their Camp) but quite diſappeared for a time; or ſtood at a great diſtance from them: till *Miriam* was removed from the Tabernacle, and carried out of the Camp. For that was one reaſon of its departure; the Divine Majeſty not deſigning to ſtay where ſo impure a Creature was. And this was alſo a manifeſt token of God's high Diſpleaſure againſt them; which moved him to forſake them.

And behold Miriam became leprous.] Or, *was become leprous.* A proper Puniſhment for pride, and evil ſpeaking. Which was not inflicted upon *Aaron*, becauſe he was to judge of Leproſie; and was not the firſt in the Tranſgreſſion. And beſides, it is likely, God would not have one, that was but newly made his High-Prieſt, become vile and contemptible.

White as Snow.] Which was a mark of an incurable Leproſie; when all the Body was over-ſpread with it, IV *Exod.* 6. 2 *Kings* V. 27.

And Aaron looked upon Miriam.] As the Prieſt was bound to do; whoſe Office it was to inſpect it, and judge whether it was a Leproſie or no, XIII *Lev.* 2, &c.

And

And behold, ſhe was leprous.] He could not but judge her to have a Leproſie; and conſequently pronounce her unclean. Chapter XII.

Ver. 11. *And Aaron ſaid unto Moſes.*] He was made ſenſible that *Moſes* had greater intereſt in God than himſelf; and therefore deſires his interceſſion for them. Verſe 11.

Alas my Lord! Have pity upon us, miſerable Wretches.

I beſeech thee, lay not the Sin upon us.] He ſupplicates him as his Superior, and humbly begs his pardon; and that he would obtain remiſſion of the Puniſhment which they had juſtly deſerved by their Sin. For he was afraid he himſelf might ſuffer, as he ſaw ſhe did.

Wherein we have done fooliſhly, and wherein we have ſinned.] He prays him to look upon their Offence, as proceeding from Folly and Weakneſs; though in it ſelf a great Sin.

Ver. 12. *Let her not be as one dead*, &c.] For ſo ſhe was, not only legally, being to be ſeparated from the Living; but naturally alſo: this being, as I ſaid, the worſt kind of Leproſie, which eat into the very Fleſh, and made her look like an Abortive (as it here follows) or Still-born Child: which had lain long dead, and was half waſted away in its Mothers Womb. Verſe 12.

Ver. 13. *And Moſes cried unto the LORD.*] Moſt earneſtly petitioned the LORD for her: ſuch was his Meekneſs and Piety. And his *crying*, perhaps, ſuppoſes the Divine Majeſty to be gone afar off, if not out of ſight. Verſe 13.

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Heal her now, O God, I beſeech thee.] For it was beyond any other power but his, to recover her.

Verſe 14.

Ver. 14. *And the LORD ſaid unto Moſes, if her Father had but ſpit in her face.*] An expreſſion of extream Anger, abhorrence and contempt, XXX *Job* 10. LII *Iſa.* 6.

Should ſhe not be aſhamed ſeven days?] She could not have had the confidence to come preſently into his Preſence: but be aſhamed, for a great while, to look him in the Face.

Let her be ſhut out of the Camp.] Much more is it fit, that *Miriam* ſhould avoid my Preſence, and not preſume to come before me: who have ſet a greater Mark of my Indignation and Deteſtation upon her. For Spittle might ſoon be wiped off: but the Leproſie ſtuck to her, and made her unfit for all Converſation, with God or Man.

Seven days.] Which was the time for legal Cleanſing from ſuch great Impurities, XIV *Lev.* 8. VI *Numb.* 9. XXXI. 19.

And after that let her be received in again.] I ſuppoſe ſhe was preſently freed from her Leproſie: but kept out from the Camp ſo long, to declare God's Diſpleaſure againſt her; and to humble her, by expoſing her to ſhame.

Verſe 15.

Ver. 15. *And Miriam was ſhut out of the Camp ſeven days.*] That her Offence might be known to all, by her open Puniſhment.

And the People journeyed not till Miriam was brought in again.] For the Cloud was gone which ſhould have directed them in their Motions. And beſides, this reſpect perhaps was ſhown unto her, becauſe ſhe was a Propheteſs: and hereby ſhe had time given her to humble

humble her ſelf before God, and to beg his Pardon for her Sin. Chapter XII.

Brought in again.] When one would have expected that ſuch Sacrifices ſhould have been offered for her Cleanſing, as are required in XIV *Lev.* But this was an extraordinary Caſe; ſhe being on a ſudden miraculouſly ſtruck, with the higheſt Degree of the Plague of Leproſie; and as ſuddenly cured by the ſame Hand that ſtruck her.

Ver. 16. *And afterward the People removed.*] Which ſhows that the Cloud, which departed from the Tabernacle, *v.* 10. returned again to it, together with *Miriam:* that it might guide them in their removal to another Station. For till it was taken up from the Tabernacle, they ſtirred not from the place where they were, IX. 17, 18. Verſe 16.

From Hazeroth.] After they had abode there ſeven days at the leaſt.

And pitched in the Wilderneſs of Paran.] Where they were before, (See X. 12.) but now were brought into another part of it, called *Rithmah*, XXXIII. 18. which was call'd alſo by another name, *Kadeſh-barnea*, XIII. 26 I *Deut.* 19. Or elſe we muſt ſuppoſe, theſe two Places, to have been ſo very near together, that they might be ſaid to have pitched, either in the one or the other. This Station was at the foot of the Mountain on the *South* part of *Canaan*, I *Deut.* 20. ſo that their next removal was to have been into the Land promiſed to them, if they themſelves had not hindred, by their renewed Rebellion. This removal was in the fourth Month of the ſecond Year after they came out of the Land of *Egypt*. See XI. 20, 35.

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Verſe 1. Ver. 1. *AND the LORD ſpake unto Moſes, ſaying.*] They being now come to the Borders of *Canaan*, the LORD ordered *Moſes* to exhort them to go up, and take poſſeſſion of it; and *not to fear nor be diſcouraged*; as we read in I *Deut.* 21. But the People (out of a diſtruſt of God's Power, as *Moſes* ſeems to intimate, IX *Deut.* 23.) deſired they might firſt ſend ſome to ſearch out the Land, before they attempted its Conqueſt, I *Deut.* 22. About which it is likely *Moſes* conſulted the Divine Majeſty; who gave them leave ſo to do.

Verſe 2. Ver. 2. *Send thou Men.*] For their greater ſatisfaction, God ordered them to have their deſire. For there ſeems to have been a general Fear upon them (*every one* of them coming to *Moſes* with this requeſt, I *Deut.* 22.) which could not be removed, but by ſending ſome to bring them intelligence, what kind of Country it was, and what People they had to deal withal, *v.* 18, 19, 20.

That they may ſearch the Land of Canaan.] To make a diſcovery, both of the Country, and of the Inhabitants; and the beſt way to invade it, I *Deut.* 22.

Which I give unto the Children of Iſrael.] To the poſſeſſion of which God now intended to introduce them. For he had already brought them to the Confines of it, and bidden them go up and poſſeſs it, (I *Deut.* 20, 21.) but they would needs make this delay, for a diſcovery of the condition of the Country: which was their own contrivance at the firſt, and not a Divine Counſel.

Of

Of every Tribe of their Fathers ſhall ye ſend a Man.] That there might be no ſuſpicion of Partiality in their Report. Chapter XIII.

Every one a Ruler among them.] Men of Authority, and Prudence; who might be the more believed: Yet not of the higheſt Rank, (for ſuch are called by the name of *Princes*, I. 16.) but Rulers perhaps of Thouſands, who were very conſiderable in their Tribes. For they are called by the ſame name in the Hebrew; every one being ſaid to be a NASI and a ROSCH, a *Leader* and a *Head* in their Tribes; which may incline one to think, that there were higher and lower Perſons of this ſort, who had the ſame Title, in every Tribe.

Ver. 3. *And Moſes by the Commandment of the LORD.*] Which was given him in the *fifth* Month (called *Ab*, as St. *Hierom* notes from the Jews) of the ſecond Year after they came out of *Egypt:* It is not certain upon what day; but it is likely in the beginning of the Month, which anſwers to the *nineteenth* of our *July*, *ſent them from the Wilderneſs of Paran.* From *Radeſh-Barnea.* XXXII.8. I *Deut.*19,20. IX.23. XIV *Joſh.* 7. Verſe 3.

All thoſe Men were heads of the Children of Iſrael.] So the Rulers of Thouſands and Hundreds are called, XVIII *Exod.* 25. as well as the Princes, I *Numb.* 16. But theſe were a lower ſort of *Heads*, or great Men, in the ſeveral Tribes of *Iſrael.*

Ver. 4. *And theſe are their Names: Of the Tribe of Reuben, Shammua the Son of Zaccur.*] There is little to be obſerved concerning this Verſe, and thoſe that follow, to the XVI*th.* but that it is evident theſe were not the ſame Men, who in the firſt Chapter of this Book are called the *Heads* and *Princes* of the Verſe 4.

Tribes;

Chapter XIII. Tribes; being inferiour Persons, who ruled over some part, not over a whole Tribe. The three first Tribes also that are here mentioned, sprang from the three eldest Sons (for *Levi* did not make a Tribe in *Israel*) of *Jacob*: But in the Enumeration of the rest, there is not any Order observed, of which I can give an account. Perhaps they being to disperse themselves, when they entred the Country they were to search, (see *verse* 22.) and thinking it not prudent to go above two (at the most) in company, cast Lots who should be associated: And the first Lot fell to those of the Tribe of *Reuben* and *Simeon*; the next to those of *Judah* and *Issachar*; and so to the rest.

Verse 11. Ver. 11. *Of the Tribe of Joseph.*] *i. e.* Of the other Branch of *Joseph*'s Family, viz. *of the Tribe of Manasseh*, as it here follows.

Verse 16. Ver. 16. *These are the Names of the Men that Moses sent to spy out the Land.*] He would have their Names remembred (which is the reason of this Remark) for the sake of those two worthy Men, *Caleb* and *Joshua*, whose Vertue was very illustrious, in the midst of a crooked and perverse Generation.

And Moses called Oshea the Son of Nun.] So he is called, *v.* 8. being named for the Tribe of *Ephraim*.

Jehoshua.] He was called by this name presently after they came out of *Egypt*, (XVII *Exod.* 9.) when he went to fight with *Amalek*. Whom he having overcome, *Moses* lookt upon it as a Token that he should save and deliver the People of *Israel*; and then called him by this Name. Which imports some thing more than *Oshea*; for that denotes only *a Prayer* for Salvation, (as *Menochius* observes) but this carries in it

it *a Promiſe* of it. And ſome think the addition of the firſt Letter in the name *Jehoſhua*, was from the name of JEHOVAH: Implying that the LORD would imploy him, in leading and conducting his People into the Land of Promiſe. Wherein he was a Type of the Saviour of the World, the LORD JESUS, (whoſe Name is the ſame with this) who conducts thoſe that believe on him, to an Heavenly Inheritance. Chapter XIII.

If I could find the like comfortable Signification in the reſt of the Names of theſe Men, I ſhould think there might be ſome ground for their Opinion, who fancy *Moſes* choſe *Joſhua* becauſe there was a good *Omen* in his very Name. For all Nations took great care that no Man ſhould be imployed in Affairs of moment, whoſe Names carry any unlucky Signification in them. So *Cicero* obſerves in his firſt Book of *Divination*, that the *Generals* of Armies, and the *Cenſors*, took care that none ſhould ſo much as lead the Sacrifices to the Altar, but who were *bonis Nominibus*, of Names that ſignified Good. Of which the *Conſuls* alſo were very obſervant, *ut primus miles fiat bono nomine*, that the firſt Souldier whom they liſted, ſhould be of a good Name; ſuch as *Valerius*, *Salvius*, *Statorius*, or the like. On the contrary, the Name of *Nævius* was deemed ſo bad, that in his Oration *pro Quinct. Sext.* he ſaith, *having named the Man, methinks I have ſaid enough.*

Ver. 17. *And Moſes ſent them to ſpy out the Land, and ſaid unto them.*] That is, when he ſent them to ſpy out the Land, (as was ſaid in the foregoing Verſe) he gave them the following Directions. Verſe 17.

Get

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Get ye up this way Southward.] This South-part of *Canaan* fell afterward to be part of the Lot of the Tribe of *Judah*, XV *Josh.* 1, 2, 3. and was very dry, and consequently barren, I *Judg.* 15. and therefore fittest for their entrance to spy out the Land unobserved; being less inhabited, than the better parts of the Country. Besides, it was neerest to the place where they now were encamped.

And go up into the Mountain.] Where the *Amorites* dwelt, I *Deut.* 19. together with some *Amalekites*, and other People, XIV.43,45. From whence they were to go down into the Valleys.

Verse 18. Ver. 18. *And see the Land what it is, and the People that dwell therein.*] These are the general Directions which he gave them, to inform themselves, both of the Country, and of its Inhabitants.

Whether they be strong or weak, few or many.] In particular, with respect to the latter, he directs them to inform themselves whether the Inhabitants were strong bodied, or feeble; and whether their number was great or small.

Verse 19. Ver. 19. *And what the Land is that they dwell in, whether it be good or bad.*] And with respect to the former, he would have them bring an account *first*, what sort of Country it was, whether healthful and delightful, or unwholesome and unpleasant.

And what Cities there be, that they dwell in.] And then how large their Cities were, and of what strength.

Whether in Tents, or in strong Holds.] Whether they lived in Tents, as the *Arabians* did, (and the *Israelites* while they were in the Wilderness) or in Houses; and whether they were fortified. Or rather (as we would say in our Language) whether in *open Villages*,

Villages, or in walled Cities: For ſo the word *Maha-naim* ſignifies, not *Tents* (as we here tranſlate it) but *Hoſts* or *Camps*, XXXII *Gen.* 1. and here *Towns* without Walls, as the LXX. interprets it: And the *Vulgar* alſo, only inverting the order of the words, *whether in walled Towns, or without walls.* Chapter XIII. Verſe 20.

Ver. 20. *And what the Land is*, &c.] And laſt of all, what is the Soil of the Country; whether rich and fertile, or poor and barren: and alſo whether it be a woody Country, or otherwiſe?

And be ye of good courage, and bring of the fruit of the Land.] In which Diſcoveries, there being ſome hazard, he bids them be confident God would preſerve them: ſo that they might venture to bring away with them, ſome of the Fruit which the Country produced.

Now the time, was the time of the firſt ripe Grapes.] Towards the Vintage.

Ver. 21. *So they went up, and ſearched the Land from the Wilderneſs of Zin.*] Which was on the *South* of the Land of *Canaan*, XXXIV. 3. XV *Joſh.* 1, 3. being different from the Wilderneſs of *Sin*; which lay near to *Egypt*, XVI *Exod.* 1. Verſe 21.

Unto Rehob, as Men come to Hamath.] The City of *Rehob* lay in the *North* of the Land of *Canaan*; and fell to the Lot of the Tribe of *Aſher*, XIX *Joſh.* 28. And it lay not far from *Hamath* (which, in after times, was called *Ephiphania*) a City which we very often read of afterwards, as the bounds of *Judæa* Northward; which *Moſes* ſaith was *unto the entrance of Hamath*, XXXIV. 8. So that they took a Survey of the whole Country, from one end of it to the other, *South* and *North:* and alſo, as they paſſed along, obſerved thoſe Parts that lay *Eaſt* and *Weſt.*

Chapter XIII. For they gave an account of the *Canaanites*, as dwelling *by the Sea*, (which was *Westward*) *and by the Coast of Jordan*, which was on the *East*, *v.* 29. Or, if by the *Sea* we understand, not the *Western* Ocean, but the dead Sea, (as some do) yet it appears by these very words, that they bent their Course, as they passed from *South* to *North*, unto the *Western* and *Eastern* Parts also. For *Rehob* and *Hamath* both lay at the foot of *Libanus*: one to the *North-west* (towards *Sidon*) and the other to the *North-east*.

Verse 22. Ver. 22. *And they ascended by the South.*] In their return from searching the Country.

And came unto Hebron.] That is, Some of them. For the words in the *Hebrew* is not *they came*, (as it is *they ascended*) but *he came*. Which demonstrates that they did not go all of them together in a Company, (for that had been dangerous, and might have made them taken notice of) but dispersed themselves; some going to discover one place, some another. And it is a probable Conjecture of some of the *Hebrew* Doctors, that *Caleb* was the Man that went to take a view of *Hebron*; and was so little affrighted at the sight of the Giants there, that he was the very Person that afterward drove them out; and had this place given him for his Portion: For it was in the *South* part of the Lot of the Tribe of *Judah*; being formerly called *Kirjath-Arba*, XIV *Josh.* 9,12,14.

Where Ahiman, Sheshai, and Talmai, the Children of Anak were.] These were the Grand-children of *Arba* (from whom *Hebron* had the name of *Kirjath-Arba*, i. e. the City of *Arba*) who was the Father of *Anak*. Whose Family was more eminent than any other in *Canaan*: these three Sons of his, being Men not only of great Bulk, but Prowess and Valour.

Bochartus

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Bochartus thinks (*Lib.* I. *Canaan*, *cap.* 1.) that *Anak* ſignifies as much as the *Roman* name *Toropiatus*; being like to that *Gaul* whom *Manlius* vanquiſhed. And *Ahiman* ſignifies as much as, *Who is my Brother?* importing there was none to be compared with him. *Seſai* he takes to be as much as *Sixtius*, *viz.* Six Cubits high, as *Goliath* was. And *Talmai* he derives from *Talam*, a *Furrow*: as if he ſeemed in length to equal a Furrow in the Field. Theſe were the People that made the *Iſraelites* tremble: for it is likely their whole Family were of a very large Stature, though not ſo big as theſe. And indeed, they were ſo very terrible to all their Neighbours, that it became a Proverbial ſaying in thoſe Countries, *Who can ſtand before the Children of Anak?* IX *Deut.* 2.

Now Hebron was built ſeven years before Zoan in Egypt.] The *Egyptians* boaſted of the great Antiquity of their Nation and Cities: But *Moſes* ſhows that *Hebron* was built before the Capital City of their Country. For ſo *Zoan* was; and called in after Ages *Tanis*: lying not far from that Mouth of the River *Nile*, which from thence was called by *Plutarch* τανίτικὸν στόμα. *R. Solomon* will have it, that *Hebron* was built by *Cham*, one of the three Sons of *Noah*, and the Father of *Mizraim*; from whom the *Egyptians* deſcended. But of this there is no certainty: and the *Gemara* upon *Sota*, *cap.* 7. ſaith, It is not likely that a Man would build a Houſe for his younger Son, before he had built one for his elder; for *Canaan* was the youngeſt of all the Sons of *Cham*, X *Gen.* 6. Yet thoſe Doctors are willing to ſuppoſe that *Cham* built both theſe Cities; and therefore interpret the word *banah*, which is rightly tranſlated *built*, as if it ſignified *fruitful*, (according to XVI *Gen.* 2.) and make

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the Senſe to be, That *Hebron was ſeven times more fruitful than Zoan.* Which is very fooliſh; as upon other accounts, ſo on this, that *Hebron* was a ſtrong place, and therefore not fertile.

Verſe 23. Ver. 23. *And they came unto the Brook Eſhchol.*] A place which lay in a Valley, at the foot of the Mountain, I *Deut.* 24.

And cut down from thence a Branch with one Cluſter of Grapes.] This was done, no doubt, in ſome private place, upon the *Southern* Borders of *Canaan*; juſt as they were returning to the Camp of *Iſrael* again. For it would have given the Country too great an Alarm, if they had marched in the High-way, with this Bunch upon their Shoulders.

And they bare it between two.] A great many Authors mention Vines and Grapes of an extraordinary bigneſs in thoſe *Eaſtern* and *Southern* Countries. I need only refer to *Strabo*, who ſays the Vines in *Margiana*, and other places, were ſo big that two Men could ſcarce compaſs them with their Arms; and that they produced βότρυν δίπηχυν, *a Bunch of Grapes of two Cubits*, *Lib.* II. *Geograph. p.* 73. and *Lib.* XI. *p.* 516. Which is in part juſtified by *Olearius* in his late Travels into *Perſia*, *Book* III. where he ſaith, not far from *Aſtracan*, he ſaw Vines, whoſe Trunks were ſo thick, that a Man could do no more than graſp them about with both his Arms. And *Forſterus* in his *Dictionarium Hebraicum*, *p.* 862. ſaith there was a Preacher at *Norimberg*, called *Achacius*, who lived as a Monk *eight* Years in the Holy Land, (as they call it) who told him upon his Sick-bed, That in his time there were Cluſters of Grapes at *Hebron*, of ſuch bigneſs, that one ſingle Kernel was ſufficient to quench his Thirſt a whole day; when he was ſick there of a Tym-

Tympany. *J. Conradus Dieterius* hath collected a great deal more to this purpose out of *Leo Africanus* and *Nic. Radzivillius*, and other Authors, in his *Antiq. Biblicæ*, *p.* 249. And since him the most learned *Huetius* in his *Quæstiones Alnetanæ*, *Lib.* II. *cap.* 12. *n.* 24. where, among other things, he observes that *Crete*, *Chios*, and other Islands in the *Archipelago*, afford Bunches of Grapes of *ten* pound weight; sometimes of *thirty six*, yea, of *forty*. And he mentions Grapes of a prodigious bigness in the Island of *Madera*. Chapter XIII.

Upon a Staff.] See IV.10.

And they brought of the Pomegranates and Figs.] Which grew in the parts nearest to the place where the *Israelites* were encamped.

Ver. 24. *The place was called the Brook Eshcol, because of the Cluster of Grapes which the Children of Israel cut down from thence.*] That is, when the *Israelites* got possession of the Land, they called this *Brook* (or *Valley*) by the name of *Eshcol*, in memory of this Bunch of Grapes: for so *Eshcol* signifies. Verse 24.

Ver. 25. *And they returned from searching of the Land.*] Came back to the Camp of *Israel*. Verse 25.

After forty days.] This shows that they did not take a cursory view of the Country; but took time enough to make their Observations. And the ripe Fruit which they brought with them, after they had been *forty* Days from the Camp, demonstrates that their return was in the latter end of the *sixth* Month, very near to the *seventh*; that is, in the end of the Year, according to the old Stile of that Nation. For on the *fifteenth* Day of the *seventh* Month God ordered the Feast of Tabernacles to be celebrated: a little before which they gathered both their Harvest and their

Chapter XIII. their Vintage, XXIII *Exod.* 16. XXIII *Lev.* 39. XVI *Deut.* 13.

Verſe 26. Ver. 26. *And they went and came to Moſes and to Aaron*, &c.] They went up the Mountain from *Eſhcol*; and came down on the other ſide of it, to *Moſes* and *Aaron*, and all the Congregation, I *Deut.* 24, 25.

Unto the Wilderneſs of Paran, to Kadeſh.] Unto the place from whence they were ſent; which was *Kadeſh-barnea*, (See *v.* 3. & IX *Deut.* 23.) which is here in ſhort called *Kadeſh*; but is quite different from that *Kadeſh* we read of afterward, XXI. 1. For that was in the Wilderneſs of *Sin*; and they did not come to it till the *fortieth* Year after they came out of *Egypt*, XXXIII. 37, 38. whereas they were at this *Kadeſh* in the *ſecond* Year; before they were doomed to wander *forty* Years in the Wilderneſs.

And brought back word unto them, and unto all the Congregation.] Gave a publick Account, before *Moſes* and *Aaron*, of what they had diſcovered.

And ſhewed them the Fruit of the Land.] And at the ſame time preſented to them the Cluſter of Grapes, the Pomegranates and Figs which they had brought with them.

Verſe 27. Ver. 27. *And they told him, and ſaid.*] They addreſs their Relation to *Moſes*; becauſe he ſent them, *v.* 2.

We came unto the Land whether thou ſenteſt us.] I ſuppoſe they choſe ſome of their number, to ſpeak in the name of the reſt: and firſt they give an account of the Land, as he required, *v.* 19, 20.

And ſurely it floweth with Milk and Honey.] Their report of the Condition of the Land, was as honeſt as could be deſired: for they teſtifie it to be ſuch

ſuch as God promiſed to beſtow upon them, XXXIII Chapter XIII.
Exod. 3.

And this is the Fruit of it.] They prove what they ſay, by a Sample of the Product of it. Which was ſo large, that ſome of the *Jews* fancy there were *eight* Men imployed to carry this one Cluſter, as they ſay in the *Gemara Sotæ*, *cap.* 7. Of which the Spies made this wicked uſe, as from thence to tell their Brethren, *You ſee this goodly Fruit, how vaſt it is: but believe us, the Inhabitants of the Country exceed us, and all other Men in ſtature, as much as this Fruit exceeds all other of the ſame kind, throughout the World.* So *Wagenſeil* explains the ſenſe of their Diſcourſe in that place, *Sect.* 4.

Ver. 28. *Nevertheleſs the People be ſtrong that dwell in the Land; and the Cities are walled and very great.*] This is an account of the other part of the Enquiry *Moſes* commanded them to make, concerning the Inhabitants, and their Cities, *v.* 18. Verſe 28.

And moreover, we ſaw the Children of the Anakims there.] See *v.* 22. All this was true; but ſpoken in ſuch a manner as to repreſent the Conqueſt of the Country exceeding difficult, if not impoſſible. So they explain their meaning in down-right words, *v.* 31. and ſo the People underſtood them, I *Deut.* 28. where theſe frightful People are called *the Sons of the Anakims*. For they ſaw not only thoſe three mentioned before, *v.* 22. but others alſo that were deſcended from them; who, as I there noted, were gigantick Perſons. So the LXX. tranſlate theſe words υἱοὶ γιγάντων, and ſo the *Chaldee*; and ſo the *Jews* uſe the word *Anakim* to ſignifie *Giants:* particularly *Benjamin Tudelenſis*, *p.* 3. of his *Itinerary*. Where *L'Empereur* thinks it probable they were called *Anakims*,

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kims, à torque quo colla ſuperbe cingebant, from a Collar or Chain, which they proudly wore about their Necks: for the word *Anak* properly ſignifies *collum torque cingere*, (*p.* 136.) to wreath a Chain about the Neck. But it is evident they had their Name from their Progenitor, *Anak* the Son of *Arba*: whence he was ſo called, we do not know.

Verſe 29.

Ver. 29. *The Amalekites dwell in the Land of the South.*] They do not repreſent the *Amalekites* as Inhabitants of the Land of *Canaan*; but they obſerve that they lay on the *South* border of it. Where, if they went about to enter, in all probability, that Nation (which were their early Enemies when they came out of *Egypt*) would help to oppoſe them in their Attempt, as much as the People of *Canaan*. For that's their intention, in the following report, to ſhow what a ſtout People they muſt encounter, which way ſoever they endeavoured to enter into *Canaan*.

And the Hittites, and the Jebuſites, and the Amorites.] An account of all theſe, ſee XV *Gen.* 20, 21.

Dwell in the Mountains.] Which were in the entrance of the Land of *Canaan* on the *South-eaſt* part of it. Particularly the *Amorites*, it is evident, were planted there, upon the Mountains of the Borders of *Canaan*, I *Deut.* 27. 44. And many of them had made an expedition into the Country beyond *Jordan*, where they had poſſeſſed themſelves of *Baſhan* and *Heſhbon*, and all the Land between the Rivers *Jabbok* and *Arnon*. For they were a very warlike People, and of great ſtature, II *Amos* 9. which made theſe Searchers of their Land afraid of them; and bid their Brethren conſider whether they thought they ſhould be able to diſpute their paſſage with them: which they plainly ſuggeſt, in their Opinion, they could not.

For

For the *Jebuſites* were another mighty People, whom after the Conqueſt of *Canaan*, they could not of a long time diſpoſſeſs of Mount *Sion*. I need not ſay how terrible the *Hittites* were; for it is probable from thence came the word *hittha*, which ſignifies a Fright and ſudden Conſternation, as *Bochartus* hath obſerved in his *Phalag. Lib.* IV. *cap.* 36. Chapter XIII.

And the Canaanites.] Thoſe who were particularly called by this Name. See XV *Gen.* 21.

Dwelt by the Sea.] It is certain that the *Canaanites* dwelt by the Ocean, called the *Midland-Sea*; for they ſeem to have had their Names from Merchandizing; for which that ſituation was moſt proper; and for that reaſon others of them were ſeated near *Jordan*. This, I think, is plain from I *Deut.* 7. And beſides, the word *Sea* alone, commonly ſignifies that great Ocean. But it being plain that they were alſo ſeated, as it here follows, upon the River *Jordan*, it is poſſible that by *Sea*, may be meant in this place, the *dead Sea*, or the *Lake of Geneſereth*, or both of them; becauſe they were near *Jordan*, which ran into them.

And by the Coaſt of Jordan.] Where the *Canaanites* were alſo ſeated, as is evident from XI *Deut.* 30. For there were both Weſtern and Eaſtern *Canaanites*, as appears from XI *Joſh.* 3. and they are frequently joyned with the *Perizzites* (particularly I *Judg.* 4.) who were a fierce ſort of rough People, that dwelt in the woody part of the Mountains. So that the Intentions of the Men, who made this Report, was, to repreſent to the People, that whether they invaded the Land by the *Southern* Parts, or the *Eaſtern*, they would find *both* ſtrongly guarded by a mighty People, much ſuperiour to them in force. Which account, the following *verſe* ſhows, put the People into a Tumult.

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Ver. 30. *And Caleb ſtilled the People.*] It is plain by this, that the People underſtood by their way of ſpeaking, Countenances and Geſtures, that the meaning of theſe Men who made this Report (which was not falſe in it ſelf) was, that though the Country indeed was very rich and deſirable, yet it was impoſſible for them to drive the Inhabitants out of it. Which put them into a mutinous Diſpoſition, as *Caleb* perceived by their Looks and their Muttering; and therefore ſtept forth, before it brake out, to quiet their Spirits with his Account of the Country and Inhabitants, in which *Joſhua*, no queſtion, joyned with him. It is not indeed here mentioned, becauſe *Caleb* perhaps ſtood next to thoſe who began to make a Commotion, and therefore ſpake firſt: but he was ſeconded by *Joſhua*, we may be ſure; becauſe we find him mentioned in the next *Chapter*, and in the firſt place, together with *Caleb*, as indeavouring to appeaſe the Tumult. And he is not only exempted from the Puniſhment inflicted upon the People for their Rebellion, XIV. 30, 38. but is expreſly ſaid to have *followed the LORD fully*, as well as *Caleb*, XXXII. 12.

Before Moſes.] The *Hebrew* Phraſe *El Moſcheh*, may ſignifie that he ſtilled them, as they were coming towards *Moſes* in a Seditious manner; or quieted them ſo far, as to make them hearken to *Moſes*; or, as we render it, in his Preſence, when they were ready to fly in his Face. One of the Doctors in the *Gemara* before-mentioned, *cap.* 9. ſaith, That *Joſhua* being about to ſpeak, they bitterly reproached him, and would not ſuffer him to proceed. And therefore *Caleb* thought good to give them a great many blandiſhing words, and to call *Moſes* this Son of *Amram*, which

lookt

lookt like Contempt of him; whereby he ſtilled them, and diſpoſed them to liſten to him. And then he ſaid, *Is not he the Perſon that brought us out of* Egypt, *that divided the Red Sea, for us to paſs through it; that gave us Manna from Heaven? What if he ſhould bid us make Ladders and climb up into the Skies, ſhould we not obey him?* Chapter XIII.

And ſaid, Let us go up at once?] Or, go up immediately, without a ſtop.

And poſſeſs it.] He ſpeaks as if it were already their own, (as indeed it was, by God's gift) and they need only enter and take poſſeſſion of it.

For we are able to overcome it.] There will be no ſuch difficulty, as theſe Men repreſent, in the Conqueſt of it.

Ver. 31. *But the Men that went up with him.*] The reſt of the Company that went to ſearch the Land; who if they had not perſiſted in their Unbelief, the People perhaps might have been perfectly appeaſed by *Caleb* and *Joſhua*. Verſe 31.

Said, We be not able.] Now they open their Minds more plainly, in their Reply to *Caleb*. Whom they oppoſe directly; and declare their Opinion downright, that they were not an equal Match for their Enemies.

To go up againſt the People.] To beat them out of the Mountains, which they inhabited.

For they are ſtronger than we.] Theſe Men had no confidence in the Promiſe and Power of God, on which *Caleb* and *Joſhua* relyed; but meaſured all things by Human ſtrength.

Ver. 32. *And they brought up an evil report of the Land which they had ſearched, unto the Children of Iſrael.*] In the heat of their Oppoſition, they now Verſe 32.

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disparage the Country, which they had before praised, *v.* 27. and also stretch their Report of the Inhabitants beyond the Truth.

Saying, The Land through which we have gone to search, is a Land that eateth up the Inhabitants thereof.] Unless we suppose that there was a great Plague at this time in the Country, as the *Hebrews* do (who love to excuse their Fore-fathers sins) this was a gross lie. But take it as they suppose, yet this was a very malignant Report. For if they saw the People of the Country every where, as they passed along, carrying their Neighbours to their Graves, (as the Jews tell the Tale) this which they should have ascribed to the Providence of God, who sent this Mortality that they might have fewer Enemies to oppose them, and that these Spies might pass more freely, and less observed; they most wickedly ascribe to the badness of the Air: which being very unhealthful to the Natives, might well be thought would be much more so to Strangers. Thus bad Minds (as the aforesaid *Gemara* glosses well enough upon this Story) turn that which God intends for their Benefit, into their Hurt. And if we had any better Authority for this Story, the word *achal* (which we translate *eat up*) would well enough agree with it. For, as *Maimonides* observes in the first part of his *More Nevoch. cap.* 30. it is used in the Holy Scriptures, concerning any kind of Consumption, Destruction, or Desolation: As here in this Book, XI. 1. XXVI *Lev.* 38. 2 *Sam.* II. 26, &c.

And all the People that we saw in it were Men of great Stature.] The *Hebrew* Phrase is, *Men of Measures*, ἄνδρες ὑπερμήκεις, as the LXX. translate it, Men of larger size than the rest of Mankind. Which we have no

no reaſon to think was true: But having ſeen the Sons of *Anak* in one part of the Country, they imagined all the reſt of the People to be near unto their Stature. For this is the Deſcription of that Giant of *Gath*, mentioned 1 *Chron.* XX. 6. where he is called *a Man of Meaſure*; and 2 *Sam.* XXI. 20. where he is called in the Plural Number, (as they are here) *a Man of Meaſures*, ἀνὴρ ὑπερμεγέθης, a Man above the common bigneſs. And thus very great Houſes are called *Houſes of Meaſure*, XXII *Jerem.* 24. Chapter XIII.

Ver. 33. *And there we ſaw the Giants.*] Men of greater Bulk and Strength, than the biggeſt of thoſe very great Men, (ſee VI *Gen.* 4.) which they ſpake of in the foregoing words. Verſe 33.

The Sons of Anak.] They had mentioned this once before, *v.* 28. and now repeat it again; becauſe they were ſtruck with ſuch a Terror at the ſight of them, that they were always at their Tongues end. Juſt, as *Homer* mentions, Τρῶας τε καὶ Ἕκτορα, as *Bochartus* makes the Compariſon, *Lib.* I. *Canaan*, *cap.* 1.

Which came of the Giants.] Who were deſcended from a Gigantick Race of Men; particularly from *Arba*, who was their Grand-father, as *Joſhua* tells us, XIV. 15. XV. 13, 14, &c. Where he ſhows how *Caleb* drove theſe *Anakims* out of their Cities, and made them fly to the *Philiſtims*; where there were ſome Remainders of them, till the days of *David*. And others of them, perhaps, fled into *Greece*; for there was a Race of Men among the *Greeks* called Ἀνακες; who *Voſſius* thinks it probable might deſcend from theſe Children of *Anak*. *Lib.* I. *de Orig. & Progreſſu Idolol. cap.* XIII.

And

Chapter XIII. Verse 26.

And we were in our own sight as Grashoppers.] Their Fear magnified them above measure; though no doubt they were Men of such an extraordinary heighth, that they might look upon themselves to be as small and contemptible, as Grashoppers are compared with us. And such very tall Men there are still in some parts of the World, as *Job Ludolphus* observes in his *Commentary* upon his *Histor. Æthiopica, Lib.* I. *cap.* 2. *n.* 22.

And so we were in their sight.] One of the Jewish Doctors makes bold to call these Men Liars: For though their Fear might make them seem in their own sight as Grashoppers, yet how could they tell, saith he, that they were so in the sight of the Children of *Anak?* Here the *Gemarists* (in the place I mentioned above, *cap.* 10.) endeavour to help them out, by continuing the Tale of the great Mortality, which was then in those Countries. Where a Funeral-Feast (as the manner was) being one day made under certain Cedar-trees, which are very shady; the Spies got up to the top of them, to hide themselves among the thick Boughs. But the People below hapning to look up, the Spies heard them say, there are Men got up into the Trees, who look like Grashoppers. But there needs no such Inventions to defend them, when an *Hyperbole* will do it: Their plain meaning being this, that the *Anakims* looked down upon them with the utmost Contempt.

By all which it appears, that they had not only a sight of the *Anakims*, but the *Anakims* also saw them; and lookt upon them, it is likely, as they did upon other Travellers; who were wont to come thither, either for their Pleasure, or to traffick in their Country; or in their way to other places. Whom it was not

not their Custom to examine strictly, whence they came, and what their business was; but let pass to and fro among them freely. Chapter XVI.

CHAP. XIV.

Ver. 1. *AND all the Congregation.*] By *all the Congregation* may be here meant all the great Men, (for so the Phrase sometimes signifies) except *Caleb* and *Joshua*, and perhaps some few others. Verse 1.

Lift up their Voice and cried.] Shrieked, and made loud Lamentations.

And the People wept.] Which put all the People into Tears.

That night.]Which followed after the Report made by the Spies.

Ver. 2. *And all the Children of Israel murmured against Moses, and against Aaron.*] As they had frequently done before; but now in a more tumultuous manner. Verse 2.

And the whole Congregation said unto them.] The great Men spake in the name of the whole body of the People.

Would God that we had died in the Land of Egypt.] In a Fit of Fury and Despair, they quite forgot how miraculously God had brought them from thence; and consequently could as easily bring them into *Canaan.*

Or would God we had died in this Wilderness.] When several of their Brethren were burnt, and smote with a very great Plague; in this very Wilderness of *Paran*, XI. 1, 33.

Ver.

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Verſe 3.

Ver. 3. *Wherefore hath the* LORD *brought us into this Land?*] Having vented their Paſſion againſt God's Miniſters; they moſt undutifully accuſe *him*, as if he had dealt deceitfully with them.

To fall by the Sword.] Of the Children of *Anak*, who they fancied were irreſiſtible.

That our Wives and Children ſhould be a prey?] To the People of *Canaan*, after all the Men of *Iſrael* were killed.

Were it not better for us to return into Egypt?] Their Rage deprived them of the uſe of their Reaſon.

Verſe 4.

Ver. 4. *And they ſaid one to another, let us make a Captain, and let us return into Egypt.*] They knew that *Moſes* would not conduct them thither; and therefore they thought of chuſing another Leader. But though they might in a Raging Fit ſpeak of returning to *Egypt*, yet it is an amazing thing that they ſhould continue in this Madneſs, and deliberate about it; nay actually appoint them a Captain, as *Nehemiah* ſaith they did, IX. 17. For how could they get thither without Food? which they could not expect God would ſend them from Heaven, when they had forſaken him. Or how could they hope to find their way, when his Cloud, which directed them, was withdrawn from them? Or hope to deal with thoſe, that might oppoſe their Paſſage, if they hit upon the right way? And after all, if they came into *Egypt*, what Entertainment could they look for there, among a People, whoſe King, and Princes, and Firſtborn, had lately periſhed on their account? Nothing can be ſaid in anſwer to theſe things; but that outragious Diſcontent will not ſuffer Men to conſider any thing, but that which grieves them; and that foul Ingratitude

gratitude and Forgetfulneſs of God's Benefits, and that throws them into ſuch Diſcontents. Chapter XIV.

Ver. 5. *And Moſes and Aaron fell on their faces.*] To deprecate God's Diſpleaſure; which lately aroſe againſt them, upon a leſs occaſion than this, XI. 33. and they might juſtly fear would now deſtroy them all, for their incurable Infidelity; as *Joſephus* explains it. Verſe 5.

Before all the Aſſembly of the Congregation of the Children of Iſrael.] Some fancy that their falling down *before them*, was to beſeech them to deſiſt from their Murmuring; and to truſt in God, who would go before them, and fight for them; as he ſaith he told them, I *Deut.* 29, 30. But *falling on their Faces* being the Poſture of the moſt humble Supplicants to God, and not to Men, (as all underſtand it in other places, particularly XVI. 4. XX. 6.) their falling down *before the Aſſembly* ſignifies no more, but that in their preſence *Moſes* and *Aaron* humbled themſelves deeply before the Divine Majeſty; and prayed to him with the greateſt Earneſtneſs, to forgive them, and to beſtow a better Mind upon them. Which they did in their preſence, to awaken them to conſider the danger they were in by their heinous Sin; that they themſelves might cry to him for Mercy. For the uſual Poſture of Prayer in that Nation was *ſtanding*; but in very great Diſtreſs, and Anxiety of Mind, when they were exceeding ſolicitous to obtain their Petition, they *kneeled* down, and ſometimes *fell on their Faces*; which was ſtill a ſign of greater Ardor, and Concernment, as appears from our Bleſſed Saviour, XXVI *Matth.* 39. XXII *Luke* 41.

Chapter XIV.

Verse 6. Ver. 6. *And Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of them that searched the Land, rent their Clothes.*] As the manner was, on any sad and doleful occasion; especially when they heard any Man blaspheme the Divine Majesty; in Detestation of the Impiety, and to declare their Sorrow, and Indignation, and Dread of God's Judgments; as appears from XXXVI *Jerem.* 24. Where the Stupidity of *Jehojakim*, and his Servants, is represented by this, that when they heard the words which the Prophet declared in God's Name against *Judah*, *they were not afraid, nor rent their Garments.*

Verse 7. Ver. 7. *And they spake unto all the Company of the Children of Israel, saying.*] This showed great Courage, that they durst declare their Opinion, contrary to the Sense of so great a multitude.

The Land which we passed thorough to search it, is an exceeding good Land.] This is opposed to what their Fellows had said, that it was a Land, *which eat up its Inhabitants*, XIII. 32. Quite contrary they assure them it was *very, very good*; as the words are in the Hebrew: And so expressed by the *Chaldee*, and the LXX, *exceeding, exceeding good.* That is, every way desirable; for thus the *Hebrews* express the Superlative Degree.

Verse 8. Ver. 8. *If the LORD delight in us, then he will bring us into this Land, and give it us.*] If we do not forfeit his Favour, he will make us so happy, as to drive out the *Canaanites*, and settle us in the Possession of this Land.

A Land which floweth with Milk and Honey.] As their Companions themselves had confessed, XIII. 27.

Ver.

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Verse 9.

Ver. 9. *Only rebel ye not againſt the* LORD.] By ſlighting his Goodneſs, by Murmuring, and diſcontented Speeches, and talking of going back to *Egypt*, *v.* 2, 3, 4.

Neither fear ye the People of the Land.] This is oppoſed to what the reſt of the Spies had ſaid, concerning the mighty Power and Strength of the Inhabitants of *Canaan*, XIII. 28, 29, 31, *&c.*

For they are Bread for us.] We ſhall as eaſily vanquiſh them, as we eat our Meat.

Their Defence is departed from them.] In the Hebrew the words are, *their Shadow*; whereby Men being defended from Heat in thoſe Countries, it ſignifies the Protection which God gives Men from thoſe things that might hurt them. Which Divine Protection they tell the People, was now withdrawn from the *Canaanites*, who had filled up the meaſure of their Iniquities, (XV *Gen.* 16.) and now were expoſed as a Prey to the *Iſraelites*.

And the LORD *is with us.*] For on the contrary, they entreat the People to conſider, that God who was departed from the *Canaanites*, was with them to aid and aſſiſt them in the Conqueſt of the Country. And for both theſe reaſons, they needed not to fear them. So they conclude their Speech, like Men of an undaunted Spirit, in theſe words; *fear them not.*

Verſe 10.

Ver. 10. *But all the Congregation.*] The Hebrew words *Col Ha Edah*, as I obſerved, *v.* 1. ſignifies all the great Men; the Rulers of the reſt.

Bad ſtone them with ſtones.] Ordered the People to ſtone them to Death; as they had done, it is likely, if they had not been deterred from the Attempt, by the Appearance of the Divine Majeſty. For the Hebrew

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word *amar* (as *Maimonides* obſerves in his *More Nevochim. P.* I. *cap.* 65.) is uſed not only concerning that which is *ſpoken* or *thought*, but of what is *decreed* and *reſolved*. And he produces theſe words as an inſtance of it, together with II *Exod.* 14. 2 *Sam.* XXI. 16.

And the Glory of the LORD appeared.] The *SCHECHINAH* which reſided within the Tabernacle, upon the Mercy-Seat, now openly appeared, in a bright flaming Light, like Fire: And, in all probability, after ſuch an amazing manner as terrified them from their Deſign. Thus it appeared on Mount *Sinai*, to fright them from approaching near unto it, XXIV *Exod.* 17. (from whence *Moſes* ſaith *the LORD thy God is a conſuming fire*, IV *Deut.* 24.) and thus it appeared afterward, XVI *Numb.* 19, 42.

In the Tabernacle of the Congregation.] Or rather *upon* the Tabernacle, (for in the Tabernacle the People could not have ſeen it, as now they did) over the moſt Holy place; which the Cloud conſtantly covered, over the Mercy-Seat, where the Divine Glory dwelt. See IX. 15.

Before all the Children of Iſrael.] Both to fright them, as I ſaid, from their purpoſe of ſtoning *Joſhua* and *Caleb*; and to ſhow his Anger and Diſpleaſure at their Rebellion, which it is likely, appeared by the Flaſhes that came from the glorious Flame.

Verſe 11. Ver. 11. *And the LORD ſaid unto Moſes.*] In anſwer, I ſuppoſe, unto his Prayer, *v.* 5.

How long will this People provoke me?] Shall I always bear with their moſt undutiful Behaviour; which will provoke the greateſt Patience unto Anger?

How

How long will it be ere they believe me.] Doſt thou not ſee that their belief is incurable? Chapter XIV.

For all the Signs which I have ſhewed among them?] Since they continue in it, notwithſtanding all the Wonders I have done, to convince them of my Power and Faithfulneſs.

Ver. 12. *I will ſmite them with a Peſtilence.*] Send a Peſtilential Diſeaſe among them, to ſweep them away at once: as the *fifteenth* Verſe interprets it. See XXXII *Exod.* 10. Verſe 12.

And diſinherit them.] And ſo deprive them and theirs of the Country which I promiſed to their Fathers for an Inheritance, XV *Gen.* 7. This was not an irrevocable Decree, but a Threatning: which God changed into another ſevere Puniſhment.

And will make of thee a greater Nation, and mightier than they.] Fulfil my Promiſe to *Abraham*, by making thee the Father of a more numerous People, and more powerful, than they whom I reject.

Ver. 13. *And Moſes ſaid unto the LORD, then the Egyptians will hear it, (for thou broughteſt up this People by thy might from among them.)*] It is an abrupt kind of Speech, proceeding from the great diſturbance which this Threatning made in his Mind: being as much as if he had ſaid, If thou thus deſtroy them, the *Egyptians*, when they hear of it will Triumph: and thou wilt loſe all the Honour thou haſt got, by the wonderful Deliverance thou didſt work for thy People from their Bondage. Verſe 13.

Ver. 14. *And they will tell it to the Inhabitants of this Land.*] Or rather, *they will ſay* to the Inhabitants of this Land, *i. e.* the *Canaanites*; with whom the *Egyptians* had frequent Commerce. Verſe 14.

For

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For they have heard, &c.] The word *for* is not in the *Hebrew*: and the Senſe will be more plain if we omit it, and tranſlate the whole thus; *They will ſay to the Inhabitants of this Land, they have heard that thou LORD art among this People.* That is, that there was a glorious Token of thy Preſence among us.

That thou LORD art ſeen face to face.] And ſpakeſt to us from Mount *Sinai* out of that glorious Cloud; which there appeared unto all the People, XIX *Exod.* 18. XX. 1. XXIV. 16, 17. IV *Deut.* 12.

And that thy Cloud ſtandeth over them.] X *Numb.* 34.

And that thou goeſt before them, by day time in a Pillar of a Cloud, and in a Pillar of Fire by Night.] XIII *Exod.* 21.

Verſe 15. Ver. 15. *Now if thou ſhalt kill all this People.*] Or rather, *But thou haſt killed all this People.*

As one Man.] On a ſudden, with one ſtroke: as if they had all but one Life.

Then the Nations which have heard the fame of thee, will ſpeak, ſaying.] Of which the Nations that have heard the fore-named Report of thy Majeſty, will make this Conſtruction.

Verſe 16. Ver. 16. *Becauſe the LORD was not able to bring this People into the Land.*] Becauſe he whom they called Omnipotent, was indeed defective in his Power: which at laſt failed him, ſo that he could not compleat what he had undertaken.

Which he ſware unto them.] XV *Gen.* 17, 18. XXIV. 7.

Therefore he hath ſlain them in the Wilderneſs.] Killed them all, before they came to the Land he had ſolemnly promiſed to them: for that was an eaſier work, than to make good his word.

The

The sum of this Argument is, That it would be a great disparagement to the Divine Majesty, if he now destroyed this Nation, because his Enemies would conclude, he had deluded them with false Promises, which he wanted Power to effect. Chapter XIV.

Ver. 17. *And now, I beseech thee, let the Power of my LORD be great.*] That is, let it appear to be unlimited, by bringing them into the Land which he sware to give them, (*v.* 16.) or by pardoning their Sin, which had provoked his high displeasure against them, *v.* 11. For by *Power* may be meant, either that which is properly called by that Name, *viz.* his Omnipotence, which can conquer all Opposition: Or, his Mercy and Clemency, in overcoming his Anger, and bearing with an ungrateful People. Which agrees very well with what follows: but both tend to the same meaning, that he would not destroy them; but bestow the Land of *Canaan* upon them, according to his Intentions. Verse 17.

According as thou hast spoken, saying.] Which will be suitable to thy blessed Nature; which thou didst proclaim to me, when thy Glory passed by me, XXXI *Exod.* 22. XXXIV. 5, 6.

Ver. 18. *The LORD is long-suffering, and of great mercy, forgiving iniquity,* &c.] In these very words (though something more largely) God proclaim'd his Name to *Moses*, when he showed him his Glory, XXXIV *Exod.* 6, 7. where they are explained. Verse 18.

And by no means clearing the guilty.] Even these words (according to the Interpretation I have there given of them) are a plain Argument to move the Divine Goodness to pardon their Sin. But the next words [*visiting the iniquity of the Fathers upon the Children*, &c.] seem to be directly contrary to the intention

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tention of his Petition, till it be considered, that they had not now committed Idolatry, against which Sin, God, in these words, particularly declares his Severity; and that *Moses* did not now plead for an absolute Pardon, without any Punishment at all: but only that he would not destroy the whole Nation, as one Man, and utterly disinherit them; as he seemed resolved to do, *v.* 12, 15. This Threatning he hoped his gracious Nature would incline him to revoke; notwithstanding which he might *visit the Sin of the Fathers upon the Children, unto the third and fourth Generation.* That is, punish them and their Posterity a long time. And so this latter part of the *verse* is to be interpreted (according to what I observed, XXXIV *Exod.* 7.) *in making desolate he will not make quite desolate, though he visit the iniquity of the Fathers upon the Children*, &c.

Verse 19. Ver. 19. *Pardon, I beseech thee, the Iniquity of this People.*] So far as not to destroy them utterly.

According to the greatness of thy Mercy.] Which God himself had proclaimed, *v.* 18.

As thou hast forgiven this People, from Egypt, even until now.] This looks like an Argument against them: for they having provoked him so often, as they had done since they came out of *Egypt* in the space of one Year and a little more, (See *v.* 22.) and been as often forgiven; it might seem more reasonable that he should now punish them, and not forgive them any more. But he appeals to that *long-suffering* Goodness which he mentions as the prime Character of the Divine Nature, *v.* 18. which though it had been exercised by them many ways, yet he hoped would still bear longer with them.

Ver.

Ver. 20. *And the LORD said, I have pardoned according to thy word.*] Granted thy desire, not to destroy them utterly, and altogether, *v.* 12,15. Chapter XIV. Verse 20.

Ver. 21. *But as truly as I live, all the Earth shall be filled with the Glory of the LORD.*] In the *Hebrew* the words run plainly thus, *As true as I live, and that all the Earth shall be* (or, *hath been*) *filled with the Glory of the LORD.* For so the *Egyptians* themselves confessed, (*v.* 14.) that the fame of it was come to them: and afterwards he did many more wonderful things, when he brought them into *Canaan.* Unto which (if these words be taken in the Future Tense) he hath respect, when he saith, *As true as that he would in a most glorious manner subdue the Canaanites, not one of these murmuring Israelites should come into that good Land.* Verse 21.

Ver. 22. *Because all these Men*, &c.] The sence would have been clear, if we had left out the word *because*, as we might have done, the *Hebrew* Particle *ki* being sometimes only an *expletive:* or if we had translated it *that*, as it signifies in XXII *Gen.* 17. and many other places. For the meaning plainly is, though the words be something intricate, That all the Men, of whom he is speaking, should perish; and not one of them come into *Canaan.* Verse 22.

Which have seen my Glory.] Which appeared to them in the Cloud upon Mount *Sinai*, and resided in the Tabernacle.

And my Miracles which I did in Egypt.] Mentioned in the IV, VII, VIIIth, and following Chapters of the Book of *Exodus.*

And in the Wilderness.] Where he divided the Red Sea for them to pass through on dry Land; and gave them Manna constantly from Heaven; with

Chapter XIV. Water out of a Rock, which followed them whithersoever they went, *&c.*

And have tempted me now these ten times.] That is, very oft, as this Phrase *ten times* signifies, XXXI *Gen.* 7, 41. IV *Nehem.* 12. XIX *Job* 3. But some of the *Hebrews* will not be satisfied with this Explication; but indeavour to find out precisely just ten Provocations of which they were guilty. Though to do this, they are forced to begin with one which fell out before they came to the Red Sea, (XIV *Exod.* 11, 12.) and all the other Nine they find in the Wilderness. See *Pirke Avoth, cap.* 5. and *Paulus Fagius* his *Scholia* upon it; with *Genebrard* upon the LXXVIII *Psal. v.* 46. Mr. *Mede* hath observed, that *to tempt God* in Scripture Language, is to *provoke him by some presumptuous Fact to anger*; as it were, *to try* whether he will punish, or not: or in fewer words, *to dare God. Book* I. *Discourse* 26. *p.* 153. And the following words in the next *verse*, justifie this Notion in this place.

And have not hearkned to my Voice.] This seems particularly to refer to their Disobedience, when he bad them *go up, and possess the Land of* Canaan; *notwithstanding, they would not go up, but rebelled against the Commandment of the* LORD *their God*, I *Deut.* 21, 26, &c.

Verse 23. Ver. 23. *Surely they shall not see the Land*, &c.] The *Hebrew* Particle *im*, when it follows an Oath, is to be simply translated *not*. And so the words run clearly here, *They shall not see the Land which I sware unto their Fathers.*

Neither shall any of them that provoked me, see it.] This is but an Explication of the foregoing words, and might have been better translated, *Even all that provoked*

provoked me (by their Diſcontent and Murmuring, *&c.* *v.* 1, 2, 3.) *they ſhall not ſee it.* This heavy doom was paſſed upon them on the *ninth* Day of the Month *Ab*, (which anſwers to our *July*) as *Moſes Kotzenſis* reports the Opinion of their Doctors. On which day, they ſay, both the firſt and ſecond Temple were levelled with the Ground; and *Pritter* likewiſe, a great City, was taken on the ſame day, in which were many thouſand *Jews*; who, with their King (as they called him) *ben Coſiba*, and his whole Army, were cut in pieces. And to make this Day ſtill more diſmal, *Turnus Rufus*, one of the *Roman* Captains, ploughed up the Ground on which the Temple and Buildings about it ſtood, upon this very Day. See *Wagenſeil* upon *Gemara Sotæ*, *cap.* 7. *ſect.* 10. *Annot.* 8. Chapter XIV.

Ver. 24. *But my Servant Caleb.*] He alone is here particularly mentioned, becauſe this is the firſt proof we read of his Sincerity and Reſolution. But *Joſhua* is as much concerned in this Character and Promiſe; whoſe Faith and Courage were tried, as ſoon as they came out of *Egypt*, by fighting with the *Amalekites*. And therefore there was no need to ſpeak here of his Integrity: though afterward it is expreſly remembred in the very ſame words uſed in this place concerning *Caleb*, XXXII. 12. And here below in this *Chapter*, *v.* 30. he is aſſured of coming into the Land of Promiſe as well as *Caleb*: with whom he joyned in oppoſing the mutinous Multitude, *v.* 6. where he is named firſt in that Heroick Action. Verſe 24.

Becauſe he had another Spirit with them.] Was otherways affected (as we now ſpeak) truſting in the Power and Promiſe of God: and not at all afraid of the Strength of their Enemies.

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And hath followed me fully.] The *Hebrew* Phraſe is, *hath fulfilled after me*; i. e. compleated his Obedience to me; or fulfilled my will and commands in every thing: being not only full of Courage himſelf, but indeavouring to put it into others, I *Deut.* 36.

Him will I bring into the Land, whereunto he went.] Into *Canaan*; particularly to *Hebron* and the Parts about it: which were beſtowed upon him by the order of *Moſes* himſelf, XIV *Joſh.* 9, 13, &c. See XIII. of this Book, *v.* 22.

And his Seed ſhall poſſeſs it.] Or, as ſome tranſlate it, *ſhall expel it*; i. e. drive out the Inhabitants of that place, and the parts adjacent; as we read he and his Brother did, XV *Joſh.* 13, 14, 15, &c.

Verſe 25. Ver. 25. *Now the Amalekites and the Canaanites dwelt in the Valley.*] Theſe words being read without a *Parentheſis*, in conjunction with thoſe that follow, are very plain, being thus tranſlated; *Both the Amalekites and the Canaanites dwell in the Valley.* That is, at preſent lye in wait for you, at the bottom of the other ſide of the Mountain. For they were not far from one another, XIII. 29. and the *Hebrews* uſe the word *Jaſhab* for any *abode* in any place; though it be not a Settlement, but for a ſhort Time. See *v.* 43.

To morrow turn you.] Therefore do not go forward, as I formerly commanded you, leaſt you fall into their Ambuſhes; but face about, and return from whence you came, *&c.* This he bid them do *to morrow*, i. e. hereafter; at their next removal: for they did remain ſome days in *Kadeſh* before they turned about, (I *Deut. ult.*) And ſo the word *to morrow* is uſed in XIII *Exod.* 14. for the *time to come.*

And

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And get ye into the Wilderneſs, by the way of the Red Sea.] Into that Wilderneſs which led to the Red Sea, and ſo to *Egypt*, whether they deſired to return, *v.* 3, 4. This Command was ſo grievous to them, that it ſet them, as I take it, into a new fit of Murmuring: which is the occaſion of what follows in the next *verſes*, 26, 27.

Verſe 26.

Ver. 26. *And the LORD ſpake unto Moſes and unto Aaron, ſaying.*] He now ſpeaks unto *Aaron*, what he only ſpake to *Moſes* before, *v.* 11.

Verſe 27.

Ver. 27. *How long ſhall I bear with this evil Congregation.*] It is a ſhort imperfect ſort of Speech in the *Hebrew*, ſuch as Men uſe when they are very angry; *how long to this evil Congregation*, i.e. ſhall I ſhew Mercy. Which is the ſame with *bear with them*, as we tranſlate it, to ſupply the Sence.

Which murmur againſt me?] Whom nothing will pleaſe, unleſs they have their own will in every thing.

I have heard the murmurings of the Children of Iſrael, which they murmur againſt me.] This ſeems to ſignifie that there was a new Diſcontent; which, in all likelyhood, aroſe, becauſe God would not conduct them forward to *Canaan*; but bad them go back from whence they came. Which order he tells them in the following words, he would never revoke.

Verſe 28.

Ver. 28. *Say unto them, as truly as I live, ſaith the LORD.*] This Oath made what he had reſolved, unalterable.

As ye have ſpoken in mine Ears.] V. 2.

So will I do unto you.] Give you your own wiſhes, to die in the Wilderneſs: which was exactly fulfilled, XXVI. 65.

Ver.

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Ver. 29. *Your Carcaſes ſhall fall in this Wilderneſs.*] He repeats their own deſire.

And all that were numbred of you.] Which number

Verſe 29. was taken about half a year ago; as we read in the firſt *Chapter* of this Book, *v.* 3, 18, &c.

According to your whole number, from twenty years old and upward.] Which amounted in all to Six hundred and three thouſand, five hundred and fifty, *v.* 46. beſides the *Levites*, who were not numbred at this time, as we read in the next *verſe*, 47. And when they were numbred, their number was not taken from *twenty* years old; but from a *month* old and upward, III. 15. And therefore the *Levites* are not comprehended in the heavy Sentence here denounced, no more than the Children under *twenty* years old, or the Wives of the Men that murmured; but only the Men of War, who were above *twenty* Years old. And accordingly we find *Eleazar*, who is mentioned at the numbering of the *Levites*, III. 32. alive at the dividing of the Land of *Canaan*, XIV *Joſh.* 1.

Verſe 30. Ver. 30. *Doubtleſs ye ſhall not come into the Land.*] He would not have them retain the leaſt hope of having this Sentence reverſed; being eſtabliſhed by God's Oath.

Concerning which I ſware to make you dwell in.] Not to make theſe particular Men, but the Seed of *Abraham* inhabit it; as *Grotius* rightly obſerves, *Lib.* II. *de Jure Belli & Pacis, cap.* 13. *ſect.* 3. The Land was promiſed by Oath, *non perſonis, ſed populo*, not to Perſons, but to the People, *viz.* to the Poſterity of thoſe unto whom God ſware to give it, *v.* 23. Now ſuch a Promiſe, as he obſerves, may be performed at any time; becauſe it is not tied to certain Perſons.

Save

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Save Caleb the Son of Jephunneh, and Joſhua the Son of Nun.] They are excepted, becauſe they had diſtinguiſhed themſelves from the reſt, by their eminent Faith and Courage, in the midſt of a perverſe Generation.

Verſe 31.

Ver. 31. *But your little Ones.*] All under *twenty* Years old.

Which ye ſaid ſhould be a prey.] He upbraids them with their diſcontented and diſtruſtful Language, *v.* 3.

Them will I bring in, and they ſhall know the Land.] That is, enjoy it.

Which ye have deſpiſed.] XIII. 32.

Verſe 32.

Ver. 32. *But as for you, your Carcaſes they ſhall fall in this Wilderneſs.*] He repeats it again, to make them ſenſible of the certainty of it; and in their own words (*v.* 2.) to humble and put them to confuſion.

Verſe 33.

Ver. 33. *And your Children ſhall wander.*] So the *Chaldee* interpret what in the *Hebrew* is *ſhall feed*, or graze, as Sheep do in the Deſarts. Or rather, after the manner of the *Arabian* Shepherds, who could not ſtay long in one place, but were forced to remove their Tents to another, that they might find Paſture for their Flocks. So *R. Solomon* interprets it.

Forty Years.] Reckoning from their firſt coming out of *Egypt*; from whence they were brought into the Wilderneſs a Year and a half ago; and now are condemned to make up their time of wandering in it, full *forty* Years.

And bear your Whoredoms.] That is, the Puniſhment of their Whoredoms; as Idolatry is peculiarly called, XV. 39. XXXIV *Exod.* 15. III *Jerem.* 14. Of which they had been guilty preſently after they came out of *Egypt*, when they made the golden Calf and wor-

Chapter XIV. worſhipped it; and continued other Idolatrous Practices,] XVII. *Lev.* 5, 7. Which God puniſhes now that he viſits their preſent Rebellion. For it was not that alone to which he threatens this Puniſhment; but he reckons with them for all the reſt of their Iniquities, (IX *Deut.* 18, 24.) eſpecially for the greateſt of them all; which he declared he would not forget to puniſh upon any new occaſion, (See XXXII *Exod.* 34.) which they now gave him. It muſt be acknowledged alſo, that other heinous Sins are called by this Name of *Whoredoms* in Scripture, as well as Idolatry, LXXIII *Pſalm* 26. See Mr. *Selden*, *L.* III. *Uxor. Hebr. cap.* 23. *p.* 489.

Until your Carcaſes be waſted in the Wilderneſs.] This is the third time he reflects upon their fooliſh wiſh, *v.* 29, 32.

Verſe 34. Ver. 34. *After the number of the days in which ye ſearched the Land, even forty days.*] XIII. 25.

(Each day for a year) ſhall ye bear your Iniquities, even forty years.] Reckoning the time paſt, ſince they came into the Wilderneſs, which was a Year and an half. So that the meaning is, they ſhould wander *forty* Years in the Wilderneſs, before they got out of it. Which is not to be underſtood ſo preciſely, as to want nothing at all of it: For they came out of *Egypt* on the *fifteenth* Day of the firſt Month, on the morrow after the Paſſover, XXXIII. 3. and they came into *Canaan* and pitched in *Gilgal*, upon the *tenth* Day of the firſt Month, of the *one and fortieth* Year after their departure from *Egypt*, IV *Joſh.* 19. and conſequently there wanted *five* Days of full *forty* Years.

And

And ye shall know my breach of Promise.] In the *Hebrew* the words are no more then these, *Ye shall know my breach.* Which the Ancients understand of Gods breaking in upon them, to take vengeance of them for their Sin. So the LXX. γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου, *Ye shall know the fury of my Anger:* and the *Vulgar* translates it, *ultionem meam*, my Vengeance. That is, you shall find that I am the Avenger of Iniquity. And it is the same, if we understand *my breach* to signifie, God's departure from them, who had so shamefully departed from him. Or, according to our Translation, it signifies, *a Revocation of the Blessing promised to them.* Which was so nullified, that they were left without any hope of having the like Promise of entring into *Canaan*, renewed to them. Chapter XIV.

Ver. 35. *I the LORD have said.*] Decreed and pronounced this Sentence. Verse 35.

I will surely do it to all this evil Congregation.] Break from them: or break in upon them; to consume them, and utterly disinherit this untoward Generation.

That are gathered together against me.] Whom they accused, as well as *Moses* and *Aaron*, v. 2, 3.

In this Wilderness they shall be consumed, and there shall they die.] The repetition of this so frequently (*v.* 29, 32, 33.) was to convince them, the Decree was peremptory and irreversible.

Ver. 36. *And the Men which Moses sent to search the Land.*] That is, Ten of them. Verse 36.

Who returned.] XIII. 25, 26.

And made all the Congregation to murmur against him, by bringing up a slander upon the Land.] XIII. 31, 32. XIV. 2.

Chapter XIV. Verse 37.

Ver. 37. *Even those Men*, &c. *died by the Plague.*] Either by the Pestilence, threatned *v.* 12. or by Lightning; or some other sudden Death. About which there is a dispute among the *Hebrew* Doctors, in the *Gemara* on *Sota*, *cap.* 7. *sect.* 11. where some of them say, they died of a Quinsey, which choaked them; or, as others, their Tongues swelled, and hung out of their Mouths down to their Navels, and were full of Worms, *&c.* So that their Punishment was suitable to their Sin, (as they conclude) *with their Tongues they offended, and in their Tongues they suffered.*

Before the L O R D.] Whose Glory appeared upon the Tabernacle, before them all, *v.* 10. unto which I take these words to relate: signifying that they died in his Presence (and perhaps by a flash of Fire from thence) on that very Day, upon which this Murmuring was raised by their false Report.

Verse 38. Ver. 38. *But Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of the Men that went to search the Land.*] Here *Joshua* is mentioned with *Caleb*; and placed first, (as in the *6th verse*) as *Caleb* was in *verse* 30. Which shows there was no difference made between them.

Lived still.] This is set down, to show God's faithfulness, in his promise to them. Who, I suppose, were now in the Company of the rest of the Searchers of the Land, before the L O R D, and had no hurt, when all the other Ten fell down dead on a sudden; which made their Preservation the more remarkable.

Verse 39. Ver. 39. *And Moses told all these sayings unto all the Children of Israel.*] Acquainted them with the Doom which God had passed upon them.

And

And the People mourned greatly.] Were extreamly afflicted at the news: but did not beſeech him to pray for them, (as at other times, XI. 2.) becauſe he had told them the Doom was irreverſible. Chapter XIV.

Ver. 40. *And they roſe up early.*] Or, *But they roſe up*, &c. Verſe 40.

In the Morning.] The next Morning after they were told, what God had decreed againſt them.

And gat them up into the top of the Mountain.] They reſolved they would go up; or they prepared themſelves for it: for they did not yet actually go up; as appears by the following words.

Saying, Lo, we be here.] We are ready to do as *Joſhua* and *Caleb* exhorted us, XIII. 30. XIV. 9. They ſeem now to be as forward, as before they were backward, to go to poſſeſs the Land: which their riſing *early* ſignified.

And we will go up to the place which the LORD hath promiſed.] They pretend now to depend upon his Promiſe, and to truſt he will make it good.

For we have ſinned.] Are ſenſible of our Sin, and repent of it. Or, *though we have ſinned*, yet we hope he will make good his Promiſe.

Ver. 41. *And Moſes ſaid, wherefore now do you tranſgreſs the Commandment of the LORD?*] Why do you ſtill continue in your Diſobedience to God; who commands you to return, and not to go forward? *v.* 25. Verſe 41.

But it ſhall not proſper.] You ſhall not ſucceed in your Enterpriſe: which theſe words ſhow they ſtood ready to take in hand.

Ver. 42. *Go not up.*] Though they ſought the renewal of God's Promiſe with Tears, (*v.* 39.) and now were ready to teſtifie their Repentance with the Verſe 42.

Chapter XIV. hazard of their Lives, he would not recal the Sentence paſſed upon them.

For the LORD is not among you.] The Cloud did not ſtir to conduct them; by which they might have underſtood, that their Attempt was preſumptuous.

That ye be not ſmitten before your Enemies.] Who, without God's help, would be too ſtrong for them.

Verſe 43. Ver. 43. *For the Amalekites and the Canaanites are there before you.*] Either they were removed out of the Valley where they were before, *v.* 25. Or, their main Body being there below, they ſent a ſtrong Party to poſſeſs themſelves of the top of the Mountain, and to make good the Paſs againſt the *Iſraelites*.

And ye ſhall fall by the Sword.] Loſe your Lives in the Attempt.

Becauſe ye are turned away from the LORD, therefore the LORD will not be with you.] This was a powerful Reaſon to check their Motion, and to reſtrain them from their Attempt: But, after the manner of obſtinate Sinners, they go on ſtill in their Unbelief; as the next words inform us.

Verſe 44. Ver. 44. *But they preſumed to go up to the Hill top.*] They audaciouſly endeavoured to aſcend the Mountain, againſt the Divine Command: Which is a ſtrange inſtance of hardned Infidelity.

Nevertheleſs the Ark of the Covenant of the LORD, and Moſes departed not out of the Camp.] The Cloud ſtood ſtill over the Tabernacle; and therefore *Moſes* and the *Levites* and the *Ark* (which went before them, when they firſt removed from *Sinai*, X. 33.) did not ſtir out of the place where they were encamped, to conduct them. But this ſeems to ſignifie that all the other

other Camps, except that of the *Levites*, *i.e.* the whole Body of armed Men, moved without the guidance of God; who would not favour them, because they moved against his express Command. Chapter XIV.

Ver. 45. *Then the Amalekites came down and the Canaanites.*] With whom the *Amorites* also joyned, I *Deut.* 44. Verse 45

Which dwelt in that Hill.] Who had posted themselves there, and possessed themselves of the top of the Mountain, *v.* 43. and see *v.* 25.

And smote them.] Having a great advantage of them that were climbing up the Hill: from whence they came pouring down upon them.

And discomfited them.] It is not said how great a slaughter they made of them; but it is likely it was not small, because they chased them a good way. Thus began God's threatning to be immediately fulfilled (that their Carcases should fall in that Wilderness, *v.* 29.) by their own wilfulness.

Even unto Hormah.] A place in the Confines of *Canaan* near the dead Sea: So called from the destruction that was here made of the *Israelites*, and afterward of the *Canaanites*, XXI. 3. I *Judg.* 17. And upon the occasion of this Calamity which befel the *Israelites*, and the great Mortality which followed, while they stayed in the Wilderness, *Moses* is thought to have penned the XC *Psalm.* In which he signifies the Life of Man was now shortned, and reduced to *Seventy* or *Eighty* Years: that is, made but half as long as the Lives of their Fore-fathers.

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Verſe 1. Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] We read in I *Deut. ult.* that *they abode in Kadeſh* (where the foregoing murmuring was) *many days.* During which time (and in the latter part of this ſecond Year after they came out of *Egypt*) it is very probable all that we read in this *Chapter*, and in the *four* following, was tranſacted.

Verſe 2. Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them.*] Theſe words were not directed to the whole Congregation, but to the younger ſort; who had not forfeited the favour of God, as their Fathers had done. Several of which, it is likely, were already dead, according to the Doom God had paſſed upon them; and the reſt lookt upon themſelves as diſinherited, (XIV. 12.) and therefore theſe Precepts were not delivered to them.

When ye come into the Land of your Habitations, which I give unto you.] This ſhows he ſpeaks to the Children of the Murmurers, whom he promiſed to bring into the Land of *Canaan*, XIV. 31. and would therefore have well inſtructed in the manner of Sacrificing: wherein God's Worſhip and Service very much conſiſted; which is the reaſon why he further explains, what he had heretofore ſaid about this matter. But hence it appears that they were not bound to obſerve theſe Laws till they came to *Canaan.*

Ver.

Ver. 3. *And will make an offering by fire unto the LORD.*] This comprehends all the Sacrifices, which were burnt upon the Altar: either in whole or in part. Chapter XV. Verse 3.

A Burnt-offering.] This was the principal, and moſt ancient Sacrifice of all other: which was wholly burnt upon the Altar, every Morning and every Evening, (XXIX *Exod.* 40.) of which he treats in the *firſt* of *Leviticus*.

Or a Sacrifice.] This undoubtedly ſignifies *Peace-offerings*, as appears from *v.* 8. and from the words here following: and likewiſe from the uſe of the word *Sacrifice* in other places, XVIII *Exod.* 12. XVII *Levit.* 5, 8. And from this conſideration alſo, that *Sin-offerings* had no *Meat-offerings* attending on them; but only in the Caſe of a Leper, XIV *Lev.* 10.

In performing a Vow, or in a Free-will-offering.] Theſe words explain what he means by *a Sacrifice*, viz. *Peace-offerings:* which were offered in performance of ſome Vow, or freely of their own accord, (VII *Lev.* 16. XXII. 21.) or by God's command upon their Solemn Feaſts; as it here follows.

And in your ſolemn Feaſts.] Mentioned XXIII *Levit.* See there *v.* 37. and XXIX *Numb.* 39.

To make a ſweet ſavour unto the LORD.] I *Levit.* 9.

Of the Herd or of the Flock.] Under the word *Flock* is comprehended both *Kids* and *Lambs*. For the *Hebrew* words *tſon* and *ſeh* ſignifie both; as many have obſerved; particularly *Bochart* in his *Hierozoicon*, P. I. *Lib.* II. *cap.* 42.

Ver. 4. *Then ſhall he that offereth his Offering unto the LORD.*] Of any of the fore-named ſorts. Verſe 4.

Bring

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Bring a Meat-offering.] As a neceſſary Appurtenance to ſuch Sacrifices.

Of a tenth deal of flour.] That is, the tenth part of an *Ephah*, (as is expreſly declared, XXVIII. 5.) which was an *Omer*. See XVI *Exod.* 36.

Mingled with the fourth part of an hin of Oyl.] See XXIX *Exod.* 40. In this, ſuch *Meat-offerings* as were Acceſſories to other Offerings, and a part of the Sacrifice which went before, differed from thoſe *Meat-offerings* which were not dependant upon a foregoing Sacrifice; but offered alone by themſelves. For in theſe latter the Oyl was only poured upon the *Meat-offering*, (II *Lev.* 1, &c.) and not mingled and macerated with the flour; as it is here ordered. And there was this further difference between them, that thoſe *Meat-offerings* which were acceſſory to other Sacrifices, were all burnt on the Altar, in honour of God, as *Joſephus* obſerves, *Lib.* III. *cap.* 10. but when a *Meat-offering* was ſolitary, (as we may call it) as the principal Offering which a Man then made, a little part of it only was burnt upon the Altar, and the Prieſt had the reſt; as appears from the *ſecond* Chapter of *Leviticus*.

Verſe 5.

Ver. 5. *And a fourth of a hin of Wine for a Drink-offering ſhalt thou prepare.*] See XXIX *Exod.* 40.

With the Burnt-offering or Sacrifice.] Whether it were a whole *Burnt-offering*, or a *Peace-offering*, v. 3. This Wine was wholly poured upon the Altar; and the Prieſt had none of it.

For one Lamb.] It was the ſame *for one Kid.* If there were more than one, the *Drink-offering*, as well as the *Meat-offering*, was increaſed; particularly upon the Sabbath, XXVIII. 9. And the true reaſon why *Meat-offerings* and *Drink-offerings* are required to attend

attend upon the *Burnt-offerings* and *Peace-offerings*, was, becauſe theſe Sacrifices were a Feaſt, and are called the *Bread* or Food *of God*, XXVIII. 2. And therefore as Bread and Wine, as well as Fleſh, are our Refection, ſo God required them at his Table. And *Salt*, though not here named, was alſo added, (becauſe it was to be omitted in no Sacrifice, II *Lev.* 13.) as alſo *Frankincenſe*; becauſe it is ſaid both *v.* 7. and *v.* 10. this *Drink-offering* was for *a ſweet ſavour unto the* LORD: which ſeems to alude to the fragrancy of Frankincenſe. Chapter XV.

This was a thing ſo well known, that the Heathen imitated this practiſe, in all their Sacrifices, which were ever accompanied with a *Meat-offering*. Inſomuch that *Pliny* ſaith, without this *mola ſalſa*, no Sacrifice was thought to be good: *Nullum Sacrificium ratum fieri exiſtimant*, *Lib.* XXX. *cap.* 5. And long before him we meet with it in *Homer*, in thoſe known words of his,

——Οὐλοχύτας τε βάλοντο.

And as for Wine *Brentius* in his Preface to *Leviticus*, takes notice of that Phraſe in him, no leſs obvious,

——ὑπὲκ δ' αἴθοπα οἶνον
Λείβε——

Which they not only poured upon the Sacrifice, as it ſtood at the Altar ready to be offered, but upon its Fleſh when it was burning there: as we find in *Virgil. Georg.* IV.

Ter liquido ardentem perfudit Nectare flammam.

Chapter XV. and in many other places. See *Dilherrus* in his *Dissert. Specialis de Cacozelia Gentilium*, *cap.* 10.

Verse 6. Ver. 6. *Or for a Ram, thou shalt prepare for a Meat-offering, two tenth deals*, &c.] This being a nobler Sacrifice than a *Lamb*, a larger *Meat-offering* (and *Drink-offering* also, as appears by the next *verse*) is required to attend it.

Verse 7. Ver. 7. *And for a Drink-offering thou shalt offer a third part of a hin of Wine*,&c.] Whereas for a *Lamb* a fourth part was sufficient, *v.* 5.

Verse 8. Ver. 8. *And when thou preparest a Bullock.*] This is a Sacrifice of the *Herd*, as the former of the *Flock*; mentioned *v.* 3.

For a Burnt-offering, or for a Sacrifice in performing a Vow,or Peace-offerings unto the LORD.] That is, Free-will-offerings: which were one sort of *Peace-offerings*; as those for performance of a Vow were the other. See *v.* 3. But Free-will-offerings are peculiarly called by the name of *Peace-offerings*, because they were the most acceptable of this sort: being offered purely out of Love and Affection to God; and not as a Payment which was due upon a Vow.

Verse 9. Ver. 9. *Then he shall bring with the Bullock, a Meat-offering of three tenth deals of Flour*, &c.] *The Meat-offerings* increased proportionably to the Sacrifices upon which they attended: one tenth Deal, with a fourth part of a Hin of Oyl, being sufficient for a Lamb, *v.* 4. and two tenth Deals, with a third part of a Hin of Oyl, for a Ram, *v.* 6. but three tenth Deals of Flour, and half a Hin of Oyl, is here required to accompany the Sacrifice of a Bullock.

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Ver. 10. *And thou ſhalt bring for a Drink-offering half a hin of Wine*, &c.] The ſame was to be obſerved in the *Drink-offering* ; which is larger, in this Sacrifice, than in the two former, *v.* 5, 7. Verſe 10.

Ver. 11. *Thus ſhall it be done for one Bullock, or for one Ram, or for a Lamb, or a Kid.*] He repeats what he had ſaid more diſtinctly, proceeding from the Sacrifice laſt mentioned, unto the firſt : which *v.* 5. is ſaid to be *one Lamb* ; but here explained to comprehend alſo *a Kid.* For ſo the laſt part of this *verſe* runs in the *Hebrew* ; *for a young one* (which he calls *Seh*) *either of the Sheep, or of the Goats.* Verſe 11.

Ver. 12. *According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.*] This I take to be a general Rule, by which theſe Offerings were to be governed ; that proportionable to the number of Bullocks, Rams, Sheep, or Goats that were offered, ſhould be the quantity of the *Meat-offering* and *Drink-offering :* for Bread and Wine muſt bear proportion to the Meat ſet on the Table. Verſe 12.

Ver. 13. *All that are born in the Country, ſhall do theſe things after this manner* ;] i. e. all *Iſraelites.* Verſe 13.

In offering an Offering made by fire, &c.] When they offer any of the fore-named Sacrifices, *v.* 3.

Ver. 14. *And if a Stranger ſojourn with you.*] There were two ſorts of Strangers, it is vulgarly known, among the *Iſraelites.* Some that intirely embraced and profeſſed the Jewiſh Religion, into which they were admitted by Circumciſion, *&c.* Others that were permitted to live among them, having renounced all Idolatry, but did not ſubmit to their whole Religion. The *Talmudiſts* expound this place of the former ſort. Verſe 14.

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Or whosoever he be among you in your Generations.] One would think this should signifie the other sort of Strangers; but they make it only an Explication of the former: Whether he was a Proselyte that sojourned for a time, or were settled among them.

And will offer an offering made by fire, of a sweet savour unto the LORD.] Any of the fore-mentioned Offerings; which could be offered, as is here directed, by none but one that was subject to their Law. For though another Proselyte, who worshipped the true God, but was not Circumcised, might bring a *Burnt-offering*, yet they say it was without a *Meat-offering* and *Drink-offering*; and no *Peace-offerings* were accepted from him.

As ye do, so he shall do.] Offer according to the Rules above given: which is farther explained in the following *Verses*.

Verse 15. Ver. 15. *One Ordinance.*] *Viz.* About Sacrifices.

Shall be both for you of the Congregation.] *i. e.* For you *Israelites*.

And also for the Stranger that sojourneth with you.] Here the LXX. translate it, Προσηλύτοις προσκειμένοις ἐν ὑμῖν, Proselytes that are added, or joyned to you; or are *juris vestri participes*, as Mr. *Selden* expounds it, *L.* II. *de Jure Nat. & Gent. cap.* 2. *p.* 147.

An Ordinance for ever, &c.] Never to be repealed as long as your Religion lasts.

As ye are, so shall the Stranger be before the LORD.] In Matters of Religion and Divine Worship; though not in all Civil Things. For no Proselyte, they think, could be chosen a Member of the *Sanhedrim*, or great Council at *Jerusalem*. The *Jews* extend these words to the way and manner of being made Proselytes, by Circumcision, Baptism, and Sprinkling of Blood:

as

as the *Jews* were originally, they say, initiated into their Religion. *Selden*, *Lib.* I. *de Synedriis*, *cap.* 3. *p.* 34. Chapter XV.

Ver. 16. *One Law, and one manner shall be for you, and for the Stranger that sojourneth with you.*] This general Rule was made, to invite and incourage Strangers to become Proselytes to the Jewish Religion; and to engage the *Jews* to be kind to them: they being admitted to an ἰσοτιμία, as *Philo* calls it, an equal Priviledge with those who were born *Jews*. Yet this, the *Jews* say, is to be received with some distinctions. For the Laws of *Moses*, either concerning the Duties they owed to God, and one to another; or concerning Magistracy and Marriages, they say, those of the first sort belonged to Proselytes, as much as to original *Jews*; yet with some temperament, (as Mr. *Selden* observes, *Lib.* II. *de Jure Nat. & Gent. cap.* 4.) But in those of the second sort, they had not an equal priviledge: for they were not to have any sort of Command, either Civil or Military; and though they might marry with the *Jews*, yet not with the *Priests*; and some Marriages were permitted to them, which were forbidden to the *Israelites*. See there *p.* 167. Verse 16.

Ver. 17. *And the LORD spake unto Moses, saying.*] These Commands were given, in all likelyhood, at the same time with the foregoing. Verse 17.

Ver. 18. *Speak unto the Children of Israel, and say unto them.*] See *v.* 2. Verse 28.

When ye come into the Land, whither I bring you.] See there also; only add this, That the *Jews* acknowledge, such kind of Offerings, as here follow, and First-fruits, were due by the Law, only from the Corn, *&c.* that grew in the Land of *Canaan:* but by the

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the Decree of their wiſe Men, they were to bring them out of *Syria*, and out of the Land of *Og*, and *Sihon*; as *Maimonides* ſaith in his Treatiſe called *Biccurim*, *cap.* 2.

Verſe 19. Ver. 19. *When ye eat.*] *i. e.* When it is ready to be eaten: for they offered it, before they ate of it.

Of the Bread of the Land.] So Corn is called, CIV *Pſalm* 14. and the meaning ſeems to be, that when they made Bread of the new Corn of the Land, they ſhould out of the Dough firſt make a Cake, and offer it to the LORD, before they baked Bread for their own uſe.

Ye ſhall offer up an Heave-offering unto the LORD.] This is explained in the next *verſe*, of offering a Cake out of the firſt Dough; whether it were of *Wheat*, or *Barley*, or *Rye*, or *Oats*, or that which they call *Cuſemim*, (which they deſcribe to be a kind of Wheat, or Barley, different from that which is commonly known by thoſe names) For of theſe five kinds of Grain, the *Talmudiſts* ſay, this Cake was to be offered; and that out of the *Gleanings*, and the *Sheaf left in the Field*, and out of the *Corners of the Field*.

Verſe 20. Ver. 20. *Ye ſhall offer up a Cake of the firſt of your Dough, for an Heave-offering.*] Not upon the Altar, but it was given to the Prieſts; on whom God beſtowed all their *Heave-offerings*, XVIII. 8. yet they are ſaid to be *offered unto the LORD*, becauſe they were *heaved*, or lifted up to him, as the Creator of Heaven and of Earth; and then given to his Miniſters, who had it in his right.

As ye do the Heave-offering of the Threſhing-floor, ſo ſhall ye heave it.] That is, as the Firſt-fruits of the Harveſt were given to the Prieſts, and not offered upon

on the Altar, so should this be given them, XXIII Chapter
Lev. 16, 17. And so was the First-fruits of their XV.
Oyl and their Wine, *&c.* XVIII *Numb.* 12, 13. All
which the *Jews* call the *great Terumah*, or *Heave-offering.*

Ver. 21. *Of the first of your Dough shall ye give unto* Verse 21.
the LORD an Heave-offering in your Generations.]
This being a new Law, not given before, he repeats it, that they might be the more observant of it. As we may see they were by this; that it was one of the things which rendred a Woman infamous, (though not so, as to give her the bitter Water) if she did not separate this Cake from the first Dough of the new Corn, to be presented to God: but either made her Husband believe she had done it, when she had not; or ate it her self; as Mr. *Selden* observes, *L.*III. *Uxor. Hebr. cap.* 17. And therefore at this very day the *Jews* are so nice in this point, that they take enough to make a Cake, as soon as the Meal is mingled with Water. The proportion is not mentioned in the Law; but their wise Men say, it was to be the *forty fourth part* of the whole Dough. See *Buxtorf. Synagog. Jud. cap.* 34. The *Cabbalists* observing that this *verse* begins with the Letter *Mem*, and ends with *Mem*, conclude (after their way) that therefore they were to give the *fortieth* part; because *Mem* is the numeral Letter for *forty.*

Ver. 22. *And if ye have erred, and not observed all* Verse 22.
these Commandments, which the LORD hath spoken unto Moses.] Which have been now given concerning Sacrifices: for to such Commandments these words seem to have respect. *Maimonides* in his Treatise of the Worship of the Planets, (and the *Jews* generally) saith this concerns Idolatry.

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Verse 23.

Ver. 23. *Even all that the LORD hath commanded you by the hand of Moses.*] That is, all the Commandments in the Book of *Leviticus*, about such Matters of God's Worship and Service.

From the day that the LORD commanded Moses.] The word *Moses* is not in the Hebrew, and the Sence is plainer without it; as the Vulgar hath translated these words, *from the day he began to command.*

And hence forward.] Or rather, *thence forward*, until now: or until he made an end of commanding. So this Phrase is used in XXII *Lev.* 27. *From the eighth day, and thence forth*, Creatures were clean, to be offered. See XXXIX *Ezek.* 22.

Among your Generations.] In the Hebrew, *to your Generations.* And so LXX. εἰς τὰς γενεὰς, to be observed throughout all Generations.

Verse 24.

Ver. 24. *Then it shall be, that if ought be committed by ignorance, without the knowledge of the Congregation.*] It is commonly said, that *Moses* here speaks concerning Sins of *Omission*, (as we call them) as in IV *Lev.* 13. he doth of Sins of *Commission:* or doing that which ought not to be done; as here not doing that which ought to be done: for which different sorts of Sacrifices are appointed. But others think that he speaks in both places of the same Errors: only in that Law, IV *Lev.* 14. concerning those committed by the *whole Congregation*; here of such as were committed by some lesser number of them, called, *the Congregation:* suppose the LXX. Elders, or the Rulers of Thousands, and Hundreds, *&c.* who are some times called by this Name, XXV. 7. XXXII. 12. XXIV *Josh.* 4. But the *Jews* generally think *Moses* here speaks of *strange Worship*, which was to be expiated by this Sacrifice of a Goat for a Sin-offering

ing. And therefore an excellent Perſon of our own, after long conſideration of this matter, comes to this concluſion, That in *Leviticus* he requires a young Bullock to be ſlain for a Sin-offering, when the whole Congregation, though adhering to the true Worſhip of God in every thing, were led ignorantly to do ſomething againſt ſome Negative Precept (as they call it) to practiſe, that is, what God had forbidden, (ſo thoſe words ſeem to import, IV *Lev.* 13, 14.) but this Kid of the Goats here mentioned for a Sin-offering, together with a young Bullock for a Burnt-offering, was to be ſacrificed, when all the People forgetting the holy Rites preſcribed by *Moſes* (which often hapned under bad Kings) fell by a common Error into Idolatrous Worſhip: which agrees very well with what is ſaid in the two *verſes* before-going: where he ſpeaks, as I noted, of not obſerving theſe holy Rites about Sacrifices. See Dr. *Owtram*, *Lib.* I. *de Sacrificiis*, *cap.* 14. *ſect.* 2. Chapter XV.

Then all the Congregation ſhall offer one young Bullock for a Burnt-offering.] Having neglected theſe Laws ordained by *Moſes*, and worſhipped God in a wrong manner, according to the Rites uſed in other Countries, (or at leaſt miſtaking the proper Sacrifices and Rites belonging to them, which they ought to have offered) this Burnt-offering, I ſuppoſe, is commanded to be offered, when they ſaw their Error, in token that they returned to God's true Religion, and that way of Worſhip which he had preſcribed.

With his Meat-offering, and his Drink-offering.] preſcribed above, *v.* 8, 9, 10. Which perhaps they had neglected to offer formerly with the Burnt-offering.

It is well obſerved by Mr. *Thorndike* out of *Maimonides*,

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nides, That *all the Congregation* (if we underſtand thereby the whole Body of the People) could not poſſibly offer theſe Sacrifices: but the great Conſiſtory offered them as often as they occaſioned the Breach of the Law, by interpreting it erroniouſly; *Rights of the Church in a Chriſtian State*, *p.* 159.

And one Kid of the Goats for a Sin-offering.] To expiate for what had been done after the manner of the Heathen, contrary to the Laws of God's Worſhip here delivered by *Moſes*; or otherwiſe then he directed. From whence it was (which adds much probability to this) that when *Hezekiah* reſtored the true Worſhip of God, after the Temple had been ſhut up, and the daily Sacrifice omitted, and many Idolatrous Rites there uſed, by the Ignorance of the People, in the days of his Father, (2 *Chron.* XXVIII. 24. XXIX. 3.) he cauſed ſeven Bullocks to be offered for a Burnt-offering; and as many Goats for a Sin-offering. And ſo *Ezra* did at the Reſtoration of the Divine Service after they came out of *Babylon*, VIII *Ezra* 35. And it makes no difference, that *Moſes* here requires only *one* of a ſort to be offered, whereas *Hezekiah* offered *ſeven*, and *Ezra twelve*: for this only proves that one was abſolutely neceſſary; but more than one was acceptable: eſpecially when exceeding great Errors had been committed in God's Worſhip.

Verſe 25. Ver. 25. *And the Prieſt ſhall make an atonement for all the Congregation.*] Who had thus committed an Error, in the Worſhip of God, out of Ignorance: being miſled by the great Interpreters of the Law; who therefore were to bring this Sacrifice in the name of them all. For it is apparent by this, as well as the former *verſe*, that *all the Congregation* were concerned in

in this Sacrifice, as much as in that IV *Lev.* 13. And the ſame appears from the next *verſe*, where he ſaith, *All the People were in ignorance.* Chapter XV.

And it ſhall be forgiven them, for it is ignorance.] Proceeding from an erronious Interpretation of the Law, or ſome other miſtake: not from contempt of God and of his Laws; for then they were to be utterly cut off, *v.* 30, 31.

And they ſhall bring their Offering, a Sacrifice made by fire unto the LORD.] That is, a Burnt-offering: which is not preſcribed in *Leviticus*, (as I obſerved before) and therefore was a different ſort of Offering, for a different Offence.

And their Sin-offering before the LORD.] Preſcribed in the fore-going *verſe.*

For their ignorance.] Which made them capable of a Pardon; though not without theſe Sacrifices.

Ver. 26. *And it ſhall be forgiven all the Congregation of the Children of Iſrael.*] He repeats it again, that they might not doubt of Reconciliation to him, when they repented as ſoon as they underſtood their Error, and acknowledg'd it, and beg'd his pardon by theſe Sacrifices. Verſe 26.

And the Stranger that ſojourneth among them.] Who were obliged to the ſame Laws with the *Iſraelites*, and had the ſame priviledges, *v.* 14, 15, 16.

Seeing all the People were in ignorance.] It was a common Error; and therefore no wonder Strangers were carried away with it.

Ver. 27. *And if any Soul.*] *i. e.* Any particular Perſon. Verſe 27.

Sin through ignorance.] Offend in Matters of Religion; by not obſerving the Rites here preſcribed,

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or by doing contrary to them, through mere ignorance. To this, I think, these words are to be limited: wherein they differ from that Law, IV *Lev.* 27. which speaks of all manner of Offences, through ignorance.

Then he shall bring a She-goat of the first year, for a Sin-offering.] This Sin-offering differs from that in *Leviticus* (IV. 28.) which was only a Female Kid of the Goats.

Verse 28. Ver. 28. *And the Priest shall make an Atonement for the Soul that sinneth ignorantly.*] As he was to do for the whole Congregation, *v.* 25.

When he sinneth by ignorance before the LORD.] These words, *before the LORD*, seem to me to import, that he speaks of Sins committed about the Worship of God; and confirms what I have said upon *v.* 24. For in IV *Levit.* both *v.* 13. and *v.* 27. he speaks in general of Sins committed, either by the Congregation, or by particular Persons, *against any of the Commandments of the LORD*; not *before the LORD*, i. e. (as I understand it) in his Worship and Service.

To make an atonement for him, &c.] He repeats it again, to show them that he would no more have a particular Person suffer for his Error, than the whole Body of the People.

Verse 29. Ver. 29. *You shall have one Law for him that sinneth through ignorance, both for him that is among the Children of Israel, and for the Stranger that sojourneth among them.*] See *v.* 15. This must necessarily be meant of *a Proselyte of Justice*, as they called him, that was Circumcised, and undertook to keep the whole Law; for he speaks of such, whether Natives or others, as erred in not observing *all his Commandments*, v. 22, 23.

Ver.

Chapter XV. Verse 30.

Ver. 30. *But the Soul that doth ought presumptuously.*] Not merely knowingly, but wilfully and audaciously; in contempt of the Divine Majesty and his Authority: For so the *Hebrew* Phrase, *with an high hand*, signifies; as *Maimonides* observes in his *More Nevoch. P.* III. *cap.* 41. where he saith, it imports a Sin, not only publickly and openly committed, but with Pride and Insolence: it proceeding not merely from an ill custom a Man hath got of doing amiss, but from an express intention to contradict the Law of God, and to set himself in defiance of it. Which is the reason of what follows, *the same reproacheth the* LORD.

Whether he be born in the Land, or a Stranger.] Here the word *Stranger* is simply used, without the addition of, *that sojourneth among them*, (as in the preceding *verse*) and therefore Mr. *Selden* well concludes, that even the *Proselytes of the Gate* were concerned in this Law, (as it related to Idolatry and Blasphemy) though not in the foregoing; and that they were liable to be *cut off* by the Hand of Heaven; but whether to be punished by the Judges or no, it doth not appear, *Lib.* II. *de Jure Nat. & Gent. cap.* 11.

The same reproacheth the LORD.] 'No Man sinned thus (saith *Maimonides* in the place fore-named) 'but he who had a settled Opinion in his Mind, contrary to the Law of God; in which he differted 'from it. And the common received Exposition of 'this place is, that it speaks of an Idolater; because he 'opposed the chief and principal Foundation of the 'Law. For no Man worshipped a Star, or a Planet, 'but he that believed its Eternity: which is the most 'repugnant of all other things to the Law of God; 'which in the very first words of it declares, that all 'the World had a beginning, and was made by him

'whom

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'whom the *Jews* worſhipped. Thus he. But doing any thing *with an high hand*, doth not ſignifie any one certain kind of Sin, as the *Jews* generally fancy (who think he ſpeaks here only of an Idolater or Blaſphemer; See *Selden*, *Lib.* I. *de Synedr. cap.* 6. *p.* 101.) but a certain manner of ſinning; with deſpight to the Commands of God, and Contempt of his Authority, in any kind of Sin whatſoever. And this *Maimonides* himſelf afterward acknowledges, in the words following. 'There ſeems to me to be the ſame reaſon in 'all other Tranſgreſſions, which are committed con-'temptuouſly againſt any Law of God, as if an *Iſrae-'lite* ſeethed a Kid in its Mother's Milk; or wore 'heterogeneous Garments, or rounded the Corners 'of his Head, or his Beard, in contempt of the 'Law. For the conſequence of this is, that he be-'lieves this Law not to be true: which in my judg-'ment, ſaith he, is the meaning of theſe words, *He 'reproacheth the* LORD.

And that Soul ſhall be cut off from among his People.] No Sacrifice could make an Atonement for ſuch a Man; but he was to die, either by the Hand of Heaven, or of the Judges. Sometimes God, ſaith he, will cut off Idolaters, and ſuch as conſulted Familiar Spirits, XX *Lev.* 5, 6. Sometimes he only ſaith certain Offenders ſhall be cut off; as here in this, and many other places. Of which Phraſe I have given an account XVII *Gen.* 14. where the Reader may ſee the ſeveral Opinions that have been about it; and that its meaning muſt be determined by the matter in hand. Accordingly *Maimonides* hath judiciouſly reſolved, that in this place it ſignifies cutting off by the Hand of the Magiſtrates, as in the Caſe of Apoſtaſy to Idolatry, XIII *Deut.* 13, *&c.* Not that all their Goods

Goods were to be deſtroyed, and nothing left to their Heirs, (as when they ſerved other Gods) but, though a whole Tribe had, *with an high hand*, tranſgreſſed any Precept of the Law, that is, denied it to be God's Law, he thinks they were only to be all killed. Juſt as all the People thought in the Caſe of the *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh*, who only building an Altar on the other ſide of *Jordan*, contrary to God's Law, as was imagined, all the reſt of the Tribes of *Iſrael* gathered together *to go up to War againſt them*, and cut them off, XXII *Joſh.* 11, 12, *&c.* 22, 23. where they acknowledge they deſerved to periſh, if they had built an Altar for Worſhip, as their Brethren thought they had done. Chapter XV.

Ver. 31. *Becauſe he hath deſpiſed the Word of the LORD.*] This ſhows the Nature of the offence; which was ſetting at nought God's Laws, and denying them to be of Divine Authority. Verſe 31.

And hath broken his Commandment.] Not only by doing contrary to it, but, in effect, diſannulling it; by rejecting its Authority, and affirming he is not bound to obſerve that Precept.

That Soul ſhall be utterly cut off.] They ſhall have no Mercy upon him.

His Iniquity ſhall be upon him.] Not upon thoſe who put him to death; but upon himſelf.

Ver. 32. *And while the Children of Iſrael were in the Wilderneſs.*] In this part of the Wilderneſs, at *Kadeſh-Barnea*, it is very probable. See *v.* 1. Verſe 32.

They found a Man.] The *Jews*, who would not be thought ignorant of any thing, ſay this Man was one of thoſe that preſumed to go up to the Mountain, when *Moſes* forbad them, XIV. 44. And ſome of them ſay expreſly, his name was *Zelophehad*; about

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bout the dividing of whose Estate a question afterward arose, XXVII. 1, &c. So the *Chaldee* Paraphrase ascribed to *Jonathan* and others. See *Selden*, *Lib.* II. *de Synedr*, *cap.* 1. *n.* 9.

That gathered sticks.] Or was *binding up sticks*, which he had gathered, and pluckt up by the Roots out of the Earth; as some of the *Jews* understand the *Hebrew* word, (Mr. *Selden* there observes) from V *Exod.* 7.

On the Sabbath-day.] This the *Jewish* Doctors would have to be the very next Sabbath after its first Institution in the Wilderness; which is to make this History misplaced, and the foregoing also, without any necessity.

Verse 33. Ver. 33. *And they that found him gathering sticks.*] Admonished him (as the *Jews* also say) of the unlawfulness of it, and wisht him to desist. But he would not hearken to them; and therefore (as it here follows) *they brought him unto Moses*, &c. as one that contemptuously, and with an high hand, had offended God. For they make this an instance, of such a presumptuous Sin, as is mentioned before *v.* 30, 31. which is not improbable. And it appears from hence, that they observed the Sabbath while they were in the Wilderness; and therefore did not bring him before *Moses* on that day, but the next after; or at least he was not judged till the next day.

Brought him unto Moses and *Aaron*, *and unto all the Congregation.*] Who were now, they fancy, hearing a Sacred Lecture, when they brought the Man before *Moses*. For he was the chief Judge, who was to determine such Cases: though we may conceive the LXX. Elders (who were constituted before this happened, XI. 24, &c.) to have been now sitting, and

Moses

Moſes at the Head of them. But he being not deprived of any Authority by their Creation, who were added only to give him eaſe, it is more likely this Man was ſet before *Moſes*, as the ſole Judge of this Caſe. For God ſpeaks to him alone, *v.*35. when he directs what ſhould be done with him. Yet *Aaron*, and the Elders, it appears by theſe words, were preſent (and called here *all the Congregation*) when this Offender was brought before him. Chapter XV.

Ver. 34. *And they put him in ward.*] By the order of *Moſes* (as they did the Man that blaſphemed, XXIV *Lev.* 12.) to ſecure him, till the Mind of God was known, how he ſhould be puniſhed. Verſe 34.

Becauſe it was not declared what ſhould be done to him.] They knew very well, that he was to dye; for it had been declared, XXXI *Exod.*14. XXXV. 2. but they queſtioned what kind of death he ſhould ſuffer, as the *Jews* interpret it. For they obſerve this difference between that Caſe, of the Blaſphemer in *Leviticus*, aud this here of the Sabbath-breaker, that there they doubted whether he ſhould be puniſhed by them, or by the Hand of Heaven: but here, what kind of Death they ſhould inflict upon him. Though there are ſome (as Mr. *Selden* there obſerves, *n.* 8.) who imagine, the queſtion here alſo was, Whether the ſence of the Law was, that they ſhould expect his Puniſhment from God, or he be put to Death by the Court of Judgment?

Ver. 35. *And the LORD ſaid unto Moſes.*] Who went, I ſuppoſe, into the Sanctuary to enquire what the Pleaſure of God was in this Matter; as he did in another Difficulty, IX *Numb.* 8. Verſe 35.

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The Man be ſurely put to death.] By this Anſwer, it ſeems to me, the queſtion was not at firſt, What Death he ſhould dye? but whether he ſhould be put to Death or no? That is, Whether the gathering and binding up Sticks into a Faggot, was ſuch a work as is forbidden in the Law, (XX *Exod.*) unto which Death was afterwards threatned in the places before-mentioned. And the Reſolution was, that he ſhould be put to Death, as a Man that denied God, the Creator of the World; though not in words, yet in fact. For he who did any Work on the Sabbath, (as *Aben-Ezra* notes upon XX *Exod.*) denied the Work of Creation: though he did not in down-right terms deny God himſelf. For the Sabbath being a *Sign* (as God calls it) that they were the Worſhippers of him, who made all things; the Contempt of that was a renouncing of their Religion, and therefore deſerved to be puniſhed with Death; the Belief of the Creation of the World being the very Foundation of the Jewiſh Religion; as the belief of its Eternity was the Foundation of the Pagan. This made the breach of this Precept, of keeping the Sabbath ſtrictly, (which is more frequently repeated than any other, for the reaſon fore-mentioned) ſo heinous a Crime, and ſo ſeverely puniſhed: for by this a true Worſhipper of God was diſtinguiſhed from a profane Perſon and an Idolater.

All the Congregation ſhall ſtone him with ſtones, without the Camp.] This was a Puniſhment inflicted for very enormous Crimes. See XX *Lev.* 2. XXIV. 12. And this Man was condemned to ſuffer it, becauſe he was the firſt breaker of this Sacred Law. And he doing it preſumptuouſly (as is ſuppoſed from the con-

connection of this Story, with *v.* 30, 31.) in contempt of the Law; and not desisting from his Impiety, when he was admonished to forbear, (as I said *v.* 33.) it highly aggravated his guilt; being no less than *a reproaching of the* LORD, and *a despising of his Word.* Whence the Vulgar saying of the *Talmudists*, *He that denies the Sabbath, is like to him that denies the whole Law.* Chapter XV.

Ver. 36. *And all the Congregation brought him without the Camp, and stoned him,* &c.] Not on the Sabbath-day, as I said before; for that was unlawful, (as *Philo* observes) but the next day after; or as soon as *Moses* had passed Sentence upon him. Verse 36.

Ver. 37. *And the* LORD *spake unto Moses, saying.*] This was spoken, it is most likely, about the same time that the foregoing Passage hapned, and the Commands mentioned in the beginning of this *Chapter*, were delivered. For this that follows, is a direction for the better observance of all the rest of God's Commandments. Verse 37.

Ver. 38. *Speak unto the Children of Israel, and bid them that they make them Fringes.*] This is the best word we have in our Language, to express the *Hebrew* word *Tzitzith*, which imports something of an Ornament resembling a Flower, as the word *tzitz* signifies. Of how many threds they consist, and after what fashion they are made by the *Jews* at this day, see *Buxtorf*'s *Synagoga Judaica, cap.* 9. Verse 38.

In the Borders of their Garments.] Or, (as it is in the *Hebrew*) *in the Wings of their Garments:* which had four Skirts, it appears by XXII *Deut.* 12. At the bottom of each of which, they were to have a Fringe. Which seem to have been only Threds left

Chapter XV. at the end of the Web unwoven; at the top where-of they put a Lace, as it here follows.

Throughout their Generations.] To be a perpetual Mark of their Religion, and put them in mind of their Duty.

And that they put upon the Fringe of the Borders a Riband.] Or a *Lace:* which both bound the Fringe fast at the top, and also made it more conspicuous and observable: which was the intention of it. For by this they were distinguished from all other People who were not *Jews*; as well as put in mind of the Precepts of God, as it follows in the next *verse.*

Of blue.] Or as some would have it translated, of *Purple.* But the *Hebrew* Writers say *Thecheleth* signifies that colour which we now call *Ultramarine*; as *Braunius* hath observed, *Lib.* I. *de Vestitu Sacerd. Hebr. cap.* 13. and *Bochart Hierozoic. P.* II. *Lib.* V. *cap.* 10, 11.

There is another very learned Person also, who hath more lately shown, out of an excellent MS. in his possession, what the *Jews* deliver concerning the way and manner of dying this Colour. Which being not easie to compass, the *Jews* at this day, instead of this Colour, are contented to use *White.* See *J. Wagenseil* upon the *Gemara Sotæ*, *cap.* 2. *Annot.* 8.

Verse 39. Ver. 39. *And it shall be to you for a Fringe.*] Or rather, *it* (that is the Riband) *shall be unto you upon the Fringe*; or, *to the Fringe:* added to it, to make it the more noted; being of a distinct Colour from the Fringe, which was of the same Colour with the Garment. The *Jews* say, in the Selvedge of which these Fringes were, was their upper Garments called *Taliss*, being a kind of *Cloak.*

That

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That ye may look upon it, and remember all the Commandments of the LORD.] *i. e.* When they looked down, this Fringe and Lace which they saw there, might put them in mind of the Duty they owed to God; who commanded this, not for it self, but to remember them that they were a holy People, bound to God by peculiar Laws, which they should be as careful to observe, as to wear these Fringes. Hence it was that they, who pretended to greater Sanctity than others, enlarged these Fringes (as our Saviour observes, XXIII *Matth.* 5.) *i. e.* extended them to a greater length, so that they swept the Ground, which made them more observable, as *Braunius* notes out of the *Gemara* of *Gittim*, *Lib.* I. *de Vest. Sacerd. Hebr. cap.* 3. *n.* 16. Where he also observes, That their Superstition grew so much, as with great Subtilty to contrive, that these Fringes might be so wrought, as to denote the DCXIII. Precepts contained in the Law of *Moses*; and so they might be put in mind *of ALL the Commandments of the* LORD. See *Buxtorf* also in the place before-named; and Bishop *Montagu* in his *Apparatus*, *cap.* 7. *n.* 32.

And do them.] Which was the end of remembring them, as that was of their wearing them: though the *Jews* proved so fooliſh, as to pride themselves in the bare use of these Ornaments; *i.e.* in their being a select People, which ought to have made them more careful to do the whole Will of God.

And that ye seek not after your own heart.] Follow not your own Thoughts and Imaginations, (as *Maimonides* expounds it, *More Nevoch. P.* I. *cap.* 39.) or rather, *your own desires.* Or the word *seek* may import, *inventing* other ways of serving God, according to their own fansies.

And

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And your own eyes.] Nor follow the Example of others; as they were prone to do, it appears by their making the Golden Calf; that they might have such a visible Representation of God, as other Nations were wont to have.

After which ye use to go a whoring.] It appears by this, that the foregoing words have a peculiar regard to the Worship of God, (which he speaks of in the beginning of this Chapter) from which, when they departed, they are said to go *a whoring from God*, unto whom they were espoused.

Verse 40. Ver. 40. *That ye may remember, and do all my Commandments.*] He would not have them think there was any Sanctity to be placed merely in wearing these Fringes: but they were to be considered only as Instruments, to call their Duty to remembrance, and excite them to the performance of it. And so the *Jews* themselves sometimes call them, as *Buxtorf* observes in the place before-named, *Means and Instruments of observing the Precepts.*

And be holy unto your God.] By observing all his Commandments: especially keeping themselves from Idols.

Verse 41. Ver. 41. *I am the LORD your God.*] Their Soveraign and Benefactor.

Which brought you out of the Land of Egypt.] He remembers them of the most peculiar Obligation they had upon them, to observe this Law, and all the rest of his Precepts.

To be your God.] They were Redeemed by him on purpose, when none else could deliver them, that they might acknowledge no other God, but only him, to whom they owed their Liberty, to serve him.

I am the LORD your God.] This seems to be repeated, to encourage them to hope that he would still continue good to them, notwithstanding the Rebellion of their Fathers; for which he had condemned them to die in the Wilderness. Where he would preserve them, (their Children) and at last bring them into *Canaan*, if they would follow his Directions. Chapter XVI.

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WE have nothing here said to direct us to the Time and Place, when and where this new Rebellion hapned; but it is very probable (as I said XV. 1.) that it was in some part of the latter half of the second Year after they came out of *Egypt*, before they removed from *Kadesh-Barnea*.

Ver. 1. *Now Korah the Son of Izhar, the Son of Kohath, the Son of Levi.*] By this it is evident that *Korah* was Cosin-German (as we speak) to *Moses* and *Aaron*; for *Izhar* (*Korah*'s Father) was the second Son of *Kohath*, as *Amram* (the Father of *Moses* and *Aaron*) was his eldest Son, VI *Exod.* 18. 1 *Chron.* VI. 2. Verse 1.

And Dathan and Abiram the Sons of Eliab.] This *Eliab* was the Son of *Pallu*, the second Son of *Reuben*, as appears from XXVI. 5, 8, 9.

And On the Son of Peleth.] He also was descended from *Reuben*, as well as *Dathan* and *Abiram*, (as the next words tell us, *Sons of Reuben*) but of what Family it doth not appear. Nor is this Man any where again.

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again mentioned, no not in the progreſs of this Conſpiracy: which inclines me to think, that though he entred into it, yet he afterward withdrew himſelf, or was ſo inconſiderable, that no notice was taken of him.

Took Men.] The word *Men* is not in the *Hebrew*; but ſimply *Korah took.* Which word *took* being the firſt word in the *Hebrew* Text, the whole *verſe* may be thus tranſlated, *Korah the Son of Izhar*, &c. *took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth*, &c.] That is, he drew theſe into a Conſpiracy with him. Or, *he betook himſelf to a Party*, as the *Chaldee* underſtands it, *he divided himſelf*; with an intention, that is, to make a Sedition. But the Sence is the ſame, if we follow our Tranſlation, *he took Men*; that is, Complices or Aſſociates with him, in his Rebellion. By which we may underſtand *the Two hundred and fifty*, mentioned in the next *verſe*.

Verſe 2.

Ver. 2. *And they roſe up.*] Made an Inſurrection: in which *Korah* ſeems to have been the Ring-leader; having drawn the reſt into it. Which he might the more eaſily do, becauſe the *Kohathites* and *Reubenites* lay encamped on the very ſame ſide of the Tabernacle, (II *Numb.* 10. compared with III. 29.) by which means they had opportunity often to Conſpire together. Whence *R. Solomon* makes this Reflection, *Wo to the Wicked, and wo to his Neighbour.* The cauſe of the Inſurrection is generally thought, both by *Jews* and *Chriſtians*, to have been, that *Korah* could not brook the Preferment of *Aaron* and his Family, ſo high above the reſt of the *Levites*, who were made only their Miniſters, III. 6, 9. VIII. 19. For he thought this was too great a difference between the Children

Children of two Brothers, who were of equal Deserts. Nay, *Aben-Ezra* thinks, that he wholly disliked the late Exchange of the First-born for the *Levites*. And besides, it may be thought that he stomacht the late Preferment of *Elizaphan* the Son of *Uzziel*, who was the youngest Son of *Kohath*, to be chief of the Family of the *Kohathites*, (III. 30.) which he thought rather belonged to himself, who was the Son of the second Son of *Kohath*. And finding himself too weak to make an Insurrection alone, he perswaded *Dathan* and *Abiram*, (of the Tribe of *Reuben*) and those in whom they had an interest to joyn with him, upon another pretence; that they were descended from the eldest Son of *Israel*, to whom the chief Authority in the Nation belonged, which *Moses* had taken upon himself; and likewise preferred the Tribe of *Judah* to the principal place in their encampment, (II. 3.) and also the LXX. Elders to be his Assistants, without their Advice, and leaving them out of the number. Chapter XVI.

Such as these may be thought to be the grounds upon which they proceeded: *Korah* seeking the Priesthood, and the Sons of *Reuben* the Civil Dignity. But it seems to me that the ground of the Quarrel was wholly upon the account of the Priesthood, (as I shall show upon the next *verse*) and that they struck at *Moses* only as advancing his Brother, and his Family, by his own Authority, and not (as they pretended) by God's direction. For as *Dathan* and *Abiram* did not appear openly, when they had formed this Faction, (for we find them in their Tents, *v.* 12. and refusing to come to *Moses* when he sent for them) so in the next *verse*, they seem to speak of nothing but the Priesthood: And so *Moses* understood their meaning, *v.* 5, 10, 15.

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Before Moſes.] In an open defiance of his Authority; who, they pretended had no power to make ſuch Alterations as he had done.

With certain of the Children of Iſrael.] It is not ſaid out of what Tribe; but it is likely out of ſeveral; if not ſome out of every Tribe, in whom they had any intereſt.

Two hundred and fifty Princes of the Aſſembly, &c.] The LXX. divide their Character into *three* parts. Firſt, That they were *Princes of the Aſſembly*, ἀρχηγὸς συναγωγῆς, Rulers of Thouſands, and Rulers of Hundreds, *&c.* And *Secondly*,

Famous in the Congregation.] Which they tranſlate συνκλήτους βουλῆς, who uſed to be called to Publick Conſultations, when they were to deliberate about weighty Affairs. And ſo ſeveral, both ancient and modern Tranſlations, as Mr. *Selden* hath ſhown, *L.* II. *de Synedriis*, *cap.* 4. *n.* 10. where he ſaith, they were called *maxime puto, ſi non ſolum, deliberandi cauſa*, chiefly, if not only, to have their Advice. And then laſtly,

Men of renown.] Such who had got a great Name (that is, Fame and Credit) among the People, upon theſe, or other accounts. This made the Inſurrection the more dangerous, that ſuch great Perſons were engaged and appeared in it.

Verſe 3.

Ver. 3. *And they gathered themſelves together.*] The fore-named Company came in a Body.

Againſt Moſes.] As an arbitrary Diſpoſer of all Preferment.

And againſt Aaron.] Who was promoted by *Moſes* to the Office of High-Prieſt; which he himſelf had diſcharged before *Aaron*'s Conſecration: which, perhaps, they made a ground of their Quarrel.

And

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And ſaid unto them, Ye take too much upon you.] In the *Hebrew* the words are *Rab-lachem*, it is ſufficient for you. That is, you have domineered long enough; reſign your Places to others: for all of us, nay, every Man in *Iſrael*, is as good as you.

Seeing all the Congregation are holy, every one of them.] Here ſeems to be the Root of the Quarrel. Before *Moſes*'s time every one might offer Sacrifice in his own Family, (as I have often obſerved) which Cuſtom theſe Men would have had ſtill continued: being angry that this high Office was confined to one Family alone, who were to enjoy all the Benefits of it; which were exceeding great. For the Prieſts had a large ſhare in moſt Offerings; and ſome things wholly to themſelves. This is the more probable, becauſe it was ſo very hard to convince the People, that God had ſettled this Dignity, and all the Profits belonging to it, in *Aaron*'s Family. For though God did a new thing never heard of before, to demonſtrate theſe People that roſe againſt *Moſes* and *Aaron*, to be Seditious, yet it was neceſſary ſtill to do more. For after the Earth had ſwallowed up *Dathan* and *Abiram*, and Fire conſumed *Korah* and his Company, and a Plague deſtroyed many more of them; the LORD did another Miracle, XVII. 8. in making *Aaron*'s Rod bloſſom, and bud, and bring forth Almonds in one Nights time; when all the reſt of the Rods remained dry Sticks. Which makes it probable, as I ſaid before, there were ſome in all the Tribes, who were engaged in this Sedition; and were ſo deeply infected with the falſe Notions of *Korah*, that it was neceſſary to give them all this Satisfaction.

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And the LORD is among them.] The People need no other Governour but him, who dwells among them in his Tabernacle; where they can preſent their Sacrifices to him themſelves, without your Aſſiſtance.

Wherefore then lift you up your ſelves above the Congregation of the LORD.] Since God owns us all for his ſpecial and peculiar People, why do you take upon you ſuch high Places and Dignity above us all? For *Moſes* diſpoſed and ordered all things: and *Aaron*, by his order, took upon him to be ſolely God's chief Miniſter in his Sanctuary.

Verſe 4. Ver. 4. *And when Moſes heard it, he fell upon his face.*] With *Aaron* alſo, it is likely; as they did lately, XIV. 5. And for the ſame end, (See there) to deprecate God's diſpleaſure, (which they might juſtly think would now riſe higher than ever) and to beg his direction, what to do, in ſuch a dangerous ſtate of things.

Verſe 5. Ver. 5. *And he ſpake unto Korah, and unto all his Company.*] This ſhows that *Korah* was the Head of this Faction, and *Dathan* and *Abiram* did not at the firſt (I gueſs from hence) appear with him.

Saying.] Being riſen up from Prayer, he made this Anſwer to the Seditious People, by order from God; who, no doubt, directed him to this way of ſuppreſſing them.

Even to morrow the LORD will ſhow, &c.] In the *Hebrew* the words are, *To morrow* (or, *in the Morning*) *and the LORD will ſhow*, &c. That is, ſtay but till to Morrow, and it ſhall appear, without any further delay, whether you or we be in the right. He would keep them in ſuſpenſe no longer; and yet gave them ſo much time to conſider better, and repent.

pent. Some obſerve that the Morning was the time of executing Juſtice, and therefore here appointed. Chapter XVI.

Will the LORD ſhow.] By ſome viſible Token.

Who are his.] Or, *Who appertain to him:* viz. As his Miniſters.

And who is holy.] Separated and ſolemnly Conſecrated, by his appointment, to the Sacred Office of Prieſthood.

And will cauſe him to come near unto him.] Make it appear that they are the Perſons who ought to burn Incenſe, and to offer Sacrifice. For *to come near*, is to perform theſe Offices, as may be learnt from XIX *Levit.* 22. but eſpecially from X *Levit.* 3. And the very word *Cohen* denotes it; for it ſignifies *a Miniſter next to the King.*

And him whom he hath choſen, will he cauſe to come near unto him.] They ſhall diſcharge the Office of Prieſthood, whom God himſelf hath choſen to it; and no Body elſe.

Ver. 6. *This do.*] I put you to this Trial. Verſe 6.

Take your Cenſers.] Perform the Office of Prieſts, unto which you pretend a right.

Korah, and all his Company.] All the Two hundred and fifty Men, and whoſoever elſe were in the Faction of *Korah.* Whom he orders, no doubt, by God's direction, to execute the Office to which they aſpired.

Ver. 7. *Put Fire therein, and put Incenſe in them.*] Verſe 7. As the Prieſts were wont to do.

Before the LORD to morrow.] At the Altar of Incenſe, as ſome conceive, before the moſt Holy Place. So *Menochius.* But this is contrary to *v.* 18. where we read, they *ſtood in the door of the Tabernacle*, with their Cenſers, Fire, and Incenſe. Nor would the Sanctuary

Chapter XVI. Sanctuary contain such a Company : or, if it had been large enough, the People could not have seen, either their Offering, or their Punishment from the LORD for their Sin. Therefore these words *before the LORD* signifie, with their Faces towards the Sanctuary, at the Gate of which they stood : for what was done there, is said to be *before the LORD*, XXIX *Exod.* 42.

And it shall be, that the Man whom the LORD doth choose, he shall be holy.] This comprehends both the Man and all his Family : so the meaning is, the LORD would declare whether *Aaron* and his Sons should execute the Priesthood alone; or *Korah* and his Company be admitted to it.

Ye take too much upon you, ye Sons of Levi.] It is the same Phrase which we had before, *v.* 3. *Rablachem*; you are high enough already; let the station wherein you are suffice you, and aspire not after greater Dignity. The following words justifie this Interpretation.

Verse 8. Ver. 8. *And Moses said unto Korah, hear I pray you, ye Sons of Levi.*] By this, and by the foregoing *verse*, it appears, not only that there were some of the *Levites* in this Sedition, together with *Korah*, at the Head of them : but that they were the chief Incendiaries, (though others, as I said before, were drawn in to joyn with them) because *Moses* addresses himself only to them.

Verse 9. Ver. 9. *Seemeth it a small thing unto you.*] Do you take it to be no honour to you.

That the God of Israel hath separated you from the Congregation of Israel.] Made choice of you above all other *Israelites*, to wait upon him in his Family, as his Domestick Servants, III *Numb.* 12. VIII. 6, 14.

To

To bring you near to himself.] Though not so near as the Priests; yet nearer than all other Men: being the sole Attendants upon the Priests, III. 6. VIII. 10, 11. Chapter XVI.

To do the Service of the Tabernacle of the LORD.] III. 7, 8. particularly the *Kohathites* were chosen to do the Service of the Tabernacle, *about the most holy things*, IV. 4, 19.

And to stand before the Congregation, to minister unto them, VIII. 11, 19.

Ver. 10. *And he hath brought thee near to him, and all thy Brethren the Sons of Levi with thee.*] Or, *Though he hath brought thee* (speaking unto *Korah*) thus near to him; and all the rest of the *Levites* thy Brethren. See VIII. 10, 11, 15, 19. Verse 10.

And seek ye the Priesthood also?] Will it not content you, that you alone are chosen to minister unto the Priests, III. 6. but you must be advanced to minister unto God in their Office?

Ver. 11. *For which cause both thou, and all thy Company, are gathered together against the LORD.*] By whose order *Aaron* and his Sons were appointed to serve him in the Office of Priests; as was declared when the *Levites* were taken to minister unto them, III. 3. IV. 15, 19, 20. And therefore to rise up against them, was to rise up *against the LORD*, and oppose his Authority, who made them his Priests. Verse 11.

And what is Aaron?] Or, *And Aaron, what hath he done?* Wherein is he faulty?

That ye murmur against him?] For taking upon him the Office of Priesthood; into which he did not intrude himself, but was chosen and appointed by God

Chapter XVI. God to do him that Service: who would have been angry with him, if he had refuſed it.

Verſe 12. Ver. 12. *And Moſes ſent to call Dathan and Abiram the Sons of Eliab.*] To Summon them to the place where *Moſes* now was; which the *Jews* ſay was the Court of Judgment. This ſhows that either theſe Men (as I ſaid *v.*2.) did not openly appear with *Korah* and his Company againſt *Moſes*, v.3. Or, if they did, they retired to their Tents, before he roſe up from his Prayer, to give them an Anſwer.

What became of *On*, we are not informed: for he is neither mentioned here, nor in the following part of this Narrative, concerning their Sedition; nor any where elſe in the Holy Scripture.

Which ſaid, We will not come up.] They bad the Meſſenger, who ſummoned them to appear before *Moſes*, to tell him plainly that they denied his Authority. For that's the meaning of this Language, *He hath no Authority to command us, who are none of his Subjects; and therefore will not obey him.*

Verſe 13. Ver. 13. *Is it a ſmall thing with thee, that thou haſt brought us up out of a Land flowing with Milk, and Honey, to kill us in the Wilderneſs?*] Though they would not come to him, yet they returned him this Meſſage; Have we not ſuffered enough, by being brought out of a rich and plentiful Country, abounding with all good things, into a barren Wilderneſs, where we are ready to ſtarve? Nothing could be more inſolent and ungrateful, than to deſcribe *Egypt* in the very ſame Language wherein God himſelf had often ſpoken of the Land of Promiſe: particularly when he ſent *Moſes* to tell them, he would *bring them up out of the Affliction of Egypt*, under which they groaned, III *Exod.* 16, 17.

Except

Except thou make thy ſelf altogether a Prince over us?] Unleſs we allow thee to make what Laws thou thinkeſt good, and impoſe what thou pleaſeſt upon us? A moſt rude and inſolent Speech; ſignifying that they had not ſhaken off the Yoke of Bondage, but only exchanged it: and inſtead of the Rich and Wealthy Oppreſſion of *Pharaoh*, were come under the Poor and Hungry Tyranny of *Moſes*. For ſo the next *verſe* imports. Chapter XVI.

Ver. 14. *Moreover, thou haſt not brought us into a Land that floweth with Milk and Honey*,&c.] Or, certainly, this is not the good Land into which thou didſt promiſe to conduct us. It ſeems to be a *Sarcaſtical* Speech; Upbraiding him, as if he had put a Cheat upon them, and fed them only with good Words; to which they would no longer truſt. Verſe 14.

Or given us Inheritance of Fields and Vineyards.] But told us it ſhall be beſtowed forty years hence, when we are all dead. This ſtill ſhows they took him for a Deluder of them with deceitful Promiſes.

Wilt thou put out the Eyes of theſe Men?] Some of them ſpake this in the name of the reſt, who were now with *Dathan* and *Abiram:* and the meaning is, Doſt thou think to blind us ſo, that none of us ſhall diſcern this Impoſture? Or, ſhall we ſuffer thee to lead us about like blind Men, whither thou pleaſeſt; ſometimes towards *Canaan*, and now back again towards the Red Sea, and *Egypt?*

We will not come up.] A peremptory Reſolution, not to own his Authority; which they denied at the firſt, *v.* 12.

Ver. 15. *And Moſes was very wroth.*] For ſuch behaviour and Language was ſo provoking, that it was no wonder it incenſed the meekeſt Man upon Earth, Verſe 15.

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XII. 3. Yet the LXX. tranſlate the words, as if he only *took it very heavily*, ἐβαρύθυμησε σφόδρα, it made him exceeding ſad.

And ſaid unto the LORD, *reſpect not their Offering.*] He calls the Incenſe, which they were about to offer by the Name of *Mincha*, which commonly ſignifies a *Meat-offering*; but ſometimes any inanimate thing that was conſumed in honour of God, as Incenſe was; and muſt ſo ſignifie in this place, for they offered nothing elſe. And when *Moſes* deſires it may not be accepted, he means a great deal more; that God would give ſome Sign of his diſlike to it. Hence it ſeems plain to me, That *Dathan* and *Abiram*, as well as *Korah*, quarrelled at the confining the Prieſtood unto *Aaron*'s Family; for *Moſes* calls this *their Offering*; by the Acceptance or Rejection of which, this Controverſie was to be decided.

I have not taken one Aſs from them.] This ſeems to be an Appeal to God, againſt their unjuſt Charge, that he acted Arbitrarily, and did with them what he liſt, *v.* 13. From which he was ſo far, that he declares before God he had not *taken*, i. e. received by way of Gift or Reward, (So the LXX. and the *Vulgar* underſtand it) the ſmalleſt thing, (for ſuch a ſingle *Aſs* was) much leſs extorted any thing from them.

Nor have I hurt any one of them.] None can ſay that I have done any kind of Evil to them; but contrarily, all good Offices. For that he did not ſeek himſelf, appeared in this, That he had not advanced his own Family to the Prieſtood, but left them in the number of the other *Levites*, upon the ſame level with *Korah* and his Company.

Ver.

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Verse 16.

Ver. 16. *And Moſes ſaid unto Korah, be thou and all thy Company before the* LORD, &c.] He repeats what he had ſaid to him before, *v.* 6,7. only adding, that he would have *Aaron* alſo there, together with them. So it follows, *Thou and they, and Aaron to morrow.*

Before the LORD.] *i. e.* In the Court of the Tabernacle, (See *v.*7.) where, by an extraordinary Commiſſion from the Divine Majeſty, this Trial was to be made. And therefore *Aaron* himſelf did not now go into the Sanctuary to offer Incenſe (which was the proper and only place allowed by the Law) but ſtood with them without. As in another great neceſſity he offered Incenſe in *the midſt of the Congregation*, v. 46, 47. Both which was done by a Diſpenſation from him that made the Law.

Verſe 17.

Ver. 17. *Take every Man his Cenſer, and put Incenſe in them, and bring ye before the* LORD *every Man his Cenſer.*] Let every Man of them ſtand before the LORD, at the Door of the Tabernacle, to do the Office of Prieſts; to which they pretended as good a right as *Aaron* and his Sons.

Two hundred and fifty Cenſers.] This ſhows that the Incenſe being offered by ſo great a number (as it appears it was, *v.* 35.) they did not offer it in the Sanctuary; which would not contain ſo many Perſons.

Thou alſo and Aaron, each of you his Cenſer.] This ſeems to ſignifie, as if *Korah* was commanded to ſtand by *Aaron*, ſince he pretended to be his equal; which made the Hand of God the more remarkable upon him, when he was ſtruck with Lightning, and no harm came to *Aaron*, who ſtood by him. But it may be doubted, what way *Korah* periſhed.

Chapter XVI. Verse 18.

Ver. 18. *And they took every Man his Censer.*] That is, the Two hundred and fifty Men did as they were commanded: but *Korah* went first to muster up as many as he could get together against *Moses*, v. 19. and then seems to have gone to his Tent, *v.* 24. Herein these Men submitted to the way of decision which *Moses* propounded, though they had so boldly denied his Authority. For they could not but think, that God, whom they owned to be among them, *v.* 3. would approve of them, if they were in the right; and make good their Allegation, That *all the Congregation were holy*, by accepting their Incense, as much as *Aaron's*. To whom they did not deny an equality with themselves; but only a Superiority.

And put fire in them.] From the Altar of Burnt-offering, which stood in the Court, at the Door of which they were placed, (I *Lev.* 5.) for *Aaron* durst not take it from any other place: his Sons having lost their Lives for offering with strange Fire. The remembrance of which, it is likely, deterred these Men from doing otherwise; who did not as yet put in the Fire, but only took their Censers, and put Incense in them, (which is all that is ordered in the preceding Verse) and put Fire in afterwards.

And stood in the door of the Tabernacle of the Congregation with Moses and Aaron.] As if they were nothing inferiour to them.

Verse 19.

Ver. 19. *And Korah gathered all the Congregation against them.*] The LXX. translates it, *Korah gathered all his Congregation*, i. e. all the Men of his Faction. But the *Hebrew* words import that he gathered all the Congregation of *Israel*, at least all the great Men; who are sometimes called by the Name of *all the*

the Congregation, XIV. 1. whom he got together, that they might be Witneſſes, at leaſt, of the iſſue of this Trial: though their coming together with *Korah* and his Company, rather than with *Moſes* and *Aaron*, is too plain an Indication that they were inclined, if not to throw off, yet to doubt of their Authority. Chapter XVI.

Unto the door of the Tabernacle of the Congregation.] Where they themſelves ſtood, *v.* 18. And ſo did *Moſes* and *Aaron*: but the *Iſraelites*, that *Korah* had gathered together, ſtood on his ſide, as appears from the foregoing words, and from *v.* 24.

And the Glory of the LORD.] The SCHECHINAH, or Divine Majeſty, came forth out of the moſt Holy Place, where it uſually reſided.

Appeared unto all the Congregation.] Openly ſhewed it ſelf in the ſight of all the People: and, it is likely, in ſuch an amazing manner, as it had done before, XIV. 10. But where it appeared, we are not told: I ſuppoſe in the Cloud, which was juſt over the Ark of the Teſtimony, IX. 15. not in the Door of the Tabernacle, for there *Korah* and his Company ſtood. See XVI *Exod.* 10. And the end of the LORD's appearing was to to give Sentence in this caſe; and to declare, by a viſible Token, whom he accepted as his Prieſts. Thus the Glory of the LORD appeared the firſt time that *Aaron* and his Sons offered Sacrifice, IX *Lev.* 6, 23.

Ver. 20. *And the LORD ſpake unto Moſes and Aaron, ſaying.*] A little before they put Fire in their Cenſers. Verſe 20.

Ver. 21. *Separate your ſelves from this Congregation.*] *Viz.* From *Korah* and his Company, and the People they brought along with them; who ſeemed to favour them, *v.* 19. Verſe 21.

That

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That I may consume them in a moment.] As he did *Korah* and his Companions.

Verse 22.

Ver. 22. *And they fell on their faces.*] To pray to God, as they had done before, *v.* 4.

O God.] The most mighty.

The God of the Spirits of all Flesh.] Who hast created the Souls of all Mankind, (so Flesh often signifies *all Men*, VI *Gen.* 13.) and therefore searchest into their most secret Thoughts and Inclinations. So these words signifie, XXVII. 16.

Shall one Man sin.] *Korah*, who was the chief Incendiary and Contriver of this Sedition.

And wilt thou be wroth with all the Congregation?] Many of which he thought might, through weakness, be seduced into this Faction: having no Malice at all in their hearts. Which God knew perfectly; and therefore he begs of him that he would make a distinction, between such as these, and the Men that misled them.

Verse 23.

Ver. 23. *And the LORD spake unto Moses, saying.*] He bad him rise up, having granted his Petition.

Verse 24.

Ver. 24. *Speak unto the Congregation.*] Whom *Korah* had gathered together, and brought along with him to the Door of the Tabernacle, *v.* 19.

Get ye up from about the Tabernacle of Korah, Dathan, and Abiram.] Which, it seems, was not far off; or wheresoever it was, there a great number of People was gathered together, to see what would be the Conclusion of this Contest. The word *Tabernacle* is in the Singular Number; but includes all the Tents belonging to these Men, as appears from *v.* 26. Or, perhaps, they had set up one great Tabernacle, (for the word here is *Mischcan*, which may be thought to

to signifie more than *Ohel*, a *Tent*, v. 26.) unto which abundance of People resorted, as the place that *Korah* and the rest had appointed for the general *Rendevouz* (as we now speak) of all their Party. For here *Dathan* and *Abiram*, it is evident, (*v.* 27.) were with him: but there is no mention at all of *On*; which makes it probable he had forsaken them, as *Moses* wisht all the People to do; on which Condition God promised to pardon them. Chapter XVI.

Ver. 25. *And Moses rose up and went unto Dathan and Abiram.*] To try, I suppose, if he could reduce them to their Obedience, and prevent their ruine. He seems to have had no hopes of *Korah*; but lookt upon him as incorrigible. Verse 25.

And the Elders of Israel followed him.] Either the LXX. Elders, who were lately chosen out of the rest, (XI. 16.) or the whole Body of those who were called by that Name, and were Men of Authority, attended upon him, to make this Action more solemn; and to let *Dathan* and *Abiram* see how much *Moses* was reverenced by better Men than themselves, who refused to come to him, *v.* 12, 14.

Ver. 26. *And spake unto the Congregation, saying.*] It seems *Dathan* and *Abiram* refused to hear him, as they did to come to him: for here is no mention of any thing he spake to them; but only to the *Congregation*, who were gathered about their Tents. Verse 26.

Depart, I pray you, from the Tents of these wicked Men.] I suppose now they were gone to their own Tents, where their Families were; from which, he beseeches the People to remove with all speed. And he doth not mean merely that they should remove their Persons from them, but their Tents, and their Goods, and Cattle.

And

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And touch nothing of theirs.] Becauſe all belonging unto them was under an *Anathema*, which God had paſſed upon them. That is, was devoted to deſtruction, and therefore not to be touched, XIII *Deut.* 17.

Leſt ye be conſumed in all their ſins.] Deſtroyed with them; who had ſinned ſo grievouſly, as to fall under the Curſe before-mentioned.

Verſe 27. Ver. 27. *So they gat up from the Tabernacle of Korah, Dathan, and Abiram.*] Where the greateſt number of People were gathered together, as I obſerved, *v.* 24. For here is the ſame word *Miſchcan* again, in the Singular Number; denoting ſome ſpacious Habitation, where perhaps they held their Conſultations; and unto which there was the greateſt reſort.

On every ſide.] From which we may conclude, that the People had come from all quarters of the Camp, to theſe Rebels; either to joyn with them, or out of Curioſity to ſee how things would go.

And Dathan and Abiram.] With *Korah* alſo, it may be thought, becauſe he is mentioned in the beginning of the Verſe. Yet this Concluſion cannot be drawn from thence, for it is not ſaid he was now there; but that it was *the Tabernacle of Korah, Dathan and Abiram*; where they uſed, I ſuppoſe, to meet.

Came out.] From the Tabernacle before-mentioned.

And ſtood in the door of their Tents.] Of their own Tents; where they commonly dwelt.

And their Wives, and their Sons, and their Children.] With their whole Families. This was the higheſt degree of audacious and hardned Infidelity; whereby they declared that they feared not what *Moſes* (who

(who had given the greateſt proof he was a Man of God) could do unto them. Chapter XVI.

Ver. 28. *And Moſes ſaid.*] Unto all the People of *Iſrael*; or to the Elders, and as many as could hear him. Verſe 28.

Hereby you ſhall know.] I will now give you an evident Demonſtration.

That the LORD hath ſent me to do all theſe works.] That I have been commiſſioned by God to do all the things with which thoſe Men find fault: particularly to take upon me the Government of them; and to put *Aaron* and his Family into the Prieſthood; and make the *Levites* only their Miniſters, *&c.* See *v.* 2, 3, 13, 14.

For I have not done them of my own mind.] In the *Hebrew* the words are, *And that not out of my heart.* It was none of my own device or contrivance. I did it not out of an ambitious deſire to be great my ſelf, or out of private affection to my Brother.

Ver. 29. *If theſe Men die the common death of all Men.*] In the *Hebrew* it is, *As die all Mankind:* that is, a Natural Death, as we now ſpeak. Verſe 29.

Or they be viſited after the viſitation of all Men.] *i. e.* Such Judgments of God come upon them, as are uſual and common in the World, *viz.* a Peſtilence, the Sword, or Famine.

The LORD hath not ſent me.] Then look upon me as an Impoſtor.

Ver. 30. *But if the LORD make a new thing.*] In the *Hebrew* the words are, *If the LORD create a Creature*; i. e. do ſomething that was never ſeen, nor heard of in the World before. The *Jews*, in ſeveral of their Books, (particularly in *Pirke Avoth*) ſay, there are *ten* things which God created after the World Verſe 30.

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was perfected: and they mention *the mouth of the Earth* for one of them; that is, the gaping of the Ground, to swallow up these wicked People. Which is said to be *created*, as *Aben-Ezra* well observes, because by this Miracle God altered the Course of Nature, and did a thing extraordinary.

And the Earth open her mouth, and swallow them up with all that appertain unto them.] *i. e.* On a sudden; when there is no Earthquake, but all is calm and still; and it swallow up none but them alone.

And they go down quick into the Pit.] Be buried alive; when they are in perfect health. By this place it is apparent that the *Hebrew* word *Sheol* doth often signifie the *Grave:* which *Bellermine* (and others) most earnestly contend never signifies so, but *Hell*; which from hence he asserts to be in the Center of the Earth, *Lib.* IV. *de Christo*, *cap.* 10. not observing, that if it signifie *Hell* in this *verse*, and *v.* 33. then the Houses of these Men, and their Houshold-stuff, and all that appertained to them, went down thither; which is very absurd. It is hard also to think that all their little Children went down into *Hell* for their Father's sin, though they did into the *Grave*.

Then ye shall understand that these Men have provoked the LORD.] You shall be sufficiently convinced, that they have unjustly accused me, and brought this destruction upon themselves.

Verse 31.

Ver. 31. *And it came to pass, that as he had made an end of speaking all the words, that the Ground clave asunder that was under them.*] He had no sooner done speaking, but immediately what he said was verified; which made it the more remarkable.

Ver.

Chapter XVI. Verse 32.

Ver. 32. *And the Earth opened her mouth, and ſwallowed them up.*] *Viz. Dathan* and *Abiram* before-mentioned, (*v.*27.) who ſtood in the Door of their Tents, outfacing *Moſes*.

And their Houſes.] *i. e.* All their Family; or, as *Moſes* himſelf hath explained it, XI *Deut.* 6. *Their Houſholds, and their Tents, and all the Subſtance that was in their poſſeſſion.*

And all the Men that appertained unto Korah.] We are not told what became of *Korah* himſelf: for it is not ſaid he was ſwallowed up; but all that appertained to him; *i. e.* all that were at that time in his Tent: His whole Family, except his Sons, who eſcaped, XXVI. 11. taking warning, I ſuppoſe, from what *Moſes* ſaid, *v.*26. Which hath made ſome think that *Korah* was at the Head of his Two hundred and fifty Men, who were the great Abetters of his Faction: who, if he had forſaken them at this Trial that was made who were in the right, we may well think would have withdrawn themſelves alſo, and not have ſtood to it without their Chieftain, as we find they did, *v.* 35. Yet he is not mentioned there, as periſhing with them, by Fire from the LORD: and *Moſes* ſeems to ſay, XXVI. 10. that *Dathan* and *Abiram* were ſwallowed up *together with Korah:* who had as much reaſon, or more perhaps, to think it neceſſary to be with that other Company which he had gathered againſt *Moſes*, (*v.* 19.) and to incourage them to perſiſt in their Reſolution, than to be with the Two hundred and fifty Men, who were Men of ſuch Authority, (*v.* 2.) that they may be thought to have needed none to ſupport them. It may be added alſo, that the word *appertaineth* is not here in the *Hebrew*, (which makes theſe words ſound as if the meaning

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were only thoſe that were of *Korah*'s Family) but ſimply, *all the Men* that were to *Korah*, i. e. were gathered to him, and were at that time with him. Which ſeems to be an Indication that they and he were ſwallowed up together. How many there were that ſtaid with him there, is not certain: but the generality left him, *v.* 27. where it is expreſly ſaid they gat up from the Tabernacle of *Korah*, *Dathan*, and *Abiram*, as *Moſes* had commanded *v.* 24. Which may be taken for a further Indication, that he was ſwallowed up in the Tabernacle where he was; or in his own Tent after he came out of that Tabernacle. But thoſe places, I obſerved before, may be otherwiſe underſtood: that place alſo, which is the main foundation of this Opinion, XXVI. 10. may likewiſe receive another Interpretation, as I ſhall ſhow when I come thither. And they that are of the other Opinion, think his Tabernacle, and his Family, and all his Houſhold-ſtuff might be ſwallowed up, though he himſelf was not with them; but was burnt by Fire, with the Two hundred and fifty Men that offered Incenſe; for *Moſes* bad him take his Cenſer, as well as they, *v.* 17. Which ſince they did, and put Fire and Incenſe therein, why ſhould it be thought he did not do the ſame? It ſeems to me highly probable that he did, otherwiſe he would have ſeemed to diſtruſt his Cauſe: but it muſt be confeſſed that it is obſcure which way he periſhed; and therefore it is not fit to contend about it.

And all their Goods.] All their Houſhold-ſtuff, and Cattle; and whatſoever was in, or about their Tents.

Ver.

Ver. 33. *They and all that appertained to them.*] See Chapter XI *Deut.* 6. XVI.

Went down alive into the Pit.] As *Moſes* had foretold, *v.* 30. Verſe 33.

And the Earth cloſed upon them.] This made it the more wonderful, that the Earth, having ſwallowed them all up, had no Cleft remaining in it; but cloſed up again, and was as firm as before.

And they periſhed from among the Congregation.] Were never more ſeen.

Ver. 34. *And all Iſrael that were round about them, fled at the cry of them.*] Though they were at a diſtance from their Tents, (whence they had removed on all ſides, *v.* 27.) yet they heard them ſhriek ſo loudly, as they ſunk down into the Ground, that it put them into a great fright, and made them fly ſtill further off. Verſe 34.

For they ſaid, leſt the Earth ſwallow us up alſo.] Some of them were conſcious to themſelves, that they had favoured this wicked Faction; and all of them knew how highly they had lately offended God, by their unbelief and murmuring, (*Chapt.* XIV.) which might make them juſtly fear the ſame Fate with their Brethren.

Ver. 35. *And there came out a Fire from the LORD.*] From the Glory of the LORD, which appeared unto all the Congregation, (*v.* 19.) as ready to decide the Controverſie: This fell out either at the ſame time the Earth ſwallowed up *Dathan* and *Abiram*, or immediately after it. Verſe 35.

And conſumed the two hundred and fifty Men that offered Incenſe.] Which was a plain declaration that they uſurped the Office of Prieſts; and therefore were thus puniſhed by God himſelf for their preſumption.

It

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It is not certain whether they were devoured by the Fire, or only ſtruck dead, as Men are ſometimes on a ſudden by Lightning, and perhaps ſcorched, as they likewiſe ſometimes are. The latter ſeems moſt probable from what follows, *v.* 37. and from the like puniſhment *by Fire from the* LORD, which is ſaid to devour *Nadab* and *Abihu*, and yet their Bodies remained intire, X *Lev.* 2, 4. This was the more aſtoniſhing, becauſe *Moſes* and *Aaron*, who ſtood with them at the Door of the Tabernacle (*v.* 18.) had no hurt.

Verſe 36. Ver. 36. *And the* LORD *ſpake unto Moſes, ſaying.*] Immediately after the Death of thoſe Men.

Ver. 37. *Speak unto Eleazar the Son of Aaron the Prieſt.*] Who it is likely ſtood by them, as next Succeſſor to *Aaron*, in the Office which was diſputed: And therefore perhaps imployed in what follows rather than *Aaron*, that his Succeſſion might be confirmed. Though others will have it, that it was below the Dignity of *Aaron* to perform ſuch a mean Office: and beſides, he might have been in danger to be polluted by the dead Bodies of the Men that were burnt.

That he take the Cenſers out of the Burning.] Out of the place where the Men were burnt, as ſome underſtand it. Or (which differs not much) from among the dead Bodies, which were burnt: *Burning* being put for *Bodies burnt*; as *Captivity*, XXI. 1. for thoſe that were *carried Captive*, or *made Priſoners*, as we there tranſlate it. But there is no need of either of theſe Additions; *burning* ſignifying the Fire which burnt in them: which he orders *Eleazar* to throw out, that the Cenſers might be brought away.

And

And ſcatter thou the Fire yonder.] The Men were burnt as ſoon as ever they put fire to the Incenſe in their Cenſers, (*v.* 18.) which flaming at the Door of the Tabernacle where they ſtood, (near the Altar from whence they took the Fire) God commanded to be thrown away without the Camp: into that place, I ſuppoſe, where they were wont to throw the Aſhes (VI *Lev.* 11.) or rather, into ſome unclean place, where they threw the Duſt ſcraped from the Walls of Leprous Houſes, XIV *Lev.*41. For it was to ſhow that God abhorred their Offering. Chapter XVI.

For they are hollowed.] Or had Fire from the Altar put into them; which ſome think ſanctified them. But the plain reaſon is given in the next *verſe*, becauſe *they offered them before the* LORD; i. e. they had been employed to an holy uſe, and that by God's command, (*v.* 6,17.) and therefore God would not have them hereafter ſerve for any other.

Ver. 39. *The Cenſers of theſe Sinners againſt their own Souls.*] Who have brought deſtruction upon themſelves, by their Preſumption. Verſe 39.

Let them make of them.] Either *Aaron*, or *Eleazar* were to cauſe them to be beaten into ſuch Plates as here follow.

Broad Plates for a covering of the Altar.] Of *Burnt-offering*; which was covered with Braſs, (XXVII *Exod.* 12.) but theſe Plates were to be laid upon that Covering which it had already, for the end mentioned in the Concluſion of this *verſe*. And hereby alſo the proper Covering of the Altar laſted the longer.

For they offered them before the LORD.] Preſented them before the LORD, when they offered Incenſe in them, *v.* 35.

There-

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Therefore they are hallowed.] Or holy: That is, I will have them ſeparated, for this reaſon, to my uſe alone, and no other. It is a thing worthy to be taken ſpecial notice of, that the Impiety of the Men that offered Incenſe, did not diſcharge their Cenſers of the diſcriminative Reſpect (as our famous Mr. *Mede* ſpeaks) due unto things ſacred. As theſe in ſome ſort were, by being preſented to the LORD, which made it unlawful to imploy them to common uſes. For as the LORD himſelf is that ſingular, incommunicable, and abſolutely *Holy One*, and his Service and Worſhip therefore incommunicable to any other; ſo ſhould that alſo which is conſecrated to his Service, be in ſome proportion incommunicably uſed; and not promiſcuouſly and commonly, as other things are. See *Book* I. *Diſcourſe* 2. *p.* 18.

And they ſhall be a Sign unto the Children of Iſrael.] That God accepts no Sacrifice, which is not preſented by the Hands of the Sons of *Aaron*. This the *Levites* were to remember who attended upon the Prieſt, when they ſaw theſe Plates laid upon the Altar of *Burnt-offering* every day.

Verſe 39.

Ver. 39. *And Eleazar the Prieſt took the brazen Cenſers*, &c.] By this it appears theſe Cenſers were made of the ſame Metal (though it was not ſaid before) that *Aaron*'s Cenſer was of, and wherewith the Altar was overlaid. He took them up out of the burning, no doubt, immediately upon the foregoing Commands: and as ſoon as the Mutiny was quite quelled, they were employed as *Moſes* had directed.

Ver. 40. *To be a Memorial unto the Children of Iſrael.*] This explains what is meant by a *Sign*, v. 38. *viz.* to put them in mind; or rather, to keep in their memory.

That

That no Stranger.] Though he were an *Iſraelite*, nay a *Levite*, if he were not (as it here follows) *of the Seed of Aaron*, he was reputed a *Stranger* to this Office. Chapter XVI.

Come near to offer Incenſe before the LORD.] Preſume to execute the Office of a Prieſt in the Sanctuary.

That he be not as Korah and his Company.] Deſtroyed in a dreadful manner. By this it appears that *Korah* periſhed as well as the Two hundred and fifty Men; and it is likely, as they did, by Fire from the LORD.

As the LORD *ſaid unto him.*] *i. e.* To *Eleazar.*

By the hand of Moſes.] Ver. 36, 37.

Ver. 41. *But on the morrow.*] An aſtoniſhing Inſtance of the incurable hardneſs and inſenſibility of ſome Mens hearts; which were not in the leaſt altered by God's terrible Judgments, and ſingular Mercies; but inſtantly forgat both. Verſe 41.

All the Congregation of the Children of Iſrael.] Not merely the Rulers of the People, (as this Phraſe ſometimes ſignifies) but all the People in general, (*v.* 47.) who were incited, it is probable, by that lewd Rout which *Korah* had gathered together againſt *Moſes* and *Aaron*, v. 19. Some of which were ſwallowed up, but moſt of them remained ſtill alive, to do more Miſchief.

Murmured againſt Moſes and againſt Aaron.] In ſuch a mutinous and threatning manner, as demonſtrated the contagious Nature of a Seditious Humour, beyond all example. For from a diſcontented Party, who grumbled that they were not preferred, ſuitably to the opinion they had of themſelves, it ſpread it ſelf into the whole Body of the People. And ſo in-

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fected them, as to kindle a new Flame, as ſoon as the former had been extinguiſhed, by ſuch a terrible Vengeance, as one would have expected ſhould not have left the ſmalleſt Spark of this mutinous Humour in them.

Saying, Ye have killed the People of the LORD.] So they impudently call thoſe Men, whom God himſelf had declared, by a viſible Token, to be preſumptuous Sinners againſt their own Souls. Some imagine they quarrelled with *Moſes* and *Aaron*, becauſe they had not prevailed with God to pardon them; which they could as well have done, as procured this Judgment upon them. But the diſpleaſure which God here expreſſes againſt this new Murmuring, ſhows this not to be a true Excuſe for them.

Verſe 42. Ver. 42. *And it came to paſs when the Congregation was gathered againſt Moſes and againſt Aaron.*] Their Murmuring preſently proceeded to an Inſurrection.

That they looked toward the Tabernacle of the Congregation.] *i. e. Moſes* and *Aaron* implored help from God: which is implyed in their looking toward his Dwelling-place.

And behold, the Cloud covered it.] One would think by this, that it had, for ſome time, withdrawn it ſelf from the Tabernacle, when the dead Bodies of *Korah*'s Company lay dead at the Door of it.

And the Glory of the LORD appeared.] To comfort them in this Diſtreſs; and to ſhow he was ready to ſupport and vindicate them.

Verſe 43. Ver. 43. *And Moſes and Aaron came before the Tabernacle of the Congregation.*] Perhaps for Safety and Security: or, to hear what Directions God would give them.

Ver.

Ver. 44. *And the LORD ſpake unto Moſes, ſaying.*] Out of the Tabernacle; before which he ſtood, waiting for the LORD's Orders. Chapter XVI.

Ver. 45. *Get ye up from among this Congregation.*] He ſpeaks to *Aaron* and *Eleazar*, I ſuppoſe, as well as unto *Moſes*. Verſe 44. Verſe 45.

That I may conſume them as in a moment.] As he was inclined to do before, (*v.* 21.) and now had a greater reaſon.

And they fell on their faces.] To beſeech God not to puniſh the People as they deſerved, *v.* 22.

Ver. 46. *And Moſes ſaid unto Aaron.*] By God's Direction. Verſe 46.

Take a Cenſer, and put Fire therein from off the Altar.] Near to which they now were, *v.* 43.

And put on Incenſe.] Upon the Fire; but not till he came into the midſt of the Congregation, *v.* 47.

And go quickly unto the Congregation.] With the Incenſe; which regularly was to be offered only at the golden Altar, within the Sanctuary: but now in this extraordinary Caſe, by God's ſpecial Order, *Aaron* is ſent with it into the Camp; that they might all be Witneſſes of his Power with God, and that, by his Authority, he was ſettled in the Prieſthood.

And make an Atonement for them.] Which was uſually performed by the Blood of a Sacrifice: but there was not time for that: and therefore now it was made by the Incenſe, wherewith their daily Sacrifices, Morning and Evening, were concluded; and was accompanied by the Prayers of the People, while the Prieſt, as he offered it, made Interceſſion for them, CXLI *Pſalm* 2. Thus as St. *Hierom* gloſſes, *Currens ira Dei, Sacerdotij voce prohibebatur*; the Divine Anger, coming

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with full speed upon them, was stopped by the Voice of the Priest. Which was a notable Type of the Power of our great High Priest and Intercessor with God, the LORD Jesus.

For there is Wrath gone out from the LORD.] Who would not wholly grant their Prayer for a Pardon, (*v.* 45.) but inflicted some Punishment upon them.

The Plague is begun.] A Pestilence, in all probability; of which several immediately died.

Verse 47. Ver. 47. *And Aaron took as Moses commanded.*] A Censer, and Fire from the Altar; with Incense ready to be put upon it, *v.* 46.

And ran.] According to the Command of *Moses*, (*v.* 46.) who bad him *go quickly*.

Into the midst of the Congregation.] Perhaps into the midst of each of the *four* Camps, of *Judah*, *Reuben*, *Ephraim*, and *Dan* (mentioned in the *second* Chapter) being broke out every where.

And behold, the Plague was begun among the People.] He saw People die on all sides of him.

And he put on Incense.] Whereupon he put Incense upon the Fire, which he brought along with him from the Altar, *v.* 46.

And made an Atonement for the People.] Interceded with God for them; and obtained what he desired.

Verse 48. Ver. 48. *And he stood between the dead and the living.*] This seems to intimate that the Plague began in the Skirts of their Camps, and was proceeding into the heart of them; where *Aaron* stood, as a Mediator for those who were not yet smitten.

And

And the Plague was ſtayed.] A ſtop was put to its progreſs. Which was a further Evidence of *Aaron*'s right to the Prieſthood, by God's appointment: who not only preſerved him when he offered Incenſe together with *Korah*'s Company, (*v.* 17.) but now makes him an Inſtrument of preſerving others from deſtruſtion. Chapter XVII.

Ver. 49. *Now they that died in the Plague were Fourteen thouſand and ſeven hundred.*] Who it is likely, were of the forwardeſt Men, to aſſociate themſelves with *Korah*, v. 19. Verſe 49.

Beſides them that died about the matter of Korah.] Whoſe juſt number is not known; for beſides the Two hundred and fifty Men, mentioned *v.* 25. the whole Families of *Korah*, *Dathan*, and *Abiram* were ſwallowed up.

Ver. 50. *And Aaron returned unto Moſes unto the door of the Tabernacle of the Congregation.*] To carry back his Cenſer. Verſe 50.

And the Plague was ſtayed.] Or rather, *For the Plague was ſtayed:* and ſo, having done his buſineſs, he returned to the Tabernacle.

CHAP. XVII.

Ver. 1. *AND the LORD ſpake unto Moſes, ſaying.*] Not long after the Plague was ſtayed. For though there had been enough done to ſatisfie the People, that *Aaron* was advanced to the Prieſthood by God's appointment, and not by *Moſes* his Affection to his Kindred; yet their Minds had been Verſe 1.

ſo

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ſo poiſoned by *Korah* and his Complices, with the contrary Opinion, that it was neceſſary to do ſtill more to root it out. Which was the occaſion of what follows.

Verſe 2.

Ver. 2. *Speak unto the Children of Iſrael.*] Order them to bring what I require thee to take of them.

And take of every one of them.] *i. e.* Of every Tribe.

A Rod.] Or a *Staff*, as the *Hebrew* word *Matteh* is often tranſlated. Which ſome take for an ordinary Walking-ſtaff; or for the Staff which was the Badge of their Authority, as Princes of the ſeveral Tribes; neither of which ſeems to me to be true. For what reaſon have we to think that every Man's Staff, which he commonly uſed, was made of the Wood of an Almond Tree? as theſe were, one may probably conclude from the 8th *verſe*. And therefore, I take it, they were all now cut off from ſome Tree of that kind, and it is likely from one and the ſame Tree, that none might fancy there was any difference between them. For the Miracle was great enough (which here follows) without ſuppoſing, as ſome do, that theſe Rods were all of ſome other common Wood; and yet *Aaron*'s Rod produced Almonds; which were not the proper Fruit of it: Though it muſt be confeſſed, that if they were not of the wood of an Almond Tree, the wonder was greater that his Rod ſhould bring forth Almonds; and ſtruck their Minds more ſtrongly.

According to the Houſe of their Fathers.] In the *Hebrew* it is *Father*, in the Singular Number; denoting the principal Perſon or *Patriarch* (as we call them) of whoſe Houſe or Family he was to take one Rod.

Of

Of all their Princes, according to the Houſe of their Fathers.]. This explains the meaning more fully, that the Prince of every Tribe, who was the Head of the Houſe of their Fathers, ſhould bring theſe Rods. Their Names we have in the *firſt* Chapter of this Book, *v.* 5, 6. and VII. 2, 12, &c. Chapter XVII.

Twelve Rods.] Beſides *Aaron*'s: for ſo many Tribes there were beſides that of *Levi*. And too great a number of every Tribe, in all likelyhood, had joyned with *Korah* in their diſcontended Murmurings, at the confinement of the Prieſthood unto *Aaron*'s Family alone; to which they all fanſied they had as much right as he. Which is the reaſon of taking a Rod from every Tribe; that they might all be convinced, that none of them but he and his Family alone, were owned by God for his Prieſts. See XVI. 3.

Write thou every Man's name upon his Rod.] Either by an Inciſion into the very Wood; or with ſuch Ink as they wrote withal in thoſe days, V. 22. This he did in the Preſence of the Princes; that they might not afterward ſuſpect any Fraud, when they came to take their Rods again; but be ſatisfied they were the very ſame which they ſaw noted with their Names.

Ver. 3. *And thou ſhalt write Aaron's name upon the Rod of Levi.*] Becauſe God had made him the Prince of that Tribe, by giving him the High-Prieſthood. And he would have them ſee, that as no other Perſon in any of the *Twelve* Tribes, ſo no other *Levite* ought to pretend unto that high Office, which he had inveſted him withal, and him alone. Verſe 3.

For

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For one Rod ſhall be for the Head of the Houſe of their Fathers.] One Rod was ſufficient, becauſe the Head of the Tribe comprehended the whole Tribe. Who were all excluded from the Prieſthood, by the Excluſion of him who repreſented them.

Verſe 4.

Ver. 4. *And thou ſhalt lay them up in the Tabernacle.*] In the moſt Holy Place.

Before the Teſtimony.] *i. e.* Before the Ark; called in many Places *the Ark of the Teſtimony*, XL *Exod.* 3. becauſe therein *Moſes* put the Teſtimony, (or, two Tables of Stone, and the Mercy Seat above it, *v.* 20, 21.) where the Divine Glory reſided. Therefore to lay the Rods *before the Teſtimony*, was to lay them before the Divine Majeſty: who intended by them finally to determine the preſent Controverſie.

Where I will meet with you.] There he promiſed to meet with *Moſes*, XXV *Exod.* 22. by whom he communicated his Mind unto the People. For he neither met with them, nor with *Aaron* there, any other way, but by *Moſes*. And therefore the *Vulgar* Latin here tranſlates it, minding the ſence rather than the words, *Where I will ſpeak to them.* And ſo the LXX. *By which I will be made known to thee there.* And indeed *meeting with them* here, is nothing but declaring, or making known his Mind to them all, by what was done there upon *Aaron*'s Rod. So it follows in the next *verſe*. And for this reaſon the Tabernacle of the LORD is called *OHEL MOED*, the *Tabernacle of Meeting:* not of Mens meeting there (as is commonly ſuppoſed, by our tranſlating it, *The Tabernacle of the Congregation*) but of God's meeting there with Men. For ſo the LORD himſelf gives the reaſon of the Name, both here and in XXIX *Exod.* 42. XXX. 36. where I have noted the ſame out of Mr. *Mede*.

Ver.

Ver. 5. *And it ſhall come to paſs, that the Man's Rod whom I ſhall chooſe, ſhall bloſſom.*] The Rods being laid before me, I will tell you whom I have choſen to miniſter to me in the Prieſthood, by making the Rod upon which his Name is written, to bloſſom, when all the reſt remain as they were before, without any Alteration. This was a kind of new choice (as the words import) whereby God confirmed the choice he had formerly made of *Aaron* to be High-Prieſt. Chapter XVII. Verſe 5.

And I will make to ceaſe from me the Murmurings of the Children of Iſrael, whereby they murmur againſt you.] And hereby ſtop all their Mouths from murmuring any more about this matter: unleſs they will oppoſe me directly, who declare before-hand, how I intend to give Judgment in this Caſe, and put an end to this Diſpute.

Ver. 6. *And Moſes ſpake unto the Children of Iſrael.*] Told them what God had ſaid, that they might be all conſenting to this way of Deciſion. Verſe 6.

And every one of their Princes gave him a Rod apiece.] For they could not refuſe ſuch a fair Propoſal.

For each Prince one, according to their Fathers Houſes, even twelve Rods.] Obſerving herein the Commands of *Moſes*; who wrote, no doubt, every Man's *Name upon his Rod*, as he was alſo commanded, *v.* 2.

And the Rod of Aaron was among their Rods.] Not one of the *twelve*, as the *Jews* fancy; but beſides the twelve Rods for the twelve Tribes, (as was directed *v.* 2. and obeyed by them, as the foregoing words tell us) his Rod was put among them, with his Name upon it, as their Names were upon their Rods. And therefore the *Vulgar* tranſlates it, having regard to the

Chapter XVII. sence only, *There were twelve Rods beſides the Rod of Aaron.* Which the LXX. intended in their Tranſlation, Καὶ ἡ ῥάβδος Ἀαρὼν ἀναμέσον τῶν ῥάβδων αὐτῶν, *and the Rod of Aaron in the midſt of their Rods.* And if it were cut from the very ſame Tree with theirs, the Miracle became the more remarkable.

Verſe 7. Ver. 7. *And Moſes laid up the Rods before the LORD.*] Who was by them to declare his choice, *v.* 5.

In the Tabernacle of Witneſs.] In that part of the Tabernacle where the Ark was, which had in it the *Witneſs* or Teſtimony which God gave *Moſes*, (XXV *Exod.* 21.) who alone could go into that place.

Verſe 8. Ver. 8. *And it came to paſs that on the morrow.*] It is likely God told him, he would forthwith ſhow whom he had choſen.

Moſes went into the Tabernacle of Witneſs.] The moſt Holy Place, where the Rods were laid up by God's order.

And behold, the Rod of Aaron.] Which had his Name written on it.

For the Houſe of Levi.] Or, *To the Houſe of Levi:* i. e. whom God had made Head of the *Levites.*

Was budded, and brought forth Buds, and bloſſomed Bloſſoms, and yielded Almonds.] In ſome places of the Rod, I ſuppoſe, there was an appearance of Buds coming forth; in others the Buds were fully thruſt out; and in others they were opened and ſhot forth into Bloſſoms; and thoſe Bloſſoms in other parts, knotted and grown into Almonds. Μέγιστον ἐν τοῖς ἀπίστοις θαῦμα, &c. as *Gregory Nyſſen* ſpeaks in the Life of *Moſes*, *p.* 185. The greateſt Miracle, even in the judgment of Unbelievers; who now acknowledged, that which before they oppoſed, *v.* 12, 13. For that in one Night, a dry Stick (as ſome ſuppoſe them all to

to have been) ſhould produce Buds, and Flowers, and Fruit, when all the reſt, which perhaps were cut from the ſame Tree, were as dry as they were before, could not but be very amazing: and, unleſs they would ſhut their eyes, make them ſee the diſtinction which the LORD made between *Aaron* whoſe Name that Rod bare, and all the reſt of the Children of *Iſrael*, whom the other Rods repreſented. Chapter XVII.

The Heathen did not think ſuch things incredible, as *Huetius* hath ſhown in his *Quæſtiones Alnetanæ*, L. I. *cap.* 12. *n.* 24.

Ver. 9. *And Moſes brought out all the Rods from before the LORD unto all the Children of Iſrael.*] Before whom they were expoſed to open view, that they might ſee the difference God had made. Verſe 9.

And they looked and took every Man his Rod.] Viewed them, and taking them into their Hands, examined them; and found they were the very ſame Rods, which they had delivered unto *Moſes* with their Names on them, without any alteration.

Ver. 10. *And the LORD ſaid unto Moſes, bring Aaron's Rod again.*] Which either *Moſes* held in his Hand, or delivered it to *Aaron* (as he did the reſt to the ſeveral Princes of the Tribes) who ſhowed it to the Children of *Iſrael*, with the Buds, Bloſſoms, and Almonds upon it. After which God commanded it to be returned unto him. Verſe 10.

Before the Teſtimony.] To be laid up in the place, where it was before it was thus changed, *v.* 4, 7.

To be kept for a Token againſt the Rebels.] That it might be produced as a ſufficient Conviction of their Impiety, if any preſumed hereafter to rebel againſt *Aaron*'s Authority. Or rather, that it might prevent all Inſurrections againſt it for the future. For it remained,

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mained, we find, in the moſt Holy Place for ſome time; as appears both from the Apoſtle, IX *Hebr.* 4. and from the reaſon of its being put here, that it might be preſerved as a Sign or Proof of *Aaron*'s Authority, and Suppreſs all oppoſition to it. But how long it continued, we cannot tell, (for it is not mentioned, when the Ark was brought into the Temple of *Solomon*, 1 *Kings* VIII. 9.) nor is it certain whether it continued in that verdure wherein it now appeared, with the Buds, Bloſſoms, and Fruit; though it is highly probable it did: becauſe it was to be a Teſtimony that the Honour of the Prieſthood ſhould continue to *Aaron*'s Family alone, through all Generations.

There are thoſe who take this Rod which bloſſomed, and was laid up in the moſt Holy Place, to have been the Rod of *Moſes*, wherewith he wrought ſo many Miracles in *Egypt*, and at the *Red Sea*. Concerning which the *Jews* tell very many incredible things: as that it came from a Branch of the *Tree of Life*, which an Angel gave to *Seth*, who planted it in the Wilderneſs, where *Moſes* found it grown to a Tree, and cut this Rod from it. For when they came to *Marah*, and could not drink the Waters, becauſe they were bitter, God ſhowed them this Tree, that with it he might make them ſweet. Upon which Tree he afterward placed the brazen Serpent, by looking on which the People were healed, *&c.* Thus the *Cabbaliſts* generally tell this Tale; but ſome of them much otherwiſe; who ſay it was given to *Adam*, and by him to *Enoch*, and ſo on till it came to *Joſeph*, in whoſe Houſe the *Egyptians* found it when he died, and brought it to *Pharaoh*; from whom *Jethro* ſtole it, *&c.* with a great deal of ſuch like ſtuff: Which

Abar-

Abarbinel saith is to be understood mystically. But all the ground they have for this Fancy, of the Rod here laid up being *Moses*'s Rod, is from XX. 8, 9. where it is said, That *Moses took the Rod from before the* LORD, wherewith he brought Water out of the Rock, and this Rod is said *v.* 11. to be *Moses* his Rod. Dr. *Owen*, upon the Epistle to the *Hebrews*, follows this Conceit, and endeavours to find many Mysteries in it. But it is evidently false: for as there is not the least intimation here that it was the Rod of *Moses*, but quite contrary, it is called *the Rod of Aaron*, v. 6. so it had not been a sufficient Argument to convince the Infidelity of the *Israelites*, if *Aaron*'s Rod had not been of the same kind with all the rest. For they might have ascribed what came to pass to the singular quality or vertue of that Rod, especially if it were *Moses* his Rod, (wherewith Wonders used to be wrought) and not to a special Hand of God appearing to establish the Authority of *Aaron*. And besides, a Rod full of Blossoms and Fruit, had been very unfit to be used to smite the Rock withal: for which purpose that Rod (which seems to have been his Pastoral Staff) wherewith he smote the Rock in *Horeb* was most proper, XVII *Exod.* 5, 6. Chapter XVII.

And thou shalt quite take away their Murmurings from me.] *i. e.* Silence all their Cavils against *Aaron* and his Family; which the LORD here declares he would no longer bear, if they continued in them after this demonstration of his Will and Pleasure. For here were a great many miraculous things concurred together to convince them, that to oppose *Aaron*, was to oppose God himself. The *Jews* reckon up *eight*. *First*, That *Aaron*'s Rod should bring forth Buds, Blossoms, and Fruit, all in one Night, when the other Rods,

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Rods, which were of the same nature, brought forth nothing. And then *secondly*, That the Buds brought forth Leaves; for so they interpret those words, *v.* 8. the Rod of *Aaron was budded*; i. e. brought forth Leaves; for the next words speaks of its *budding*, which followed after. And *thirdly*, That it thrust out Leaves before the Blossoms, which is contrary to the Nature of the Almond Tree. And next, that it put forth Blossoms all the Rod over; as they interpret those words, *bloomed Blossoms*. And then that a dry Stick (as they understand it) should produce Fruit, and this Fruit *Almonds*, which such Trees (they think) as that Rod was taken from, did not bear. And further, That it produced *ripe Almonds*, as the *Hebrew* word *Schekedim* imports. And *lastly*, That *Moses* showed the People all these at one view, the Leaves, Buds, Blossoms, and Fruit in perfection. By which multiplicity of Miracles the Dignity of *Aaron* was so demonstrated, that we do not find they at any time hereafter adventured to rise up against him. For besides all those Wonders now mentioned, it may be, that it was not the Season of the Year for Almonds, nor so much as for the budding of that Tree: which made it the more astonishing. But the greatest thing of all was, the continuing of this Miracle to future Ages; which might well make them afraid to open their Mouths again in Murmurings against *Aaron*.

That they die not.] Be not consumed in a moment, as God had more than once formerly threatned (XVI. 21, 45.) and now declared, if they did not mend their Manners, and cease their Murmurings about this matter, he would instantly execute.

Ver.

Ver. 11. *And Moſes did ſo: as the LORD commanded ſo did he.*] Both brought the Rod again to him, and laid it up before him; and told the Children of *Iſrael* the reaſon of it: which occaſioned what follows. Chapter XVII. Verſe 11.

Ver. 12. *And the Children of Iſrael ſpake unto Moſes, ſaying, Behold we die, we periſh, &c.*] *Moſes* having told them that he laid up the Rod for this end, to be a Witneſs againſt them, that (if they murmured any more) they deſerved to be all cut off, as they ſhould certainly be; it moved them to make this doleful Complaint: Wherein they ſeem to be convinced of their Guilt, and to bewail their miſerable ſtate. For the ſence of theſe two *verſes* is, *Some of us died before, and now lately more have periſhed, and we are all in the ſame danger: ſurely, we ſhall never have done dying, till we be all conſumed.* Verſe 12.

Behold, we die.] This ſeems to relate to thoſe Judgments which had paſſed upon them heretofore.

We periſh.] And this to what had very lately happened to *Korah*, *Dathan* and *Abiram*, with their Company: and to thoſe that murmured the next day after, XVI. 49.

We all periſh.] This will be the Fate of the whole Congregation.

Ver. 13. *Whoſoever cometh any thing near unto the Tabernacle of the LORD.*] Who was not a Prieſt; and yet approached nearer than God allowed. Verſe 13.

Shall die.] So *Moſes* had threatned; and they now believed him. And were afraid withal, they ſhould ſometime or other incur God's Diſpleaſure by their Raſhneſs.

Shall

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Shall we be conſumed with dying?] They ſeem to be afraid, leſt for their late Murmurings and Inſurrection, after ſuch a heavy Puniſhment for that Sin (XVI. 41, 42.) God ſhould further plague them, as by this new Sign he convinced them, they juſtly deſerved. And therefore beg of *Moſes* to intreat God to ſpare them, and not to go on utterly to deſtroy them.

CHAP. XVIII.

Verſe 1. Ver. 1. *AND the LORD ſaid unto Aaron.*] By the hand of *Moſes*, it is moſt likely; unto whom God was wont to Communicate all that he would have delivered, either to *Aaron*, or to the People, XVII. 4. And having done more Miracles than one, to eſtabliſh *Aaron* in the Prieſthood; he now lets him know that the Honour he had done him, was an Office of great Weight and Burden; wherein he was to behave himſelf, with great Care and Circumſpection. And withal, he again declares what the Duty of the *Levites* was, together with the *Prieſts*; from *v.* 1. unto *v.* 8. And from thence he proceeds to tell them, what Maintenance he had ſetled upon both; for their encouragement in doing their Duty: as I ſhall obſerve in the proper places.

Thou and thy Sons, and thy Father's Houſe with thee.] You and the *Levites*, (whom he calls his *Father's Houſe*) who had the Charge of the Sanctuary.

Shall

Chapter XVIII.

Shall bear the Iniquity of the Sanctuary.] If the Sanctuary were profaned, through the Negligence of the *Levites*, who were to keep Strangers, and People in their Uncleanneſs, from entring into it; and if the Prieſts were remiſs, and did not take care to ſee the *Levites* do their Duty; the Puniſhment of ſuch Prophanation, he tells them, ſhould fall upon them.

And thou and thy Sons with thee.] i. e. *Aaron* and the Prieſts alone.

Shall bear the Iniquity of the Prieſthood.] Suffer the Puniſhment of it; if they permitted any Perſon, who was not of the Line of *Aaron* to offer Incenſe, or perform any part of the Prieſt's Office: or if they themſelves ſhould miniſter in their Uncleanneſs, or having any Blemiſh, or did any thing contrary to the Rules of their Office.

This was ſome comfort to the People, who were afraid they ſhould die, for every Error committed in their Approaches to the Sanctuary, (XVII. 12, 13.) for which he aſſures them he would puniſh the Prieſts and the Levites, and not them. And it alſo ſerved to remove the Peoples Envy to the Prieſt, whoſe Dignity they ſaw accompanined with ſuch great Danger.

Verſe 2.

Ver. 2. *And thy Brethren alſo of the Tribe of Levi, the Tribe of thy Father.*] This alſo was a Comfort to the *Levites*, and deſigned to make them more contented than they had been, in their Inferior Offices, that the *Prieſts* were to look upon them as their Brethren.

Bring thou with thee.] Into the Tabernacle.

That they may be joyned with thee.] As Aſſiſtants to thee there.

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And minister unto thee.] In such things as I have mentioned; See upon III. 6.

But thou and thy Sons with thee shall minister before the Tabernacle of Witness.] The words, *shall minister*, not being in the *Hebrew*, some think he still speaks of the *Levites*, and translate the words thus, *Both to thee and to thy Sons with thee* (they shall minister, as was said before) *before the Tabernacle of Witness.* But they that are of this Opinion, do not consider what is meant by *the Tabernacle of Witness*, which signifies the most Holy Place, (See IX. 15. X. 11.) before which the *Levites* did not minister; but before the *Tabernacle of the Congregation*, as *Moses* expressly speaks, III. 7. (See there) where they attended upon the Priests in the Court of the Sanctuary; in which the Priests only could minister; as *Aaron* alone did, upon one certain day only, in the most Holy Place.

Verse 3.

Ver. 3. *And they shall keep thy Charge, and the Charge of all the Tabernacle.*] Of the outward part of it. See III. 7, 8. and carry the Vessels belonging to the inward part, *viz.* the Sanctuary, IV. 15.

Only they shall not come nigh the Vessels of the Sanctuary.] They were not to touch them when they carried them, IV. 15. nor to see, when they were covered by the Priests, IV. 19, 20.

And the Altar.] I take this to be meant, not only of the *Altar of Incense*, but also of the *Burnt-offering:* unto which they were not to approach, nor touch it, while they attended upon the Priests; who only could minister there. This is justified from XXIX *Exod.* 37. where this Altar is said to be *most holy*, and whosoever touched it, is required to *be holy.*

That

That neither they nor you alſo die.] They for presuming to go beyond the Bounds of their Office; and the Prieſt for permitting them. Chapter XVIII.

Ver. 4. *And they ſhall be joyned unto thee.*] He would have the Prieſts look upon the *Levites*, as part of that ſacred Body of Men, that waited upon God in the Tabernacle, though in an inferiour Office. And indeed, the very Name of *Levi* imported as much; and denoted them to be Adjuncts to ſome other Perſons. Accordingly we find, in after times, that as the *Levites* were a guard on the outſide of the Temple, ſo the Prieſts watched within it. Verſe 4.

And keep the charge of the Tabernacle of the Congregation, for all the Service of the Tabernacle.] See III. 7, 8. The heavieſt part of their Service, which is called their Burden, is mentioned particularly IV. 3, 4. and the reſt of that Chapter.

A Stranger ſhall not come nigh unto you.] This ſeems to relate both to the Prieſts, and to the inferiour Miniſters; that none ſhould preſume to perform the Office of the former, but only the Family of *Aaron*; nor of the latter, who were not of the Tribe of *Levi*. But the *Hebrew* Doctors, particularly *Maimonides* by *Zar* (a Stranger) underſtand in this place, every one that was not of the Seed-male of *Aaron*. So that the Sons of his Daughters ſhould not miniſter. For the *Sons* of *Aaron*, ſaith he, (*Riath Hammikdaſh*, *cap.* 9.) are appointed, and none other, to lay things in order for Sacrifice, I *Lev.* 5. and to burn the Fat of the *Peace-offerings* upon the Altar, III *Lev.* 8. His Daughters were uncapable of it; and ſo were all thoſe that deſcended from them. The ſame may be ſaid of the *Levites*.

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Ver. 5. *And ye shall keep.*] That is, the Priests were bound to do what follows.

Verse 5.

The charge of the Sanctuary.] Whereas they alone were to minister; so they were to take care of all the holy Things therein contained, (the Shew-bread, Lamps, *&c.*) and to cover them when they were to be removed, IV. 5, 6, &c.

And the charge of the Altar.] Of *Burnt-offering*; where they only were to offer Sacrifice, and to take care of every thing belonging to it, IV. 3, 14.

That there be no wrath any more upon the Children of Israel.] That you may by your care and constant Admonitions, prevent the Children of *Israel* from running into such Prophanations, much more from such Intrusions into the Sacred Offices, as may bring God's most high Displeasure again upon them.

Verse 6.

Ver. 6. *And I, behold, I have taken your Brethren the Levites, from among the Children of Israel.*] III. 12, 41, 45. VIII. 6, 16, 18. The *Levites* are again called their *Brethren*, that the Priests might not despise them, because they served in a lower Condition; but treat them with Kindness and Brotherly Affection.

To you are they given as a gift.] See III. 9. but especially VIII. 19.

For the LORD.] To assist you in your ministry to the LORD.

To do the Service of the Tabernacle of the Congregation.] This hath been repeated very often, III. 7, 8. IV. 3, 4, 23, &c. VIII. 19, 22, 24. and here is mentioned again, that the *Levites* might be possessed with this opinion, that they were but Ministers to the Priests; and therefore ought not to presume hereafter, to aspire, as *Korah* did, to the Office of Priesthood.

Ver.

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Verse 7.

Ver. 7. *Therefore thou and thy Sons with thee ſhall keep your Prieſts Office.*] Preſerve it to your ſelves, and ſuffer no other Perſon to invade it.

For every thing of the Altar.] Theſe words, and the following, briefly declare what is meant by the Prieſts Office. *Firſt*, To offer Sacrifice at the Altar of *Burnt-offering*, and ſprinkle the Blood, *&c.*

And within the Veil.] Next to perform all the Service of God within the Sanctuary. For in the *Hebrew* the words are, *and for within the Veil:* which is a ſhort form of Speech, importing both all that was to be done in the Sanctuary, by the Sons of *Aaron*, (as burning Incenſe, putting on the Shrew-bread, and lighting the Lamps) and likewiſe all that was to be done in the moſt Holy Place, by *Aaron* himſelf on the Day of Atonement. For the word *Paroceth* always ſignifies the *inner Veil* before the moſt Holy Place; the *outward Veil* being conſtantly called *Maſack.* And therefore the exacteſt Tranſlation of the *Hebrew* words *lemibbeth laparoceth* is this, *for within the Houſe* (*i.e.* the Holy Place) *for the Veil*; i.e. with the Veil, in the moſt Holy Place.

And ye ſhall ſerve.] In theſe Places ye alone ſhall ſerve; and imploy no Body elſe.

I have given your Prieſts Office unto you, as a Service of gift.] He would have the *Levites* to know, that *Aaron* and his Sons had not arrogantly uſurped this Office of miniſtring alone at both the Altars; but he had freely beſtowed it upon them, and appropriated it unto them.

And the Stranger.] Though a *Levite*, if he be not of the Family of *Aaron.*

That

Chapter XVIII.

That cometh nigh.] Presumes to offer Sacrifices at the Altar of *Burnt-offering*; or Incense at the golden Altar.

Shall be put to death.] This is repeated by reason of the late Rebellion of *Korah* and his Complices; who, aspiring to the Priesthood, came to a fearful end. See III. 10.

Verse 8.

Ver. 8. *And the LORD spake unto Aaron, saying.*] Having told him, in the foregoing part of the *Chapter* (particularly in the foregoing *verse*) what should be the Work of him and his Sons, he proceeds to tell him what recompence he should have for his Service at the Altar of *Burnt-offerings*, and in the *Sanctuary*. Of which he gives him a large account, (from this *verse* to the 20*th*) that he might want no incouragement to Care and Diligence in his Employment.

Behold, I also, I have given thee the charge.] He bids him observe the large Grant which he now makes him, as well as the Work he had laid upon him. For by *giving him the charge* of what follows, he means bestowing them upon him for his own use; with a Charge to let none have them but himself.

Of my Heave-offerings, of all the hallowed things of the Children of Israel. See VII *Lev.* 34. and below *v.* 11. of this *Chapter.*

Unto thee have I given them, by reason of the anointing.] Because thou art Consecrated, by being anointed with the Holy Oyl to the Office of a Priest, VIII *Lev.* 12.

And to thy Sons by an Ordinance for ever.] See VII *Lev.* 34.

Ver.

Chapter XVIII. Verse 9.

Ver. 9. *This shall be thine of the most holy things.*] He begins with those things which might be eaten only by the Priests themselves.

Reserved from the fire.] From the Altar of Burnt-offering: for there were some things, called *most holy*, which were their Portion, that came not from thence, but out of the Sanctuary; *viz.* the *twelve* Cakes, which were taken off the Table, and given to *Aaron* and his Sons every Sabbath Day, XXIV *Lev.* 5, 6, 7, 8, 9.

Every Oblation of theirs.] In the *Hebrew*, *all their Korbans:* which is a larger word than *Sebach*; comprehending not only such Sacrifices as were killed at the Altar, (which are properly called *Zebachim*) but all the *Mincha's* or *Meat-offerings* (as we translate it) which were of things inanimate. And the Sacrifices of Birds also, whose Blood was never poured out at the Altar. And therefore *Korban* seems here to be a general word, comprehending all the Particulars which follow: especially if all be translated exactly as the words are in the *Hebrew*.

Every Meat-offering of theirs, &c.] In the *Hebrew* the words are, *For all their Meat-offerings.* Which makes the sence plainer, if the whole be thus translated, *All their Korbans* (or Oblations) *for all their Meat-offerings, and for all their Sin-offerings, and for all their Trespass-offerings:* of all which the Priest had a part. Concerning the *Meat-offerings*, or rather the *Bread-offerings*, (for so *Mincha* may most fitly be translated, the Sacrifices being Flesh, which were not eaten without *Bread* and *Drink*, that were their Concomitants) See II *Lev.* 3, 10. VI. 15, 16. Where the Flesh of the *Sin-offerings*, except those whose Blood was brought into the most Holy Place, is given also unto them, *v.* 26. And so are the *Trespass-offerings* also,

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ſo, in the next Chapter, VII *Lev.*6,7. As for *Burnt-offerings*, they were wholly the LORD's; and *Peace-offerings* were not accounted things *moſt holy*; but reckoned among the *leſs holy*, as appears from *v.*11. of this preſent Chapter.

Which they ſhall render unto me.] Theſe words relate only to the *Treſpaſs-offerings*, immediately before-named: which were attended with a recompenſe of the Wrongs done, either unto the LORD, V *Lev.* 15, 16. or unto their Neighbours, VI *Lev.* 5. V *Numb.* 8, 9.

Shall be moſt holy for thee, and for thy Sons.] To be uſed by none elſe; as it follows in the next *verſe.*

Verſe 10. Ver. 10. *In the moſt holy place ſhalt thou eat it.*] *i. e.* In the place where they performed their Sacred Office, (in that part of the Tabernacle next the Sanctuary) which is called *moſt holy*, in compariſon with the reſt, which were further off: becauſe none might enter into it but the Prieſts alone. See Note upon VI *Lev.* 16. where it is ſaid expreſly, *It ſhall be eaten in the holy place; in the Court of the Tabernacle of the Congregation.* And ſee *v.* 26. and X. 12, 13.

Every Male ſhall eat it.] And none elſe, as the places fore-mentioned expreſly limit it, II *Lev.* 3, 10. VI. 18, 29. VII. 6.

It ſhall be holy unto thee.] Peculiarly ſeparated from the uſe of all other Perſons, but only *Aaron* and his Sons.

Verſe 11. Ver. 11. *And this is thine.*] Now he mentions the *leſs holy* things, as before the *moſt holy:* which he beſtowed upon him and his whole Family.

The

The Heave-offerings of their Gift, with all the Wave-offerings of the Children of Israel.] That is, the Breast of their *Peace-offerings*, (which are here called their *Gift*) which was *waved* before the LORD; and the right Shoulder *heaved*; and then given to the Priest for his Portion, VII *Lev.* 30, 31, 32, 33, 34. And so was the right Shoulder of the Ram, which was offered for the *Nazarite*, VI *Numb.* 19, 20.

I have given them unto thee, and unto thy Sons, and to thy Daughters with thee,&c.] These were not confined to the Males only, but might be eaten by their Daughters also, X *Lev.* 14.

Every one that is clean in thy House, shall eat of it.] Not only their Wives, and their Daughters that were not married, but those who were Divorced, or Widows, and returned to their Fathers House, without Children; or had Children begotten by a Priest,(See XXII *Lev.* 13.)together with their Servants also,whether bought with their Money,or born in their House; though not hired Servants, or mere Sojourners, XXII *Lev.* 10, 11. But these things were to be eaten in a clean place, (X *Lev.* 14.) somewhere within the Camp, as afterward in *Jerusalem*, (XII *Deut.* 6,7,17, 18.)And no unclean Person permitted to eat of them, VII *Lev.* 20, 21. XXII. 4. And besides, when any *Israelite* killed an Ox, a Sheep, or a Goat for his own use, he was bound to give the Priest the Shoulder, the two Cheeks, and the Maw; as the *Jews* understand, XVIII *Deut.* 3.

Ver. 12. *All the best of the Oyl, and all the best of the Wine*,&c.] The *Greek* translate the *Hebrew* word *Cheleb* (*fat*) by μυελὸς, *marrow*, XLV *Gen.* 18. but here ἀπαρχὴ, *the First-fruits* of the Oyl, *&c.* signifying these First-fruits were to be of the very best of Verse 12.

Chapter XVIII. all the things here mentioned; which were to be brought in the beginning of the Vintage, and of the Harveſt. The preciſe quantity of which is no where determined; but, they ſay it was at leaſt the *ſixtieth* part of the whole, See XXII *Exod.* 29. XXIII. 19. XVIII *Deut.* 4. where he ſpeaks of the Firſt-fruits, which every private Man was to offer; beſide which there was a Firſt-fruits offered in the Name of the whole Congregation, XXIII *Lev.* 10, 17. All which belonged to the Prieſts as a Reward of their Service.

The Firſt-fruits of them, which they ſhall offer unto the LORD, them have I given thee.] Our Mr. *Thorndike* thus diſtinguiſhes the two ſorts of Firſt-fruits, mentioned here, and in other places. The one was to be taken by the Prieſts at the Barn and Wine-Preſs, as he thinks that here ſpoken of was. The other was to be brought to the Sanctuary, *viz.* thoſe mentioned XXII and XXIII *Exod.* and XXVI *Deut.* 1, 2. The quantity of either of them being in the moderate account, a *fiftieth* part, as S. *Hierom* determines upon XLV *Ezek.* which is agreeable to the *Jewiſh* Conſtitutions in *Maimonides* of *Firſt-fruits*, *cap.* 2. and of *Separations*, *cap.* 3. But the Scripture, XLV *Ezek.* 13. requires only the *ſixtieth* part. See *Rights of the Church in a Chriſtian State*, *p.* 210.

Verſe 13. Ver. 13. *And whatſoever is firſt ripe in the Land which they ſhall bring unto the LORD, ſhall be thine.*] Some take this to ſignifie the *Firſt-fruits* of all other things, beſides Corn, Wine and Oyl mentioned in the foregoing *Verſe*. But it being a different word from that which we tranſlate *Firſt-fruits*, (viz. *Biccurim*, not *Reſhith*) it is moſt likely he here intends, either the things *firſt ripe* (as we tranſlate it) before the

the reſt of the Harveſt and Vintage; or thoſe voluntary Offerings of this ſort, which any one pleaſed to make: which ſeem to be intended in theſe words, *which they ſhall bring unto the LORD*; i. e. of their own good will; over and above the ordinary Firſt-fruits. Chapter XVIII.

The *Jews* generally underſtand by *Biccurim* ſuch things as are ripe before the reſt, either in the Field as elſewhere; whether they were Wheat, Barley, or any other ſort of Grain; or Figs, Grapes, Pomegranets, Olives or Dates, which they bound about with a Ruſh, and ſaid, *Let this be for the Firſt-fruits.* Which every Man might bring in what meaſure he pleaſed, none being appointed by the Law.

Every one that is clean in thy Houſe ſhall eat of it.] The whole Family of the Prieſts, if they were under no pollution. See *v.* 11.

Ver. 14. *Every thing devoted in Iſrael ſhall be thine.*] Verſe 14. Of thoſe things which the *Hebrews* call *Cherem* (a thing devoted) *Moſes* ſpeaks in XXVII *Lev.* 21, 28. And they were either ſimply devoted, in ſuch words as theſe, *Let this thing be a Cherem:* Or with an addition (determining it to a certain uſe) *Let this be a Cherem offered by me, for holy uſes.* The firſt ſort were wholly the Prieſts: but the latter were employed about the Temple, or the Veſſels of it, or the Prieſts Garments. And theſe devoted things, which became the Prieſts Portion, differed in this from *Free-will-offerings*, that every thing which was offered as a *Cherem*, might be eaten only by the Prieſts in the Holy Place; but other *Free-will-offerings* by the whole Family, in any clean place.

Ver. 15. *Every thing that openeth the Matrix in all Fleſh which they bring unto the LORD, whether it be of* Verſe 15.

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Men or Beasts, shall be thine.] That which first came out of the Womb of any Creature was to be the Priests, if it were a Male. If a Female were the First-born, and a Male followed next, that was not the Priests, because it did not open the Womb, as the *Hebrews* expound it. See XIII *Exod.* 2.

Nevertheless the First-born of Man shalt thou surely redeem, and the Firstling of unclean Beasts shalt thou redeem.] See XIII *Exod.* 13. XXXIV. 20.

Verse 16.

Ver. 16. *And those that are to be redeemed.*] *Viz.* Of the First-born of Men mentioned before, (not of unclean Creatures which were to be redeemed by a Lamb, XIII *Exod.* 13.) and that after they were *eight* Days old, XXII *Exod.* 30.

From a Month old shalt thou redeem.] Then the Money was due, but they commonly staid till the *fortieth* Day, when the Woman was purified.

According to thy estimation.] Some think this relates not to what follows, that the Priest should set a value upon them, (for that was a set rate, *five Shekels* for every one) but to what goes before, that after a Child was a Month old, the Priest should appoint a day for the payment of the Redemption-money: either immediately after the Women had lain in a Month, or on the *fortieth* Day, that she might be Purified, and the Child redeemed, both together. But it rather refers to what follows; for though the price be determined, yet so it is in another case, XXVII *Lev.* 3, 4. and notwithstanding is said to be by the estimation of the Priest; because he was to take this Money, not according to the quality of the Person, but as much of a poor Man as of a rich, and not more of a rich Man than of a poor.

For

For the Money of five Shekels,&c.] Which was the price ſet upon the Firſt-born, when they were exchanged for the *Levites*, III.46,47. This Redemption of every Firſt-born, was a matter of great Importance, and therefore ſo often mentioned, as a very learned Friend of mine, Dr. *Alix*, obſerves in his *Reflections on the four laſt Books of* Moſes, *Chap.* 3. For as the Separation of the Tribe of *Levi* to God's Service inſtead of the Firſt-born, whom God ſpared and preſerved in *Egypt*, (of which we read in the *third* Chapter of this Book) made every *Levite* become a living Memorial of that great Miracle wrought at the *Iſraelites* going out of *Egypt*; ſo this Law concerning the Redemption of the Firſt-born, made a further impreſſion upon their Minds, of that mighty Hand of God which compelled *Pharaoh* to let the *Iſraelites* depart out of his Country. Chapter XVIII.

Ver. 17. *But the firſtling of a Cow, or of a Sheep, or a Goat, thou ſhalt not redeem.*] For they were clean Creatures: and only unclean Beaſts were to be Redeemed, *v.* 15. Verſe 17.

They are holy.] Separated by my appointment for an holy uſe; *viz.* to be offered in Sacrifice; not redeemed, or put to any other uſe.

Thou ſhalt ſprinkle their Blood upon the Altar, and burn their fat, &c.] Juſt as they did with their *Peace-offerings*, VII *Lev.* 31, 33.

Ver. 18. *And the fleſh of them ſhall be thine.*] The whole Body of the Beaſts, (not merely ſome part of them) after the Fat was burnt, became the Prieſts intirely. Verſe 18.

As the Wave-breaſt and the Heave-right-ſhoulder are thine.] As theſe parts of the *Peace-offerings* were the Prieſts, (See *v.* 11.) ſo that all their Family, who were

Chapter XVIII. were clean, might eat of the Flesh of these First-lings, as they did of those parts of the *Peace-offer-ings.*

Verse 19. Ver. 19. *All the Heave-offerings of the holy things, which the Children of Israel offer unto the* LORD.] He repeats what he had said in the beginning of this Discourse, *v.* 8. that he had given him all the Heave-offerings; which comprehend those mentioned VI. 19, 20.

Have I given thee, and thy Sons and thy Daughters with thee, by a Statute for ever.] Settled upon the Priests and their whole Family for their Support, by an unalterable Law. See *v.* 11.

It is a Covenant of Salt for ever before the LORD, *unto thee*, &c.] *i. e.* An everlasting Covenant, never to be revoked. See upon II *Lev.* 13. And these things being to be eaten *before the* LORD, there was a place in the Court of the Women, where they feasted upon them, as *L'Empereur* observes upon *Middoth*, *cap.* 2. *sect.* 6.

Verse 20. Ver. 20. *And the* LORD *spake unto Aaron, saying.*] See *v.* 1.

Thou shalt have no Inheritance in their Land.] *i.e.* In the Land of the *Children of Israel*, whom he speaks of in the foregoing *verse*. Where having told him what reward he and his Family should have for his Service, he bids them be satisfied therewith, and not expect any more. And indeed it was so very liberal a Provision, that their desires could not reasonably extend any further. For as they had two sorts of First-fruits (as I observed *v.* 12.) so after a Tythe of that which was given to the *Levites*, there was another Tythe of what remained to be spent in sacrificing at *Jerusalem*: that is, for the most part, upon the Priests and *Levites*,

vites, unto whom, and unto the Poor, it wholly belonged every third Year, XIV *Deut.* 22, 28. XXIII *Exod.* 19. XXXIV. 20. Add hereunto the First-born, all the *Sin-offerings*, and their ſhare in the *Peace-offerings*, and the Skins of the Sacrifices (which alone, as *Philo* obſerves, was a great Revenue) and it will appear, it could not be ſo little as a *fifth* part of the Fruit of the Country that came to the Prieſts for their Maintenance, as Mr. *Thorndike* obſerves in *the Rights of the Church in a Chriſtian State*, *p.*211. Chapter XVIII.

Neither ſhalt thou have any part among them.] When the Land was divided, no fields, or Vine-yards, *&c.* were to be given to the Prieſts, or to any of the Tribe of *Levi*. And as the *Jewiſh* Doctors ſay, they were to have no part among their Brethren in the Spoil. So *Jarchi* upon this place, and *Maimonides*, and others, who indeavour to anſwer the Objection which may be raiſed againſt this from the XXXIſt Chapter of this very Book, *v.* 28, 29. Where a Tribute was taken of the Prey they got from the *Midianites*, and given to *Eleazar* and the *Levites*. This Tribute, ſay they, was offered becauſe the Spoil came by executing God's Vengeance upon a Land that was not theirs, XXV. 17. But of the Land of *Sihon* and *Og*, (which God beſtowed upon them, as he did the Land of *Canaan*) nothing was given to the Prieſts and Levites; for they were admoniſhed to the contrary (as they underſtand them) by theſe words, *Neither ſhalt thou have any part among them*; no not of the Spoil.

Certain it is, that of the Land of the Country they were to have no part, God having otherwiſe provided for them; that they might attend wholly to his Service, and not ſpend their time in Tilling the Ground,

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Ground, or feeding Cattle: which would have taken up their Thoughts very much from their Sacred Employment. Yet the *Levites* had certain Cities and their Suburbs assigned to them, XXXV. 2, &c. (which was executed by *Joshua*, as God commanded, XXI *Josh.* 2, 3.) whereby they were dispersed among the Tribes of *Israel*, that they might the better instruct the People in the Divine Law, XXXIII *Deut.* 10. 2 *Chron.* XXX. 22. II *Malachi* 4, 5, &c. By accident also the Priests came to have some Land. See XXVII *Lev.* 20, &c. and my Notes there.

I am thy part and thine inheritance among the Children of Israel.] For they were maintained in his House, and lived upon his Altar, and fed from his Table; as it is explained in XIII *Josh.* 14. *The Sacrifices of the LORD God of Israel made by fire, are their inheritance, as he said unto them.* Which is given as the reason why *Joshua* gave them no Inheritance. And see *v.* 33. of that Chapter, where *the LORD God of Israel is said to be their Inheritance.* Who, it appears by the foregoing part of this Chapter, and other places, made such an ample Provision for them, that if he had given them any part of the Land of *Canaan* together with it, there had been too great an inequality between them, and the rest of the Tribes of *Israel.* For without any share in the Land, their Portion was far richer than that of any other Persons whatsoever. I have said enough to prove this already, but it may not be amiss to set it before the Reader again, a little more distinctly. As they had yearly the First-fruits of the whole Country, which was at least the *sixtieth* part of the Fruits it produced; and the *tenth* part of the Tithe given to the *Levites*, (as it follows below *v.* 26.) and all

all Free-will-offerings; together with the Money which aroſe out of Perſons and Things devoted unto God; and all the Firſtlings of Cows, Sheep and Goats; and the Redemption-Money for the Firſtlings of ſuch Creatures as were unclean: So they had all the Meat-offerings, Offerings for Sin and Treſpaſs-offerings; together with the Breaſt and Shoulder of all Peace-offerings, and the Skins of all Burnt-offerings; and the Loaves made of the firſt Dough, and the Shew-bread, and (as *Joſephus* and others expound XVIII *Deut.* 3.) a conſiderable part of every beaſt that was killed for private uſe; beſides the Cities and Land about them which were aſſigned to the *Levites*. Which if well weighed, there will appear a vaſt difference between the Prieſts and the reſt of the People. For the Firſt-fruits alone, if they were not leſs than the *ſixtieth* part of the product of the Country might ſeem ſufficient, eſpecially if the Firſtlings be added; the Prieſts not being the *ſixtieth* part of the People; no, nor the *hundred* part, as learned Men have computed. See *Bonfrerius*. Chapter XVIII.

Ver. 21. *And behold.*] Now he gives the *Levites* notice of the Recompence he would make them for their Service, as he had told the Prieſts what they ſhould have for theirs. And *Aaron* hath the delivery of this Grant made to them from God, that they might ſee he did not mind himſelf, and the Intereſt of his own Family only. Verſe 21.

I have given the Children of Levi all the tenth in Iſrael.] See XXVII *Lev.* 30. and 2 *Chron.* XXXI. 5,6. where they are diſtinctly mentioned. *Aben-Ezra* thinks the *tenth* rather than any other part was aſſigned, becauſe it was a perfect Number: *Ten* being in ſimple Numbers the higheſt to which we can ariſe,

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without repeating the Numbers under it. For it is (as he ſpeaks) the beginning of the ſecond Combination, and the end of the firſt; whereupon all Numbers do depend. Which our Mr. *Mede* hath expreſſed, in my judgment, far better; who looks upon it as God's favourable dealing with Men, in requiring but *the Tenth*; which is in truth *the leaſt part* of their Goods, according to the firſt Diviſion. For when we proceed beyond *Ten*, we begin to make a new Diviſion, as *Eleven* is ten and one, *&c.* But we need not have recourſe to ſuch Niceties. See upon *Geneſis* XXVIII. 22.

For an Inheritance.] Inſtead of a ſhare in the Land of *Canaan*, which other Tribes had divided among them. And a larger Inheritance this was than any other Tribe poſſeſſed: for this was the ſmalleſt Tribe of all, as appears by comparing the account which is given of them, in the beginning of this Book. For all the Males of this Tribe, from a Month old and upward, were but Two and twenty thouſand, III. 29. Whereas in the Tribe of *Judah* alone there were above Threeſcore and fourteen thouſand Men of War, I. 26, 27. And yet the *Levites* had a tenth part of the product of the whole Country; and the *twelve* Tribes had only the other nine parts among them. Such a care had God of thoſe who were peculiarly devoted to his Service.

For the Service which they ſerve, &c.] As a Reward of their Service; of which ſee *Chapter* IV.

Verſe 22. Ver. 22. *Neither muſt the Children of Iſrael henceforth come nigh the Tabernacle of the Congregation.*] Or rather, *Therefore the Children of Iſrael muſt not come nigh*, ſo as to perform any of the Offices belonging to the Prieſts and Levites; who were appointed to do every

every thing belonging to the Service of God there; and had their Reward for it also appointed. Chapter XVIII.

Lest they bear sin, and die.] Be punished with Death: which is often threatned to such Presumption.

Ver. 23. *But the Levites shall do the Service of the Tabernacle of the Congregation.*] It was their work and no Bodies else: and therefore no other Persons were to meddle with it. That is, they alone guarded the Tabernacle, and afterwards the Temple; opened the Gates of it; kept out all Strangers, (*i. e.* all but *Priests* and *Levites*) carried the Tabernacle, and its Vessels when they were to be removed, *&c.* Verse 23.

And they shall bear their Iniquity.] They shall die for it; if they permit any one else to come there and do their work. See *v.* 1.

It shall be a Statute for ever throughout their Generations, that among the Children of Israel they have no Inheritance.] As all other Persons were excluded from serving in the Tabernacle; so they who served there were shut out from having any Inheritance among their Brethren. This was made an unalterable Law, which provided another separate Maintenance for them, by the Tythes of all the Land; as here it again follows.

Ver. 24. *But the Tythes of the Children of Israel, which they offer as an Heave-offering unto the LORD.*] That the People might not grudge to pay them the Tythes for their Service, he represents them as an Heave-offering which they offered to God, in Gratitude to him, of whom, as the Supreme Landlord, they held that Land. Not that they were heaved up or waved before the LORD; but they were of the same Nature with those things that were so offered to him, *i.e.* Verse 24.

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Holy Things, ſeparate to his uſes: all which are called by this Name of *Terumah*, v. 8. And particularly all the Offerings which God required to be freely brought, for the building him a Sanctuary, are called by this Name of *Terumah*, or Heave-offering, XXV *Exod* 2. See there.

I have given to the Levites to inherit.] The *Iſraelites* gave them to God; and he gave them to the *Levites* for their Inheritance; who had as much right to them, as the other Tribes had to their Land. Which was the reaſon he ordered they ſhould have no Portion of the Land of *Canaan* with the other Tribes, as it here follows; *therefore have I ſaid unto them, among the Children of Iſrael ſhall they have no Inheritance:* For he had given them the Tythes *to inherit.* But *R. Solomon Jarchi* obſerves alſo, that the *Levites* themſelves had no right to them, till they had taken out the tenth part from their Tenth, and given it to the Prieſts; as is here immediately directed.

Verſe 25. Ver. 25. *And the* L O R D *ſpake unto Moſes, ſaying.*] In all the foregoing part of the Chapter, (*v.* 1, 8, 20.) the L O R D ſpake unto *Aaron* (though by *Moſes*) but here his Order is particularly directed to *Moſes*; becauſe that which follows would better come from him, than from *Aaron:* Who was employed in acquainting the *Levites* with the Donation God had made of the Tythes to them, *v.* 21. but it would not have been ſo proper for him to tell them, what was to be given out of the Tythes to himſelf, and to the Prieſts.

Verſe 26. Ver. 26. *Thus ſpeak unto the Levites, and ſay unto them, When ye take of the Children of Iſrael the Tythes, which I have given you from them for your Inheritance.*] In theſe words *Moſes* confirms the report which *Aaron*

Aaron had made to them, that the Tythes of the Land ſhould be theirs, and their Brethren the Children of *Iſrael* have no right to them. Chapter XVIII.

Then ſhall ye offer up an Heave-offering for the LORD.] As the *Iſraelites* made their grateful Acknowledgments to God by offering their Tythes to him, for the uſe of his Servants the *Levites*, (*v.*24.) ſo it was but fit that the *Levites* ſhould be ſo grateful as to offer to him the Tythe of their Tythes (as it here follows) for ſuch uſes as he ſhould appoint.

Even a tenth part of the Tythe.] For the tenth part which God reſerved to himſelf out of the Land which he gave the Children of *Iſrael*, was a kind of Rent paid to him their Supreme LORD: And he aſſigning this Rent over to the *Levites* for their Maintenance, thought good notwithſtanding to reſerve a Tythe of this tenth part to himſelf; that thereby he might, as it were, hold his Poſſeſſion, and keep *Seiſin* (as the Lawyers ſpeak) of his own Inheritance.

Ver. 27. *And this your Heave-offering ſhall be reckoned unto you.*] Be accepted by God, as the Offerings heaved up to him in the Sanctuary are, (*v.*24.) though it be but the *hundredth* part of the whole Fruit of the Land. Verſe 27.

As though it were the Corn of the Threſhing-floor, and as the fulneſs of the Wine-preſs.] As if you paid ſuch a Tythe, as the *Iſraelites* do to you, out of all their own Fields and Vineyards. That is, they were to believe their Offering of this ſmall part to be as acceptable to God, as that of all the Tribes of *Iſrael*: and that they ſhould have the ſame right to what remained, when they had done this, as the People had to all

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all the reſt of the Fruits of the Earth, when they had paid the tenth part to the *Levites*.

Verſe 28.

Ver. 28. *Thus you alſo ſhall offer an Heave-offering unto the LORD, of all your Tythes which ye receive of the Children of Iſrael.*] He would have them know that he ordered this, becauſe he would not have the *Levites* alone offer nothing to him, from whom they received ſo much; but they alſo ſhould make him a grateful Acknowledgment as well as others.

And ye ſhall give thereof the LORD's Heave-offering.] It is called ſo often the *LORD's Heave-offering*, that they might the more willingly pay it; out of a thankful ſenſe of what they owed to him, the Donor of all.

To Aaron the Prieſt.] This Tythe is thought by ſome to have been deſigned for the High-Prieſt alone. Two great Men in their time were of this Opinion, *viz. Nicolaus Lyra*, and the famous *Alphonſus Toſtatus*. And another very learned Perſon of our own (Biſhop *R. Montagu*) thinks it not altogether improbable, that ſuch a Proviſion as this, might be made for the High-Prieſt and his Family, State and Dignity; he being a Man of great Power and Might, only leſs than the Kings of *Iſrael*; and the inferiour Prieſts having a noble Maintenance, without this, from the Firſt-fruits and Offerings of the People.

But there is nothing to ſupport this, but the mere Letter of the Text; for *Joſephus* expreſly ſays the contrary, *Lib.* VI. *Archæolog. cap.* 4.) and ſo do the generality of the *Jewiſh* Writers, and St. *Hierom* alſo: that all the Prieſts had their ſhare in this Tenth paid by the *Levites*. Which till it was paid, the *Levites* might not ſpend, to their own uſe, any part of their Tythe.

Tythe. And to ſecure this, *the Prieſt was to be with the Levites, when they took Tythes*, (as we read *Nehem.* 37, 38.) to take care that they ſet out a tenth part of them for the Prieſts. Where by *the Prieſt the Son of Aaron*, I cannot think is meant the High-Prieſt himſelf, (for that had been below his Dignity) but ſome Prieſt, I ſuppoſe, appointed by him, who took care of the Concerns of the whole Order of Prieſthood, and particularly of the High-Prieſt's intereſt; who, it is probable, had a principal ſhare among the reſt in this Revenue; perhaps a tenth part out of their Tenth. But for this I have no Authority: though I take it for certain, that when he ſaith this Tenth ſhould be given *to Aaron the Prieſt*, the meaning is, that, as it was not for himſelf alone, but all his Sons had a ſhare in it, ſo he himſelf was not excluded from an honourable portion of it. Chapter XVIII.

It may ſeem ſtrange perhaps that there is no particular portion ſet out for the High-Prieſt by himſelf, if this be not it. But it is to be conſidered, that all the forenamed Proviſion (from *v.* 8. to *v.* 20.) was made for him, in the firſt place; and for the Prieſts together with him. For ſo the words runs; *Unto thee have I given them, and to thy Sons*, v. 8, 9, *&c.* And he had this priviledge alſo, that he did not Miniſter by Lot, as the other Prieſts did in their ſeveral Courſes, but when he pleaſed; and might take to himſelf what Sacrifices he thought good to offer, (V. 9, 10.) as *Maimonides* tells us, in *Cele Mikdaſch, cap.* 5. where he ſpeaks concerning the High-Prieſt's Prerogatives.

Ver. 29. *Out of all your Gifts.*] Not only out of their Tythes, but out of all their other Poſſeſſions, which God Verſe 29.

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God gave them; their Fields, for instance, which were in the Suburbs of their Cities.

Ye shall offer.] Make a Present to the Priests.

Every Heave-offering.] Some portion of every thing God gives you to possess.

Of the LORD.] As a thankful acknowledgment of the Divine Bounty to you, upon whom he hath bestowed so many good things. See *v.* 28.

Of all the best thereof.] And that not of the refuse, but of the best of the Tythe, and other things that were given them. By which is not to be understood, that they were bound to pick out the very best, Wheat suppose, and separate it from the worse (which would have been to have given them more than a tenth part) but they were to give the Priests, as good as they left for themselves. For that was the Rule, XXVII. *Lev.* 32, 33. And it was but reason the Priests should have this honourable provision made for them above the *Levites*, their Vocations being more honourable, and their Service more noble, in the very Sanctuary it self. For which cause this tenth of the Tythe of the Land was assigned them; which, they being but few in comparison with the *Levites*, made the allowance to every one of them, much greater than to any of the *Levites*. And yet, as an augmentation to it, they had the First-fruits, and their Fees, as I said before, out of the Sacrifices, and other things, wholly to their own use.

Even the hallowed part thereof, out of it.] The sacred part was the tenth part, which they might not use; it being taken by God for his part, XXVII *Lev.* 30. By which all the rest was *sanctified* to the use of the owner, when this part was taken out of it; which may possibly be here also intended.

Ver.

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Verse 30.

Ver. 30. *Therefore thou ſhalt ſay unto them.*] Tell them the reaſon why this tenth part muſt be ſeparated from the reſt.

When ye have heaved the beſt thereof from it.] Taken out the tenth part, as an Offering to the LORD.

Then it ſhall be counted to the Levites, as the increaſe of the Threſhing-floor, and as the increaſe of the Wine-preſs.] Then the remainder may be as freely uſed by them, as the Corn or the Wine of any Man's Land in *Iſrael*, when he had paid his Tythe. But till then, it was unlawful for him to enjoy it, becauſe God was firſt to be ſerved. This is made more plain in the next *verſe*.

Verſe 31.

Ver. 31. *And ye ſhall eat it.*] After the hallowed part was taken out (*v.* 29.) all the reſt was theirs; to be enjoyed as Men do that which is their own.

In every place.] This ſeems to be ſaid, to diſtinguiſh theſe from the *holy things* given by God to the Prieſts. Which being offered at the Altar, were to be eaten only in the Holy Place; but the Tythes, though they were a kind of Offering to the LORD, yet not being preſented at the Altar, might be eaten any where, after the tenth part was given to the Prieſts.

And your houſholds.] All their Family, Servants as well as others, might eat of them; whether they were clean or no. And more than this, they might ſell them to Strangers, to buy other Neceſſaries with the Money they yielded, or exchange them for other Commodities.

For it is your reward for your Service in the Tabernacle of the Congregation.] See *v.* 21.

Ver. 32. *And ye ſhall bear no ſin.*] Suffer no puniſhment.

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By reaſon of it.] For eating it, with your Houſholds.

When ye have heaved from it the beſt of it.] When they had taken out the tenth part, as ſacred to God's uſes, (*v.* 28.) they might ſafely uſe the reſt themſelves, as they pleaſed: For God had given it to them for their ſupport, and therefore would not puniſh them for eating it, as he did thoſe that did eat holy Things which did not belong to them.

Neither ſhall ye pollute the holy things of the Children of Iſrael.] Nor would there be any danger of polluting the holy Things (which God had reſerved to himſelf) by turning them to a common uſe; as there would have been if they had eaten the Tythes, or other Gifts, before the tenth part, which was God's, was taken out of them.

Leſt ye die.] In the *Hebrew* it is, *Nor ſhall ye die*; as thoſe did, who meddled with the holy Things, which God reſerved for his Miniſters alone.

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Verſe 1. Ver. 1. *AND the LORD ſpake unto Moſes, and unto Aaron, ſaying.*] They were both concerned in what follows; *Moſes* to deliver the Command, and *Aaron* to ſee it executed.

Verſe 2. Ver. 2. *This is the Ordinance.*] Or, *the Conſtitution.*

Of the Law which the LORD hath commanded.] Which is now paſſed into a Law by God's command; who had ordered this Water of Purification to be made

made some time before, as appears from VIII. 7. But now sets down a Rule for all Posterity to observe, in the making of it. It is the rather mentioned now after the foregoing History, to free the People from that great fear they were in of perishing in their Uncleanness, (XVII. 12, 13.) by showing them a way, how to be purified from the greatest Pollution, before they approached to the Tabernacle. Chapter XIX.

Speak unto the Children of Israel that they bring thee.] At the common Charge of the People, because it was for their common benefit.

A red Heifer.] The *Hebrew* word *Parah*, which we translate *Heifer*, signifies a *young Cow*; as *Par* signifies a *young Bullock*, not above two or three years old at most, as *Kimchi* and others observe,

Without spot.] This the *Jews* refer to the word *red*, which goes before, and take it to signifie *perfectly red*, without the mixture of any other colour: for as to any other Imperfections, they are provided against in the next words, *without blemish.* Insomuch that *Maimonides*, in his Treatise on this Subject, saith, That if this Cow had two Hairs black or white, it was unfit for this use. From whence other Nations, particularly the *Egyptians*, derived the custom of sacrificing red Oxen, as *Plutarch* tells us in his Book *de Iside & Osiride*, περὶ βοῶν τὰς πυῤῥὰς καθιερεύσιν, &c. And he saith they searcht them so very narrowly, that if they found one hair black or white, they counted it ἄθυτον, unfit to be sacrificed. See *Bochartus* P. I. *Hierozoic. Lib.* II. *cap.* 39. where he shows, this was the most common colour, among that sort of Creatures, in some Countries.

Wherein is no blemish.] See XXII *Lev.* 20, 21, 22.

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And upon which never came yoke.] Had never been imployed in ploughing the Ground, or any other Work: for according to the common ſenſe of all Mankind, thoſe Creatures which had been made to ſerve other uſes, became unfit to be offered to God. Whence *Diomedes* promiſes *Pallas* a Cow of a year old.

——ἣ ἔπω οὐδὲ ζυγὸν ἤγαγεν ἀνήρ.

Which no Man hitherto had brought under the yoke. Iliad. K. And ſo doth *Neſtor Odyſſ.* Γ. and the like *Bochartus* obſerves out of *Virgil*, *Ovid*, and others, in his *Hierozoicon*, *P.* I. *Lib.* II. *cap.* 33.

All this is very plain; but why a young *Cow* rather then a *Bullock*, (which is commonly appointed in Sacrifices) and why one perfectly red, is not ſo eaſie to underſtand. If we had any reaſon to believe that thoſe Superſtitions were among the *Egyptians* in the days of *Moſes*, which were when *Plutarch* or *Herodotus* lived, we might very probably ſay, (as ſome Men of Learning have) that this Precept was given to preſerve the *Iſraelites* from their Religion. For they abhorred to offer a Cow, whom they honoured, as ſacred to *Iſis*. So *Herodotus*; they ſacrificed Males, both old and young, τὰς δὲ θηλέας ὁ σφιν ἔξεστι θύειν, *but it is not lawful for them to offer Females*, *Lib.* II. *cap.* 41. And therefore God, it might be thought, ordered a Cow to be burnt, rather than a Bullock. And for the ſame cauſe one perfectly red, becauſe that was a Colour odious and abominable to the *Egyptians*; who fancied *Typhon* (the Author of all Evil in their account) to be of that Colour; and therefore offered him red Oxen, as hateful to them, as red Men

and

and Asses were. Thus *Plutarch* and *Diodorus Siculus*. In opposition to which, it may be thought that a Cow of this colour was acceptable to God, because hated and abhorred by those Idolaters. But I look upon what such late Writers say, as of no Authority in this matter. And as there is no proof of any such Customs among the *Egyptians* in *Moses* his time, so there is an high probability that the whole Fable of *Typhon* was framed out of the story of *Moses*; as *Bochartus* hath most ingeniously indeavoured to make out, by many Observations out of that Book of *Plutarch* and other Authors, *Hierozoic. P.* I. *Lib.* II. *cap.* 34. *p.* 340, 341, &c. Chapter XIX.

But supposing the Antiquity of those Superstitions among the *Egyptians*, to have been as great as some fancy them, I cannot think that if *Moses* had had any respect to them, he would have ordered such a great number of Sacrifices, as we read of in his Law, without the least consideration of the colour of any one of them, and only mention the colour of this Cow, which was no Sacrifice. I rather think this perfect red colour was chosen, because of its rarity; it being hard to find a Cow without any the least mixture of other hair. And though it were not a Sacrifice, yet being designed to the same end, there was a respect herein to that great Expiation which was made by the Sacrifice of Christ. With whose Blood, though the Apostle doth not compare the Blood of this Heifer (because it was not offered) yet he doth compare it with the Ashes of this burnt Heifer, put into the Water of Purification. See IX *Hebr.* 13. Where after the Blood of Bulls and Goats, he mentions the *Ashes of this Heifer sprinkling the unclean.* For they were a more extraordinary sort of Purification than any under

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under the Law; of which we no where read, but in this place; nor of any Command for the repeated burning of such an Heifer to Ashes, (as there is for the Anniversary Sacrifice on the Day of Atonement) but only of the use of the Water made of these Ashes, as oft as there was occasion. But of this it will be more to treat in the following part of the *Chapter*.

Verse 3.

Ver. 3. *And ye shall give her.*] They who brought her in the Name of the whole Congregation, were to bring her to *Moses*, as the foregoing *verse* directs: and he and *Aaron* were to deliver her to *Eleazar*.

Unto Eleazar the Priest.] It is commonly thought that *Aaron* might not be employed in the following Work, because it would have defiled him, and made him unfit to minister before God for a season. Which he was bound to avoid, even when natural Affection seemed to require it, XXI *Lev.* 11, 12. yet a vulgar Priest was not intrusted with this Service, but it was committed unto the very next Person to *Aaron*, who was to be his Successor; because it was of very great weight and importance.

That he may bring her forth without the Camp.] As a thing exceeding unclean; more impure than any common Offering for Sin. For the greater the Impurity was, that was laid upon any Sacrifice, the further still off from the Sanctuary it was carried. The Bullock, for instance, which was offered for a Sin committed by the Priest, or the whole Congregation, was in part offered at the Altar; but the far greater part was to be burnt without the Camp, IV *Lev.* 12, 20. And so was the Bullock and Goat, offered for all the Sins of the People, on the great Day of Expiation, XVI *Lev.* 27. And the Scape-Goat, which was

was deſigned for the ſame purpoſe, was not ſo much as burnt, but baniſhed into a Land not inhabited, no Body knows whether. All which more particularly repreſented Chriſt in his Sufferings, as the Apoſtle obſerves, XIII *Hebr.* 11, 12. and ſo did this in part; having ſomething of the nature of a Sacrifice in it. For though it was not a Sacrifice brought to be ſlain at the Altar, yet it was intended to be uſed to the ſame purpoſe, for the cleanſing of the People from the greateſt Legal defilement. Chapter XIX.

And one ſhall ſlay her before his face.] Some Perſon appointed by *Eleazar* (for it was not neceſſary a Prieſt ſhould do it) was to kill her without the Camp. Where it is plain from *v.* 5, 8, 9. there were more than one concerned in this Office. But it could not be ſlain unleſs *Eleazar* was there; and it was to be done in his preſence, who was the chief of the Prieſts: to ſhow that it was intended for God's Service, though not offered as Sacrifices were at the Tabernacle, before the LORD. And this is the reaſon perhaps, why the care of this Heifer is committed to *Eleazar*, and not to *Aaron*; becauſe he officiated only at the Tabernacle.

Ver. 4. *And Eleazar the Prieſt ſhall take of her Blood with his finger.*] As they did in Expiatory Sacrifices, IV *Lev.* 6. Verſe 4.

And ſprinkle of her Blood.] In the ſprinkling of the Blood, as the *Jews* obſerve, conſiſted the very Eſſence of an Expiatory Sacrifice. Therefore though this was not a Sacrifice, yet it had ſomething of that nature in it, and may be called a *Piaculum*, an Expiatory Thing: though nothing was called KORBAN, *a Sacrifice*, but what was offered at the Altar, as our Dr. *Owtram* hath moſt judiciouſly obſerved againſt

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against *Abarbinel*, who calls this red Cow *an Offering for Sin.*

Directly before the Tabernacle of the Congregation.] This Rite of *ſprinkling the Blood* was never uſed, but in Sacrifices ſlain at the Altar, in the preſence of God; and in this red Cow, which was ſlain, in the proſpect of the Sanctuary. Towards which the Prieſt was to look ſtedfaſtly while he ſprinkled it: otherwiſe, the Jews ſay, it was in vain. Which ſhows that the validity of this Act, and of the Purification to be made by it, was to be expected from the Sanctuary. For the Blood of that Heifer, whoſe Head was cut off to cleanſe a City, near to which a Man was found ſlain by an unknown Perſon, was not ſprinkled; being ſlain, not in ſight of the Sanctuary, but in a Valley, near that City, XXI *Deut.* 3, 4, &c. And in this the *Jews* were ſo curious, that after the Temple was built, this Blood being to be ſprinkled directly before the Porch of it, they took care the Gate *Shuſhan*, which was before it, ſhould have lower Battlements than any other Gate of the Temple had, that the Prieſt might ſee the Face of the Porch of the Houſe of God.

Seven times.] This ſignifies the perfection of the Expiation that was to be made by this red Cow; on whoſe Aſhes the *Jews* thought ſo much depended, that they took care the Prieſt, who was to ſee her burnt, ſhould be put apart in a Chamber of the Temple (called *the Houſe of Stone*) that they might be certain he was free from all pollution by a Grave, or a dead Corps. For the Aſhes of this burnt Cow, being the great and only cleanſer for that Defilement, they took ſuitable care that he ſhould not be defiled who went to burn her. See Dr. *Lightfoot*'s *Temple Service*,

vice, *chap.* 17. *ſect.* 2. where he deſcribes out of *Maimonides* and others, how ſolemnly the Prieſt was attended, when he went about this work. And the Apoſtle had reaſon to mention the Aſhes of this Heifer, wherewith the Water was made for ſprinkling the Unclean, as the Principal Thing that *ſanctified to the purifying of the Fleſh*, i. e. taking away bodily Defilements. With which he compares the Blood of Chriſt as infinitely more powerful, for the *purifying of the Conſcience from dead works*, IX *Hebr.* 13, 14. In which words, *dead works*, there is a reſpect (as our Dr. *Jackſon* obſerves) to the main intention of theſe Aſhes, which were for the Purification of thoſe defiled by dead Bodies. And he ſeems to me alſo, not to be led by Fancy, but by a ſolid Judgment, when he conſidered theſe Aſhes alſo as a notable Figure of the everlaſting Efficacy of Chriſt's Blood, of which the Apoſtle there diſcourſes. For if the frequent occaſion for the uſe of the Water of Purification, had not ſpent all the Aſhes of this Heifer now ſlain and burnt by *Eleazar*, they might have been preſerved for this purpoſe without any danger of Putrifaction, for a longer time than the Law of Ceremonies laſted. For Aſhes being well kept, never periſh; and therefore are an Emblem of Immortality. But it muſt be conſidered that the frequent uſe of theſe Aſhes might exhauſt the whole ſtock of them made at this time, and make it neceſſary the Prieſts ſhould burn another Heifer for the ſame end; as the *Jews* ſay they did, though ſo rarely (as I ſhall note below) that this burning of a red Heifer was not reiterated, if we may believe them, till the deſtruction of *Solomon*'s Temple. Which makes them a more notable Figure, though not a perfect one (for Chapter XIX.

Chapter XIX. no such can be found) of the Power of Christ's Blood to purifie us for ever, without the repetition of it continually; which was the imperfection of the Legal Sacrifices, that they must be often offered.

Verse 5. Ver. 5. *And one shall burn the Heifer in his sight, her Skin, and her Flesh, and her Blood, with her Dung, shall he burn.*] There was a great Pile of Wood (to which they set fire immediately after he had done Sprinkling) in which this Heifer was more intirely burnt than any publick Expiatory Sacrifice beforementioned, *v.* 2. (for here the remainder of the Blood is ordered to be burnt) because this was of all other things the most unclean; and to be utterly consumed at a distance from the Sanctuary.

Verse 6. Ver. 6. *And the Priest shall take Cedar-wood, and Hyssop, and Scarlet.*] These *three* things composed that Instrument which the Priest made use of for sprinkling of *leprous* Persons, or Houses, when they were to be cleansed, XIV *Lev.* 6, 7, 49, 50, &c. (where see what I have noted) And the Apostle mentions *two* of them, as used by *Moses* himself, when he sprinkled the Book of the Covenant, and all the People, with the Blood of the Sacrifice, IX *Hebr.* 19. Which though not mentioned in *Exodus*, yet the Apostle knew was the ancient way of Sprinkling. And therefore these things which were used of old as Cleansers, either of inward or outward Filth, are ordered here to be thrown into the fire, while the Heifer was burning in it, whose Ashes were to be the great Means of Mens Purification from the highest Pollutions.

And cast it.] He speaks as if these three things, being bound together, became one.

Into

Into the midſt of the burning of the Heifer.] To denote the great vertue which the Water made of the Aſhes of all theſe things ſhould have, to cleanſe thoſe who were ſprinkled with it: one of theſe things (viz. *Hyſop*) being ordered to be dipt into the Water for that purpoſe, *v.* 18. Chapter XIX.

Ver. 7. *The Prieſt ſhall waſh his Clothes, and ſhall bathe his Fleſh in Water, and afterward he ſhall come into the Camp.*] Though we do not find that *Eleazar* was imployed, either in killing or in burning this Heifer; which were only to be done in his preſence; yet having touched her Blood, he became unclean. And therefore was to uſe theſe Ceremonies for his Cleanſing, before he returned to the Camp: as *Aaron* did when he had offered the great Sacrifice of Expiation, on the Day of General Atonement, XVI *Lev.* 24. Verſe 7.

And ſhall be unclean until the Even.] So as not to come into the Camp, I ſuppoſe, much leſs to the Sanctuary until Sun-ſet: Which was but a ſhort time, conſidering the greatneſs of this Heifers impurity; this being the common time of remaining Unclean, for the ſmalleſt Defilements, XI *Lev.* 24, 25, 27, &c.

Ver. 8. *And he that burneth her ſhall waſh his Clothes in Water*, &c.] This was a general Maxim among the *Jews*, that the Bodies of thoſe Beaſts, whoſe Blood was carried into the Holy Place, polluted thoſe that touched them. Which is juſtified by XVI *Lev.* 28 And therefore he that burnt this Heifer, whoſe Blood was ſprinkled towards it, was to do the ſame, as he that carried the Scape-Goat into the Wilderneſs, was alſo bound to do, XVI *Lev.* 26. Verſe 8.

Chapter XIX. Verse 9.

Ver. 9. *And a Man that is clean.*] Free from any Legal Defilement.

Shall gather up the Aſhes of the Heifer.] They were the principal Aſhes, though the Aſhes of the Cedar-wood, Hyſop, and Scarlet-wooll, were alſo mingled with them; which being taken up, were pounded and ſifted, as the *Jews* tell us.

And lay them up without the Camp in a clean place.] The *Jews* ſay that the Heifer, in after times, being burnt on the pitch of Mount *Olivet*, which was over againſt the Temple, they laid up ſome part of the Aſhes in a place near that Mount, for the Sprinkling of the People; and another part was delivered to the XXIV. Courſes, for the Sprinkling of the Prieſts; and another third part laid up for a Memorial in the Incloſure of the Court of the Temple. See Dr. *Lightfoot* in the place before-named. But there is no certainty of this, and it contradicts in part, what is here commanded, that they ſhould be laid up, without the Camp. See *v.* 12.

And it ſhall be kept.] Laid up, εἰς διατήρησιν, as the LXX. tranſlate it, *to be reſerved* and kept, for the uſe of thoſe who had defiled themſelves by the Dead; unto whom it was delivered when they had occaſion for it. And this word *reſerved*, or *kept*, imports, that theſe Aſhes were not for the uſe of that Generation only, but for all Poſterity. And as *Manna* (which was commanded in the ſame form of Speech to be *kept* or *reſerved* in the Ark) was a Type of Chriſt, as he was the Food of Life, or the Bread that came down from Heaven: So were theſe Aſhes kept, as an Emblem of the everlaſting Efficacy of his Sacrifice. For there is no bodily Subſtance under Heaven (as Dr. *Jackſon* ſpeaks, *Book* X. *chap.* 55.) which can be

ſo

so true an Emblem or Model of Incorruption, as Ashes are: for being the remainder of Bodies perfectly dissolved or corrupted, they are not capable of a second Corruption. Chapter XIX.

For the Congregation of the Children of Israel.] This one Heifer, being slain, and its Blood sprinkled, and Body burnt, afforded Ashes enough to season as many Vessels of Water, as the whole People of *Israel* should need. Wherein it was a notable Representation of Christ's Blood, shed for the whole World, *to cleanse us from all unrighteousness.* Yea, they were sufficient for all the People, for many Generations; though they had frequent occasion to use them for Legal Purification. Wherein still they more lively represented the Vertue of Christ's one Sacrifice; which continues for ever. For the *Jews* say, this red Heifer was killed but *nine* times, while their State lasted. *First*, By *Eleazar* here in the Wilderness; which was not repeated till after the Destruction of *Solomon*'s Temple, *i. e.* not during the space of more than a Thousand Years. The *second* time it was burnt by *Ezra*, after their return from the Captivity of *Babylon*: and but *seven* times more, till the Destruction of the second Temple. Since which they have not adventured to make these Ashes, but expect it to be done the *tenth* time by the King *Messias.* Who indeed came to put an end to this, and all other Legal Rites: not after the Legal manner, but by offering himself *once for all*, instead of all other Sacrifices or ways of Purification.

For a Water of Separation.] To be put into Spring-water, (which was always accounted more pure than other) by which those *Persons* were to be cleansed, who for their Pollutions were separated from the Con-

Chapter XIX.

Congregation; and those *things* also which had been defiled, were restored to their common use. Ashes, all know, are of great use in scouring things polluted: and the ancient Gentiles used them much in their Lustrations, as appears from *Virgil*, *Ovid*, and many other Authors. But the Water into which they put them was prepared with Magical Rites; and, for the most part, was drawn out of some pretended Sacred Fountain; and sometimes it had a burning Torch taken from the Altar, quenched in it; and in some places they put Sulphur, and Spittle, and other cleansing things into it. In which, I suppose, at first they imitated this Rite prescribed by *Moses*; but in process of time added many Superstitions of their own to it.

It is a purification for sin.] In the *Hebrew* the words are, *It is sin:* and we add *a purification*, to explain the sence. For it was not a proper Sacrifice for Sin, (as this Phrase *for sin* sometimes imports, IV *Lev.* 24.) but had something of that Nature in it, (as I observed before) and may be properly said to Purifie, or Cleanse Men from their Sin; i. e. from such Legal Defilements as are mentioned afterwards. And it may, in a less proper sence, have the Name of a *Sin-offering*, inasmuch as the Body of it was burnt without the Camp, (as the great Sin-offering was on the Day of Atonement) and its Blood sprinkled seven times towards the Sanctuary; though not shed at the Altar: Whereby it became a more compleat Representation of the Sacrifice of Christ. Especially if we consider that this *Purification* here mentioned, doth not signifie only one, or a few Acts of Purification, but a *continued Purification:* the Ashes being to be laid up as a Treasure or Store-house (to use Dr. *Jack-*

Jackſon's words) for making as many Purifications, or Waters of Sprinkling, as the *Iſraelites* ſhould have occaſion to uſe. For therein conſiſted the Excellence of this *Purification*, that the Aſhes were not to be made by burning a Heifer, every time the People had occaſion for them; but the Aſhes of this one Sacrifice (as we call it) was ſufficient for the uſe of many Generations. Accordingly the Apoſtle ſaith our LORD Chriſt, καθαρισμὸν ποιησάμενος, *having made a purification of our ſins*, I Hebr. 3.) *ſat down at God's right hand.* Which word *purification* in that place, doth not ſignifie one Act or Operation, but implies that by this one act of Sacrificing himſelf, he was conſecrated to be a perpetual Fountain of Purification; being ſtill *the propitiation for our ſins.* Chapter XIX.

Ver. 10. *And he that gathereth the Aſhes of the Heifer, ſhall waſh his Clothes, and be unclean until the Even.*] This is one of the ſtrange things, which the *Jews* ſay *Solomon* himſelf did not underſtand, (and *Maimonides* profeſſes he could find no reaſon of, *More Nevochim*, *P.* III. *cap.* 47. and the Author of *Sepher Coſri* alſo aſcribes purely to the Will and pleaſure of God, of which he could give no account, *P.* III. *ſect.* 53.) that the ſame thing ſhould both cleanſe and pollute; as theſe Aſhes did, which polluted him that gathered them, and made thoſe that uſed them clean from the higheſt Legal Pollutions. But this is not ſtrange to thoſe who conſider, that all thoſe great Sacrifices which were offered for Sin, (which I mentioned *v.* 7.) though they purified thoſe for whom they were offered, were very impure themſelves, becauſe the Sins of Men were laid upon them; as all our Sins were upon Chriſt; who therefore is ſaid to be *made ſin for us* (2 *Corinth.* V. 21.) *that we might* Verſe 10.

be

Chapter XIX. *be made the Righteouſneſs of God*, i. e. freed from all Sin.

And it ſhall be unto the Children of Iſrael, and unto the Stranger, &c.] All Proſelytes to their Religion were to have the benefit of this Puriſication, as well as the *Jews*, by an unalterable Law. By which was figured the Propitiation Chriſt made for the Sins of the whole World.

Verſe 11. Ver. 11. *He that toucheth the Body of any dead Man ſhall be unclean ſeven days.*] This long Uncleanneſs by touching a dead Body, was the ground of thoſe ſtrict Injunctions to the Prieſt, about mourning for their dead Relations: which is forbidden, leſt they ſhould be hindred too long in their Miniſtration. See XXI *Lev.* He that touched the Carcaſe of any unclean Creature, was defiled only till the Even, XI *Lev.* 24. nor was he longer who touched the Bed of him that had an Iſſue, or his Seat, *&c.* XV *Lev.* 5, 6, 7, 8, *&c.*

He ſhall purifie himſelf with it.] With the *Water of Separation* mentioned *v.* 9. Which ſeems here to be deſigned chiefly, if not only, for the purging of this great Impurity, by touching any Man's dead Body.

On the third day.] Then he was to begin his Puriſication, by being ſprinkled with it. Which makes it probable that theſe Aſhes were kept in more places than the *Jews* mention *without the Camp*, (as afterwards near *Jeruſalem*) and it is moſt likely, in all the Cities of the Country. For it had been too hard for all the People, nay impoſſible for thoſe who were remote, to go to *Jeruſalem* the third Day after they were defiled, to fetch theſe Aſhes: which therefore were kept in ſeveral clean places, where every Body

Body might eaſily have them to put into Water, and be ſprinkled with it. For as there was no Sacrifice, ſo no Prieſt required to make this Purification; but any clean Perſon might ſprinkle the Water, *v.* 18, 19. Chapter XIX.

And on the ſeventh day he ſhall be clean.] Then his Purification was perfected; but not without a new ſprinkling on this Day, *v.* 19.

But if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean.] If he did not begin his Purification on the third day, his ſprinkling on the ſeventh would not make him clean. But it is very probable, that though he omitted it on the *third* day, yet if he purified himſelf on the *fourth* or *fifth*, or any day following, that being reckoned as if it had been the *third*; when he had made up the number *ſeven*, his cleanſing might be compleated.

Ver. 13. *Whoſoever toucheth the dead Body of any Man that is dead, and purifieth not himſelf.*] With the Water of Separation, in the manner before preſcribed, *v.* 12. Verſe 13.

Defileth the Tabernacle of the LORD.] If he approach unto it, without this Purification.

And that Soul ſhall be cut off from Iſrael.] He was to die for it, if he did it preſumptuouſly.

Becauſe the Water of Separation was not ſprinkled upon him.] Becauſe he neglected the Means of his Purification.

He ſhall be unclean.] Remain in his Uncleanneſs.

His uncleanneſs is yet upon him.] Not to be purified now by this Water of Separation, but cut off from the Body of the People. This ſtill concerns thoſe that came to the Tabernacle preſumptuouſly,

Chapter XIX. being unpurified. If they did it ignorantly, a Sacrifice was admitted for their Atonement, V *Lev.* 3, 6, 17, 18.

Verse 14. Ver. 14. *This is the Law.*] Concerning such Defilements as these, by the dead Bodies of Men.

When a Man dieth in a Tent.] Wherein they now lived during their stay in the Wilderness: and the same Law obliged them, when they came to dwell in Houses, in the Land of *Canaan.*

All that come into the Tent, and all that is in the Tent, shall be unclean seven days.] The meaning seems to be, that every Person who came into the Tent while the dead Body lay there, (or before the Tent was purified) as well as they who were in it when the Person died, should be unclean. For all the Goods of the House were not made unclean; but only all open Vessels.

Verse 15. Ver. 15. *And every open Vessel which hath no covering bound upon it, is unclean.*] Because the Air in the House, which was supposed to be tainted by the dead Body, came as freely into such Vessels as it did to the dead Body. *Tho. Aquinas* fancies that this Law was made to prevent Idolatry; for the ancient Idolaters thought that if a Mouse or a Lizzard, or such like thing, which was dedicated unto their Idols, fell into a Vessel, or into Water, they became thereby very acceptable to their Gods. And he saith this Superstition continued till his days; in which some Women were wont to leave their Vessels uncovered on purpose, in observance of the Nocturnal Deities, whom they called *Janas*, See 1ma 2dæ *Quæst.* 102. *Artic.* 5.) To abolish which Superstition God required, he thinks, all Vessels left uncovered, where the dead lay, should be polluted; *i. e.* not acceptable unto God,

God, nor imployed to holy, no nor common uſes. If ſuch Cuſtoms had been in *Moſes* his days, this might be better applyed to what we read in XI *Lev.* 32, 33. Chapter XIX.

Ver. 16. *Whoſoever toucheth one that is ſlain with the Sword in the open Fields.*] Or killed any other way; it appears by the words following. Verſe 16.

Or a dead Body.] Of a Man that falls down dead of a ſudden, or is executed for his Crimes.

Or a Bone of a Man.] Taken out of a Grave, or *the Grave* it ſelf where the dead Body lies; as the next words are.

Shall be unclean ſeven days.] As long as if he had touched the dead Body it ſelf.

Ver. 17. *And for an unclean perſon.*] *i. e.* For the cleanſing of one defiled any of theſe ways. Verſe 17.

They ſhall take of the Aſhes of the burnt Heifer of Purification for Sin.] It is not ſaid what quantity, therefore I ſuppoſe, whether it were little or great, it would ſerve the turn. It is obſervable that the Aſhes of the burnt Heifer are here called *Chattah (Sin)* which ſhows they had the Vertue of a *Sin-offering* in them. See *v.* 9.

And running Water ſhall be put thereto in a Veſſel.] The Aſhes being put into a Veſſel, they were to put pure Spring, or at leaſt River-water, upon them: which became the *Water of Separation.*

Ver. 18. *And a clean perſon.*] It is not ſaid a Prieſt; and therefore I ſuppoſe any other Perſon, who was not unclean, might do this: as any ſuch Perſon might ſlay the Heifer and burn her, *v.* 3, 5. But in this the *Jews* were ſo curious, that their Tradition made this extend, not only to a Perſon that was at preſent clean, but that never had been defiled Verſe 18.

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by a dead Corps in all his Life. And therefore tell us, what devices they had to keep Persons thus clean, for this very end and purpose. See Dr. *Lightfoot* in his *Temple Service*, *chap.* 17. *sect.* 2.

Shall take Hyssop.] When the Priest sprinkled the Lepers or their Houses, with the Blood of a Bird killed over running Water, he dipt *Hyssop*, *Cedar-wood*, and *Scarlet-woolI* in them, XIV *Lev.* 4, 6, 7, 49, 50, *&c.* But here, the sprinkling being made by some Neighbour, *Hyssop* alone sufficed: which every one knows was a cleansing Herb, and easily procured. Instead of which the Gentiles, in their Superstition, used Branches of *Laurel*, or of *Olive*; as we learn from *Juvenal* and *Virgil.*

And sprinkle it upon the Tent, and upon all the Vessels, and upon the persons that were there, &c.] For the purifying of all the Things, and all the Persons abovementioned, *v.* 14, 15, 16.

Verse 19.

Ver. 19. *And the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day.*] Here he explains what was not so distinctly delivered, *v.* 12. And I suppose both Persons and Things were to be sprinkled on both days, because he saith in general, *upon the unclean*; which seems to relate to all that is mentioned in the foregoing *verse.*

And on the seventh day he shall purifie himself, &c.] This seems to be meant of the clean Person who sprinkled the unclean; and by coming near them, was in some sort defiled. But he was not to be purified by the *Water of Separation*; but only *by washing his Clothes, and bathing himself in Water*; and his uncleanness lasted but till *the Even*, as it here follows in the rest of this *verse.* See *v.* 21.

Ver.

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Ver. 20. *But the Man that ſhall be unclean.*] By a dead Body, a Bone, or a Grave, *&c.*

And ſhall not purifie himſelf.] By the Water of Separation, appointed for that purpoſe. Verſe 20.

That Soul ſhall be cut off from among the Congregation.] As a Contemner of this Law of God.

Becauſe he hath defiled the Sanctuary of the LORD, &c.] This and the following words are only a Repetition of what was ſaid *v.* 13. for the greater confirmation of it.

Ver. 21. *And it ſhall be a perpetual Statute unto them, that he that ſprinkleth the Water of Separation, ſhall waſh his Clothes.*] Be reputed unclean, until he hath waſhed his Clothes; which I ſuppoſe comprehends his Body alſo, *v.* 19. Verſe 21.

And he that toucheth the Water of Separation.] As a Man might chance to do, when he mingled the Water and Aſhes together, *v.* 17.

Shall be unclean until Even.] And waſh his Clothes, it muſt be ſuppoſed from the foregoing words. For mere ſtaying *till Even* purified no Body, without ſome Rite of Cleanſing. And there was more reaſon for him that touched the Water, immediately to waſh his Clothes, than for him who only ſprinkled with it.

Ver. 22. *And whatſoever.*] Or *whomſoever.* Verſe 22.

The unclean perſon toucheth, ſhall be unclean.] He doth not mean by *the unclean Perſon*, him who was made unclean by touching the Water of Separation, (for his Uncleanneſs was ſo ſlight, that any one would think he ſhould make no Body unclean by his touch) but the unclean Perſon ſpoken of all along in this Chapter; who was defiled by touching a dead Body. He whom

ſuch

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such a Person touched was made unclean, and therefore was to wash his Clothes, and not be thought clean until the Even.

And the Soul that toucheth it.] Or toucheth *him.*

Shall be unclean until Even.] Not only he whom the unclean Person touched, but he who touched the unclean Person, or any unclean thing, was to be unclean till the Even, and wash his Clothes (as I said before) for his Cleansing. No other Cleansing was necessary for such kinds of Uncleanness as these. For Sacrifices were required only for the uncleanness of Lepers, and of a Childbed-woman; and of a Flux of Blood, or Seed: all others were purged without Sacrifice.

By this nice care, which is here taken, about the smallest bodily Defilements, God intended (I make no doubt) to make them sensible how necessary it was to preserve inward Purity; without which they could not be acceptable to God, though they approached to his Sanctuary. For these Laws extending to what was done at home, as well as abroad, were a plain Instruction, both that it was not sufficient to be pure in the Eyes of Men, and that nothing could be concealed from the Divine Majesty, who sees what passeth in secret.

CHAP.

CHAP. XX.

Ver. 1. THEN *came the Children of Iſrael, even the whole Congregation, into the Wilderneſs of Zin.*] From *Rithmah*, or *Kadeſh-barnea*, they came at laſt into this Wilderneſs, after many Removals to other Stations, of which *Moſes* gives an account in the XXXIIId *Chapter*, from *v.* 19. to *v.* 36. For God led them, by the Cloud, quite back again to the Red Sea, (XIV. 25.) and from thence brought them into this Wilderneſs of *Tzin*. Which is quite different from that mentioned XVI *Exod.* call'd *Sin*: for this lay on the Confines of *Idumæa*, as appears from *v.* 14, 15. Verſe 1.

In the firſt Month.] Of the *fortieth* Year after they came out of the Land of *Egypt*. For *Moſes* gives an account of the Tranſactions only of the two firſt Years after they came from thence, and of the laſt: the reſt he paſſeth over in ſilence, being ſpent in tireſome Journeys; whereby all above Twenty years old were conſumed, by one Diſeaſe or other. In thoſe Travels he ſhows how, at ſeveral Removals (mentioned *Chapter* XXXIII.) they were led back from *Kadeſh-barnea* unto *Ezion-Geber*, (that is, from the *North* to the *South* of the Shore of the *Red Sea*) in which Journey they compaſſed the Land of *Edom* many Days, (II *Deut.* 1.) that is, many Years. For from the time they left *Kadeſh-barnea* till they returned back again, was *thirty eight* Years, II *Deut.* 14.

And

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And the People abode in Kadesh.] Not in *Kadesh-barnea*, which was their *fifteenth* Station, and in the Confines of the *South* part of *Canaan*, XXXIV. 4. XV *Josh.* 3. But another *Kadesh* on the Confines of the Land of *Edom*, towards the Red Sea, XXXIII. 36. II *Deut.* 3. XI *Judges* 17.

And Miriam died there.] Four Months before her Brother *Aaron*, (XXXIII.38.) and eleven Months before *Moses*; being elder than either of them. For she was near an Hundred and thirty Years old, as may be gathered from II *Exod.* 4, 7. where it appears she was not a Child, when *Moses* was born.

And was buried there.] In *Kadesh*, where she died. But we read of no mourning for her, as there was for *Aaron* a little after, *v.* 29.

Verse 2.

Ver. 2. *And there was no Water for the Congregation.*] The Water that hitherto followed them, from the Rock in *Horeb*, now failed. Which hapning just at the Death of *Miriam*, the *Jews* have a foolish conceit, that as her Piety procured it for them, so she being dead, it was taken from them, and was restored again for the Piety of *Moses* and *Aaron*. It is more reasonable to think, that God suffered the Water to be discontinued for a time, that he might try the Faith of this new Generation, whether they were any better than their rebellious Fathers, and withal, to convince them that the Water out of the former Rock, was not contained in it, if he had not produced it; who could bring forth Water out of any other place, as well as that. Or, they being now going towards *Canaan*, and near a Country where Water might be had for Money, (or they might have found it by digging for it) God thought fit to let the Miracle cease; that they might see he would shortly

ſhortly provide for them otherways. For it is very likely, that in their laſt Station, where they were before this, at *Ezion-Geber*, (XXXIII. 36.) the Water that had followed them in all their Journeys thither, fell there into the Red Sea, and ſo was ſwallowed up: they being, as I ſaid, to return towards *Canaan*, by places where Water might be procured without a Miracle. For being upon the edge of the Land of *Edom*, when *Aaron* died in their next Removal, (*v.* 28. XXXIII. 37.) we read expreſly that they preſently after came to a *Land of Rivers of Water*, X *Deut.* 7. And indeed not long after they removed from Mount *Hor*, where *Aaron* died, we find in the next *Chapter* to this, that they came to *Oboth*, XXI. 10. which ſignifying *Bottles*, it is no unreaſonable Conjecture, that here they met with Water, with which they filled their empty Bottles. And next to that Station, they came to *Jie-Abarim*, v. 11. *heaps of Fords*; or, as the *Chaldee* expounds it, *The Ford of thoſe that paſs over.* And then to the Valley of *Zared*, v. 12. or *to the Brook Zered*, as it is in II *Deut.* 13, 14. And then to the River *Arnon*, v. 13. and thence to *Beer*, where they digged a famous Well, XXI. 16, 17, 18. which, perhaps, they might have done before in other places, if they had made Experiment: for *Kadeſh*, where they now were, was in the Border of a Country inhabited.

And they gathered themſelves together againſt Moſes, and againſt Aaron.] Juſt as their Fathers had many times done; particularly upon ſuch an occaſion as this, XVII *Exod.* 2, 3.

Ver. 3. *And the People chode with Moſes.*] Inſtead of condoling with him, and comforting him, for the Death of *his* Siſter and *their* Propheteſs, (as Verſe 3.

Chapter XX. *Abarbinel* obſerves) they came in a rude manner to ſcold at him.

And ſpake, ſaying, Would God that we had died, when our Brethren died before the LORD.] By a ſudden Death, rather than linger away by Thirſt. They allude to the ſtrokes of God upon their Brethren, XI. 1, 33. XIV. 37. XVI. 32, 35, 46. Which one would have thought ſhould have affrighted them from uttering ſuch very diſcontented Language, XIX. 2. But nothing will alter thoſe, who will not lay to heart, and preſerve in mind God's Mercies and Judgments.

Verſe 4. Ver. 4. *And why have ye brought the Congregation of the LORD into this Wildernoſs, that we and our Cattle ſhould die there?*] The very words of their Fathers, preſently after they came out of *Egypt*, XVII *Exod.* 3.

Verſe 5. Ver. 5. *And wherefore have ye made us to come up out of Egypt.*] They ſpeak as if it had not been their own deſire; but that they were perſwaded to it by *Moſes* to leave *Egypt*; who was ſent to tell them God heard their ſighing, groans and crys, and would deliver them, II *Exod.* 23, 24. III. 17. But in a diſcontented fit nothing of this was remembred.

To bring us unto this evil place?] They do not ſpeak of returning to *Egypt*, as their Fathers did, XIV. 3, 4. but they repented that they were come out of it. So ſhamefully forgetful they were of all God's benefits, who had in a wonderful manner redeemed them from the heavieſt Slavery, and hitherto provided for them miraculouſly in the Wilderneſs, which was a better place than ſuch an ungrateful People deſerved.

It is no place of Seed.] *i. e.* of Corn.

Or

Or of Figs, or of Vines, or Pomegranates,&c.] Now they complain for want of other things, as well as Water: wherein they ſtill imitate their unbelieving Fathers, XVI. 14. Chapter XX.

Ver. 6. *And Moſes and Aaron went from the preſence of the Aſſembly, unto the Door of the Tabernacle of the Congregation.*] To pray to God to pardon their Sin, and to ſupply their Wants. Verſe 6.

And they fell upon their Faces.] As they had often done before, on other ſuch like occaſions; particularly XIV. 5.

And the Glory of the LORD appeared unto them.] Unto all the People, it is likely: as it had done ſeveral times to ſilence their Murmurings. See XIV. 10. XVI. 19, 42.

Ver. 7. *And the LORD ſpake unto Moſes.*] From that Glory which appeared upon the Tabernacle. Verſe 7.

Ver. 8. *Take the Rod.*] That famous Rod wherewith *Moſes* had wrought ſo many Miracles in *Egypt*, and at the Red Sea, *&c.*

And gather thou the Aſſembly together.] This word *Edah* ſignifying ſometimes only the Aſſembly of the Elders, not of the whole People, it would be uncertain which of them he is bid to gather together, (for it is a different word from that which we tranſlate *Aſſembly*, v. 6.) if the *tenth* verſe had not determined, that it was the *Kahal*, or Congregation of the People, as the word *Edah* alſo ſignifies juſt before, *v.* 8.

Thou and Aaron thy Brother.] For the People were gathered together againſt *Aaron*, in a mutinous manner, as well as againſt *Moſes*, v. 2.

Chapter XX. Verse 9.

And speak ye unto the Rock before their eyes.] To the first Rock you meet withal, (saith *Nachmanides*) and, that is within their sight. For this is not the same Rock out of which the former Water flowed, as the *Jews* fancy; but quite different. Their very Names are different, that being called *Tzur*; this *Selah*. That was in *Rephidim*; this in *Kadesh*: two very distant places. Thus *Chaskuni*; some think this the same with that in *Exodus*; *but it is not the same History. For the former was in Horeb, this in Kadesh: which is in the Extremity of the Land of* Edom. But whether God pointed him to a Rock, which was then in their sight (as he did at *Horeb*, XVII *Exod.* 5, 6.) or left him to chuse any stony place, is not certain. But it is a mere fancy of some of the *Jews*, that because God here bad them *speak* to the Rock, *Moses* offended God in *smiting* it. For to what purpose should he take *the Rod*, if he was not to smite the Rock with it, as he had done formerly. Just such another conceit there is in *Schalschelet Hakkabala*, where *R. Gedaliah* saith, That he had given an account of this Sin in another Book, which he gathered out of various Writers, and found there were XXVIII. different Opinions about it. But he preferred this before any of them; that whereas God bad *Moses* gather the *Edah* together, that is, the Assembly of the People, *v.* 8. he gathered the *Kahal*, i. e. the Congregation of the Princes and Elders (as he will have it) whose Faith needed no Confirmation. See *Hottinger* in his *Smegma Orientale*, *cap.* 8. *p.* 451.

And it shall give forth his Water.] The *Jews* puzzle themselves about this Expression: which sounds, they think, as if the Water was contained in the Rock; and *Moses* only made a Gap for it to gush out. But it

it ſeems to be ſpoken in oppoſition to the Waters iſ- Chapter
ſuing out of the former Rock, which had ſupplyed XX.
them hitherto, but now ceaſed to flow. It being as
much as if he had ſaid, This ſhall give forth Water, as that did before: now it ſhall be called the Water of this Rock; not that of *Horeb*.

And thou ſhalt bring forth to them Water out of the Rock.] Renew the former Miracle.

So thou ſhalt give the Congregation and their Beaſts drink.] So that they and their Cattle (which they fear will periſh, *v.* 4.) ſhall be as plentifully provided for, as ever.

Ver. 9. *And Moſes took the Rod from before the* Verſe 9.
LORD, as he commanded him.] From hence ſome conclude, that this was the Rod of *Aaron* which bloſſomed; becauſe he is ſaid to take it *from before the LORD*; where *Aaron*'s Rod was laid up, XVII. 10. But this Rod is ſo expreſly called *Moſes his Rod*, v. 11. which was the Inſtrument of bringing the former Water out of the Rock in *Horeb*, that I cannot but think this was the very ſame Rod. Which being there called *the Rod of God*, (XVII *Exod.* 9.) as it is at the firſt mention of it, IV *Exod.* 20. it is very probable, that by God's order it was laid up ſomewhere before him in the Sanctuary; though not before the Ark of the Teſtimony. For having been imployed in doing ſo many Wonders, it was not ſeemly it ſhould lye in his own Tent, as a common Staff; but in the Houſe of God, as a Sacred Wand. This indeed is no where mentioned, no more than many other things, which notwithſtanding are plainly intimated.

Ver.

Chapter XX.

Ver. 10. *And Moſes and Aaron gathered the Congregation before the Rock.*] As God had commanded, *v.* 8.

Verſe 10. *And he ſaid unto them.*] *Moſes*, who was the chief Actor, ſaid unto them.

Hear ye now, ye Rebels.] The *Talmudiſts* fancy that this is the great Sin for which *Moſes* and *Aaron* were denied to go into *Canaan*, becauſe he called God's People *Rebels*. From whence they have framed this Maxim, *He that treats the Church contemptuouſly, which ought to be honoured, is as if he blaſphemed the Name of God.* But they ſubvert the Truth, who build it upon no better Foundations. For *Moſes* the great Miniſter of God, only uſes God's own Language to their Fathers, XVII. 10. where he bids him lay up *Aaron*'s Rod, *as a Token againſt the Rebels.* And if this were a Sin, *Moſes* committed it again, not long after this, and in an higher ſtrain, (which no Body can think he would have done, if it had coſt him ſo dear) when he ſaith, IX *Deut.* 24. *Ye have been rebellious againſt the* LORD *ever ſince I knew you.*

Muſt we fetch you Water out of this Rock?] In theſe words alſo ſome of the *Jews* (particularly *Nachman*) think they find the Sin of *Moſes* and *Aaron*; who here (they fancy) aſcribe to themſelves that which they ought to have acknowledged the Work of God alone. But this is without any ground; for the plain meaning of the words is quite contrary; *Is it in our power to bring Water out of a Rock?* So the *Vulgar Latine* tranſlates it; it being a Speech of thoſe that wonder, like that 1 *Kings* XXI. 19. *Haſt thou killed, and alſo taken poſſeſſion?* As if *Moſes* had ſaid, *Strange! that you ſhould think it poſſible for us to bring you Water out of a Rock, which is the work only of an Omnipotent Power.*

Ver.

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Ver. 11. *And Moſes lift up his hand, and with his Rod he ſmote the Rock twice.*] It ſeems the Water did not guſh out at the firſt ſtroke; which made him repeat it. Verſe 11.

And the Water came out abundantly, and the Congregation drank, and their Beaſts alſo.] So that their preſent Neceſſity was ſupplyed; and they alſo filled their Veſſels when they left this place, to ſerve them till they met with the convenience of Water, as they did I ſhowed upon *v.* 2.

Ver. 12. *And the LORD ſpake unto Moſes and Aaron, becauſe ye believed me not.*] Here Interpreters have been much troubled to find what it was for which God was offended at *Moſes* and *Aaron:* for though the Text tells us expreſly it was for their Unbelief, (whereby they gave great Scandal, and did not *ſanctifie him* as they did formerly, before the *Iſraelites*) yet it doth not clearly appear wherein this Unbelief declared it ſelf. *Abarbinel* hath collected ſeveral Opinions of the *Jewiſh* Doctors about this matter, which are no leſs than *ten*; after which he delivers his own, which ſeems to *me* as unſatisfactory as the reſt were to *him*; for it is far fetcht, with too much nicety and ſubtilty, and relies alſo upon Uncertainties. The plaineſt account of it, I think, is this, which none of them take notice of; That the Water now ceaſing at the ſame time that *Miriam* died, *Moſes* was very ſad both for her Death, and perhaps for the Ceaſing of the Water: And being unexpectedly aſſaulted by the People, who ought to have had a greater Reverence for him, in a time of Mourning eſpecially, it was the occaſion of a greater Commotion of Anger and Indignation, than was uſually in him. Which gave him ſuch a Diſturbance in his Mind, and Verſe 12.

ſo

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so disordered his Thoughts, that when God bad him take his Rod, and go and speak to the Rock, he fell into some doubt, whether God would grant them the Favour he had done before; either, because they were so wretched a People, that it was not fit God should do any thing for them; or because he thought perhaps, Water might be otherways procured for them. And because of this doubting, I suppose, it might be that upon the first striking of the Rock, no Water came forth; (God also perhaps so ordering it, that he might try him) and hereupon his Diffidence increased into Unbelief, and a settled Perswasion they should have no Water. His Anger also at such a rebellious Generation, it is likely, made him the more distrustful, that God would do nothing for them. For both these are mentioned by the Divine Writers that touch upon this History, that he *did not believe*; and that his Spirit was so provoked, that *he spake unadvisedly with his lips*, (CVI *Psalm* 32, 33.) which was when he spake those words *v.* 10. *Must we fetch you Water out of this Rock?* i.e. *is that a likely matter?* They being words of the same sort with those of *Sarah*, XVIII *Gen.* 13. *Shall I of a surety have a Child, who am old?* that is, *I cannot believe it.* And when he saw the Water did not come out at the first stroke, he might be so rash as to say, *Now it is plain God will give you none, but let you perish:* or words to that effect.

I know nothing more probable than this; unless the Reader likes the Opinion of *Joseph Albo* better, which is the *ninth* Opinion mentioned by *Abarbinel:* That *Moses* and *Aaron* having had such long Experience of God's goodness to this People, and of his readiness to help them, ought not to have gone and made

made their Complaints to God about the want of Water, *(v. 6.)* but immediately, of themſelves, gone to the Rock, (being confident of God's Power and Mercy which had never failed them) and called for Water to come out of it. For now the Tabernacle was built, and they had God dwelling among them, (which they had not when he ſmote the Rock at firſt) which ought to have bred in them the higheſt Aſſurance that God would ſupply them. Dr. *Lightfoot* hath another Conjecture, (which I ſhall propound that the Reader may judge which is moſt likely) That *Moſes* and *Aaron* began to diſtruſt God's Promiſe of entring into the promiſed Land, at the end of *forty* Years; imagining that if they brought Water again out of the Rock, it muſt follow them, as long as the other had done. For this he makes the ſence of their words, *What ye Rebels! muſt we bring Water out of a Rock, as we did at* Horeb? *Are all our Hopes and Expectations of getting out of the Wilderneſs come to this? We never fetcht you Water out of a Rock but once; and that was becauſe ye were to ſtay a long time in the Wilderneſs*, &c. *Now that is gone, muſt we fetch Water out of another Rock? O ye Rebels, have ye brought it to this paſs by your Murmurings, that we muſt have a new ſtay in the Wilderneſs? Are we to begin our abode here again, when we thought we had been at the end of our Travels? At this rate we ſhall never get out.* Whereupon he preſently ſmote the Rock twice, in a fume; whereas God bad him only ſpeak to it, *v.* 8.

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To ſanctifie me in the Eyes of the Children of Iſrael.] *i.e.* Openly to aſſert me to be *the holy One of Iſrael*; faithful to my Promiſes, (as well as infinite in Power) of which they had given the *Iſraelites* occaſion to doubt, by declaring ſome diſtruſt of what God ſaid

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to them, *v.* 8. For these words plainly show that their Sin did not consist only in an inward Diffidence, but in such outward Expressions of it in their Anger and Impatience, as might be apt to breed Unbelief in the *Israelites*; who were already too prone thereunto. And it is no improbable Conjecture of a Jewish Doctor, (in his Book *of the Death of Moses*) that the Divine Glory not appearing now upon this Rock, as it did at *Horeb*, (XVII *Exod.* 6.) which perhaps they expected; it gave some occasion to their Unbelief. Which, he thinks, was not so great a Sin in it self, as to have deserved the following Punishment; had not God, in passing this Sentence, had a respect to the Excellency and Dignity of their Persons: in whom a Fault of this Nature, was far more grievous than in an ordinary Man.

Therefore ye shall not bring this Congregation into the Land which I have given them.] They brought them into the Land of *Sihon*, and of *Og*: but not into *Canaan*, which was properly the Land promised to them.

Verse 13

Ver. 13. *This is the Water of Meribah.*] Called *Meribah-kadesh*, XXXII *Deut.* 51. to distinguish it from that *Meribah* mentioned XVII *Exod.* 7. where the *Israelites* were guilty of the same Crime.

Because the Children of Israel strove with the LORD.] Expostulated with him most undutifully; and accused him of unkindness to them, *v.* 3, 4.

And he was sanctified in them.] The *Hebrew* Doctors differ very much in their Opinions about this also, Whether he was sanctified in the Waters, or in the People of *Israel*, or in *Moses* and *Aaron*. Some fancy it is meant of the Waters, *viz.* that God did himself great honour in bringing Waters again out of

of a Rock; and therefore the Name of the place was called *Kadesh*, from his being sanctified there. Thus *Chaskuni*. But it seems to have been called so before this; being a place well known to the *Edomites*, v. 16. The common Opinion is that he speaks of *Moses* and *Aaron*: for God's Name, saith *R. Solomon*, is much revered, when he doth not spare even his holy Ones, X *Lev.* 3. But *Nachmanides* expounds it of the *Israelites*, before *whose face* (as he expounds sanctified *in them*) God's Power, and Faithfulness, and Goodness appeared: and who alone are mentioned in this *verse*; not *Moses* and *Aaron*. But all three Opinions in the Issue concur in this one; that God made his Power, *&c.* appear in the Eyes of all the *Israelites*, by bringing Water out of a Rock: and at the same time demonstrated his Holiness and impartial Justice, in punishing his greatest Friends for their Unbelief. Chapter XX.

Ver. 14. *And Moses sent Messengers.*] By God's order, as his words seem to import, in II *Deut.* 2, 3, 4. Verse 14.

From Kadesh.] On the Confines of the King of *Edom*'s Country.

Unto the King of Edom.] When the *Israelites* came out of *Egypt*, *Moses* speaks of *Edom* as governed by *Dukes*, XV *Exod.* 17. for the Sons of *Esau* at first had no higher Title, XXXVI *Gen.* 15, *&c.* Not long after, it seems, their Posterity became Kings: and now (Nine and thirty Years after the *Israelites* coming out of *Egypt*) they were still under Kingly Government. And this King, to whom *Moses* now sends Messengers, the great *Primate of Ireland*, takes to have been *Hadar*, the last of those that *Moses* mentions, XXXVI *Gen.* 39. who for his Inhumanity

Chapter XX. to the Children of *Iſrael*, was ſhortly after puniſhed with Death; and the Kingdom turned again into the Government by *Dukes*. For *Moſes* (as he thinks) writing the *Book of Geneſis* in the latter end of his Life, (or then adding what was neceſſary to what he had written before) reckons, immediately after *Hadar*, ſeveral Dukes reigning all at one time, in ſeveral parts of the Country, which they had ſhared among them. See *Uſſer. Chronolog. Sacra, cap.* 11.

Thus ſaith thy Brother Iſrael.] In the Language of thoſe times, all that were near of Kin called one another Brethren: and theſe two Nations deſcended from two twin Brothers.

Thou knoweſt.] For they could not but have received Intelligence before this time of ſuch publick things.

All the Travel that hath befaln us.] How we, and our Fathers before us, have travelled from place to place, without any certain Habitation. See CV *Pſalm* 13.

Verſe 15. Ver. 15. *How our Fathers.*] After ſeveral Removals from one part of *Canaan* to another.

Went down into Egypt.] Which was ſo publick a thing (they being invited by *Pharaoh*, who ſent Carriages for them) that the *Edomites* could not be ignorant of it.

And we have dwelt in Egypt a long time.] See XII *Exod.* 40, 41. and what I have obſerved there.

And the Egyptians vexed us and our Fathers.] See I *Exod.* 11, 12, 13, &c.

Verſe 16. Ver. 16. *And when we cried unto the LORD, he heard our voice.*] II *Exod.* 23, 24, 25. III. 7, 8.

And

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And ſent an Angel.] See III *Exod.* 2,&c. *Maimonides* here by *Angel* underſtands *Moſes* himſelf; for the Prophets are ſometimes called *Angels*, i. e. Meſſengers ſent from God, II *Judg.* 1. This he aſſerts in the firſt part, and more than once in the ſecond part of *More Nevochim:* but it is very unreaſonable to think, that *Moſes* would thus magnifie himſelf to the King of *Edom*, who underſtood not ſuch *Language*; and could not but be more moved to hearken to his Embaſſy, if he believed the *Iſraelites* were under the Conduct of a heavenly Miniſter: who, as other *Jews* think, was *Michael* the Prince of the heavenly Hoſt; whom they commonly underſtand by the Angel here mentioned. But many great Men, particularly *Maſius*, think this is ſhort of the Truth, unleſs we underſtand by *Michael*, the Eternal Son of God; who was, as he ſpeaks, *the perpetual Prince and Director of the People of God.* For though he was then properly made the *Meſſenger* of the Father, when he took on him our Fleſh, and dwelt here among us; yet from the beginning it was his conſtant care to reconcile Men to God, and preſerve Religion among them. So that he might be called *the Angel of God* before he became a Man, becauſe God the Father by him communicated with Men about all things neceſſary for their Good. And the *Jews* ſeem to have had ſome obſcure Notion of this: For what elſe could *Moſes Gerundenſis* mean, when he ſaith the Angel whom *Moſes* ſaw in the Buſh, was the ſame whom *Jacob* calls *the God of Bethel*, and whom he calls *the Angel Redeemer:* of whom *Moſes*, he ſaith, ſpeaks in this place, and in VI *Deut.* 21. *The LORD brought us out of Egypt.* Certain it is, that thus the ancient Chriſtians underſtood ſuch places, taking the *Angel* here

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here ſpoken of to be the Eternal *LOGOS*, or WORD, as St. *John* calls the Eternal Son of God. Whoſe ſence no Man, I think, hath better explained than our Mr. *Thorndike:* who, though he confeſſes it to be plain by the Scriptures, that it was always an Angel that appeared under the Old Teſtament, who is ſometimes called by the proper Name of God (JEHOVAH) yet this is no prejudice to what the Fathers of the Church teach, concerning the Appearing of the Eternal WORD. Who was that LORD who then aſſumed ſome Angelical Nature, wherein he might appear to deal with Men for a ſhort time: after which he diſmiſſed it, when he had done that Buſineſs for which he aſſumed it.

And hath brought us forth out of Egypt.] XIII *Exod.* 22. XIV. 19.

And behold, we are in Kadeſh.] Near to *Kadeſh*; for it is not likely they were admitted into the City it ſelf; which gave its Name to the adjacent Country.

A City.] Or Town: for it doth not ſeem to have been a walled place.

In the uttermoſt of thy Borders.] In the Confines of the King of *Edom*'s Country; and belonging, it is likely, to his Dominion.

Verſe 17.

Ver. 17. *Let us paſs, I pray thee, through thy Country.*] In our way to the Land of *Canaan*; which God hath promiſed to give us.

We will not paſs through the Fields, or through the Vineyards.] They engaged not to turn aſide, as they went along, into any private Man's Grounds. See XXI. 22.

Nei-

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Neither will we drink of the Water of the Wells.] Which any private Person had digged for his own use: but only of the Rivers, which are common to all Creatures.

We will go by the King's High-way.] Keep in the common Rode, which is made for all Passengers, by the King's allowance.

We will not turn to the right hand, or to the left.] Out of the Rode; but go strait on.

Until we have passed thy Borders.] Got to the other side of the Country of *Edom*.

Verse 18.

Ver. 18. *And Edom said unto him.*] This sounds as if the whole Country had joyned in the following Answer.

Thou shalt not pass by me.] Go through our Country, *v.* 20.

Lest I come out against thee with the Sword.] The King bids them not attempt it; for he would oppose their passage with all his Forces. He was afraid, no doubt, lest they should seize his Country, or spoil it; and therefore would not trust their Declarations which they made to the contrary.

Verse 19.

Ver. 19. *And the Children of Israel.*] Who were sent upon this Message, *v.* 14. Or else some new Ambassadors, whom *Moses* dispatched with new Intreaties, after he understood his Denial.

Said unto him.] Gave him new Assurances of their honest Intentions.

We will go by the High-way.] Believe us, we will not step out of the common Rode.

And if I and my Cattle drink of thy Water.] Out of the Wells before-mentioned, *v.* 17. which private Men had digged; and therefore had a Propriety in them.

Then

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Then I will pay for it.] For Water was commoly ſold in thoſe dry Countries; where it was very ſcarce.

I will only, without doing any thing elſe.] The *Hebrew* words *ein dabar* (which we tranſlate, *without doing any thing elſe*) literally ſignifies in our Language, *it is no word*, i.e. not mere fair Promiſes: but we will perform what we ſay.

Go through on my feet.] Go through, as faſt as we can travel on foot.

Verſe 20. Ver. 20. *And he ſaid, thou ſhalt not go through.*] He perſiſted in his Reſolution; and would not rely on their moſt ſolemn Aſſeverations. Yet he conſented (as appears by II *Deut.* 28,29.) to furniſh them with neceſſary Proviſions, both of Meat and Drink, for their Money.

And Edom came out againſt him with much People, and with a ſtrong hand.] For fear they ſhould preſs into his Country, he raiſed a great and powerful Army to oppoſe them; and ſhowed himſelf ready to fight them if they moved that way.

Verſe 21. Ver. 21. *Thus Edom refuſed to give Iſrael paſſage through his Border.*] Which *Grotius* cenſures in his ſecond Book *de Jure Belli & Pacis*, *cap.* 2. *ſect.* 13. as contrary to the Law of Nations: by which the High-ways, as well as the Sea, and the Rivers of all Countries, ought to be free for all that have a mind to paſs through them, upon juſt occaſions. And he gives many Examples of ſuch permiſſion, out of Heathen Story: and therefore looks upon the denial of this, as a juſt ground of War with *Sihon* and *Og*, (mentioned in the next Chapter, where I ſhall conſider it) as it might have been with *Edom* and *Moab*, had not God prohibited it. Nor doth the fear, he thinks,

thinks, which the *Edomites*, it is likely, had of letting such a vast number of People pass through their Country, alter the case; *for no Man's fear, is to take away another Man's right.* And there might have been Means contrived to remove this fear, by letting them pass through in small Companies at a time, or unarmed. He had better have said, in my opinion, by giving Hostages on both sides, for the performance of Conditions: For it might have put the *Israelites* in as great fear, to have gone through in small Parties; or if they should have disarmed themselves. But when all is said, it seems not clear, that all Men have such a right, as that great Man thinks they may claim. For no Man can challenge a passage through a private Man's Ground, without his leave: and every Prince hath the same dominion in all his Territories, that a private Man hath in his Land. There are many Examples also, as *Gronovius* hath observed, of Countries which have suffered extreamly by granting this Liberty, (which show that Princes have reason to deny it, for their Peoples Security) and the Examples of those who have granted it, are Examples of *Fact*, rather than of *Right*; and of such as were not in a Condition to refuse what was demanded. See *Selden*'s *Mare Clausum*, *Lib.* I. *cap.* 20. Chapter XX.

Wherefore Israel turned away from him.] By God's command: who ordered them also to buy what they wanted of the *Edomites*, II *Deut.* 5, 6. For they stayed some time in *Kadesh*, by their consent, before they removed; that they might furnish themselves, as they offered, with Necessaries, XI *Judges* 17.

Ver. 22. *And the Children of Israel, even the whole Congregation.*] For they might not divide into several Bodies, lying in several places; but all march to- Verse 22.

Chapter XX. gether, when the Cloud moved, in the order God appointed, X. 13, 14, &c.

Journeyed from Kadesh, and came to Mount Hor.] Another place upon the edge of the *Edomites* Country, XXXIII. 37. where they pitched in a part of that Mountain which was called *Mosera*, X *Deut.* 6. Whether Mount *Hor* gave the Name of *Hori* to him, who was the Ancestor of *Seir*, and the first Planter of the Country, which was afterward conquered by *Esau*, (XXXVI *Gen.* 20, 30. II *Deut.* 12.) or had its name from him, cannot be determined. But *Hori* we are sure was the first Possessor (of whom there is any memory) of this Mountain *Hor*; which was afterward called *Seir* (from one descended from him) and afterward *Edom*.

Verse 23. Ver. 23. *And the LORD spake unto Moses and Aaron in Mount Hor.*] At the foot of the Mount, as appears from *v.* 25.

By the Coast of the Land of Edom.] XXXIII. 37.

Verse 24. Ver. 24. *Aaron shall be gathered unto his People.*] Shall die, *v.* 26.

For he shall not enter into the Land which I have given unto the Children of Israel.] *v.* 12. A manifest Token that the earthly *Canaan* was not the utmost Felicity at which God's Promises aimed; because the best Men among them were shut out of it.

Because ye rebelled against my Word, at the Water of Meribah.] By this word *rebelled*, it appears there was something of Obstinacy in their Unbelief, mentioned *v.* 12.

Verse 25. Ver. 25. *Take Aaron and Eleazar his Son.*] Speak to them in my Name. For it is expressly said XXXIII. 38. that they went up *at the Commandment of the LORD.*

And

And bring them up unto Mount Hor.] This shows that they pitched their Tents at the bottom of it, in a place called *Mosera*. See X *Deut.* 6. where this seems also to have been the Name of the whole Hill, as well as *Hor*. Chapter XX.

Ver. 26. *And strip Aaron of his Garments.*] *i. e.* Of his Priestly Robes, (as *Josephus* rightly expounds it, τῶν ἀρχιερατικῶν στολῶν) mentioned XXVIII *Exod.* 2, 3, &c. wherewith he was clothed when he was anointed to the Office of High-Priest, VIII *Lev.* 7, 8, 9. which he put on, I suppose, in the Camp, and went up in them to Mount *Hor*; that he might die gloriously; not in his Robes, but immediately after he put them off, to be put upon his Son. For this stripping him of his Robes was in effect, the divesting *Aaron* of his Office, that it might be conferred upon his Son; which was done as follows. Verse 26.

And put them upon Eleazar his Son.] Which was the investing him with the Office of High-Priest, into which he now succeeded, in his Fathers stead; and was by this Ceremony admitted to it. The *Talmudists* say, the manner was, first to put on the *Breeches*, then the *Coat*; which being bound about with the *Girdle*, then the *Robe*, upon which was the *Ephod*, and then the *Miter* and *golden Crown*. See *Selden de Succession. in Pontif. Lib.* II. *cap.* 8.

And Aaron shall be gathered unto his People, and die there.] This was said before, in short, *v.*24. but now the time of his Death is expresly declared, (immediately after he laid down his Office, and had the satisfaction to see his Son inaugurated in his Room) and the place of it, upon Mount *Hor*. Of this Phrase, *Gathered to his People*, see XXV *Gen.* 8, 17.

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Ver. 27. *And Moſes did as the* LORD *commanded; and they went up into Mount Hor, in the ſight of all the Congregation.*] That they might all be Witneſſes of the Succeſſion of *Eleazar* to the Office of his Father.

Verſe 27.

Verſe 28. Ver. 28. *And Moſes ſtripped Aaron of his Garments, and put them upon Eleazar his Son.*] This *Moſes* did as the Miniſter of God; who now tranſlated the Prieſthood to another.

And Aaron died there in the top of the Mount.] And was buried alſo there, X *Deut.* 6. For great and heroick Perſons were in ancient days uſually buried in high Places. So *Joſhua* was, XXIV. 30, 33. and *Eleazar*, II *Judges* 9. and *Cadmus* and *Harmonia*; who lived near the time of *Joſhua*, as *Bochartus* obſerves in his *Canaan*, *Lib.* I. *cap.* 23.

And Moſes and Eleazar came down from the Mount.] After they had ſeen him laid in his Grave, by thoſe that attended them.

This fell out in the *fortieth* Year after they came out of *Egypt*, on the *firſt* day of the *fifth* Month; when *Aaron* was an Hundred and three and twenty Years old, as we read XXXIII. 38,39. In the new Moon of the Month, which the *Athenians* called *Hecatombæon*, the *Macedonians*, *Lous*, and the *Hebrews* called *Sabba*, as *Joſephus* gloſſes. But that laſt word ſhould be *Ab*, not *Sabba*, as *Jacobus Capellus* obſerves (in his *Hiſtor. Sacra & Exotica ad An.* 2542.) which anſwers, he thinks, to the *nineteenth* of our *July*. And ſo the *Hebrews* ſay in *Seder Olam*, *Aaron died on the firſt day of the Month Ab:* upon which there is a Faſt, in their Rituals, in memory of it.

Ver.

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Verſe 29.

Ver. 29. *And when all the Congregation ſaw that Aaron was dead.*] *i. e.* Underſtood (as the word *See* is uſed XLII *Gen.* 1.) that God had taken him out of the World, as *Moſes* and *Eleazar* told them; who alſo came down from the Mount with him.

They mourned for Aaron thirty days.] Till the end of the Month. For ſo long their Mourning ſeems, in thoſe days, to have been continued for great Perſons, (as it was for *Moſes*, XXXIV *Deut.* 8.) though a Week ſufficed for private Perſons.

Even all the Houſe of Iſrael.] Both Men and Women.

CHAP. XXI.

Verſe 1.

Ver. 1. AND *when King Arad the Canaanite.*] In the *Hebrew* the words are thus placed, *When the Canaanite King Arad:* And ſo they are in the *LXX.* and the *Vulgar:* And *Arad* may as well ſignifie a Place, as a Perſon: nay, there ſeems more reaſon to tranſlate the words thus, *The Canaanitiſh King of Arad:* becauſe there was ſuch a City in *Canaan*, mentioned XII *Joſh.* 14. and I *Judges* 16. One of the Sons of *Canaan* being called *Arad*, (as both the *LXX.* and the *Vulgar* tranſlate the *Hebrew* word *Arvad*, X *Gen.* 18.) who it is likely gave his Name to this part of the Country; the chief City of which was alſo called after him.

Which dwelt in the South.] In the South part of the Land of *Canaan*, towards the Eaſtern Angle of it, near the Dead Sea. See XXXIII. 40.

Heard

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Heard that Iſrael came by the way of the Spies.] Which were ſent by the King *Arad* (as many ſuppoſe) to bring him Intelligence which way the *Iſraelites* marched. For it being *Eight and thirty* Years ſince the Spies ſent by *Moſes* went that way; or rather, they going ſo ſecretly, that it was not known which way they went, it is thought, not probable that *Moſes* ſpeaks of them in this place. But there is no neceſſity of taking the *Hebrew* word *Atharim* to ſignifie *Spies*; but it may as well be the Name of a Place, as the *LXX.* underſtood it, by whom it is tranſlated Ἀθαρείμ. And, if the ſituation would agree to it, one might probably conjecture, the place was ſo called from the *Spies* that went from thence by *Moſes* his order to ſurvey the Country. For that was a thing ſo memorable, that as it could not well ſlip out of the Minds of the People of *Canaan*, ſo they found, I make no queſtion, after they were gone, which way they came into their Country, (though for the preſent they paſſed unobſerved) and everafter called it *the way of the Spies.*

Then he fought againſt Iſrael.] He marched out of his Country with an Army; and fell upon the *Iſraelites* as they paſſed that way.

And took ſome of them Priſoners.] He attacked, it's likely, at firſt only the Skirts of their Camp, where he ſurpriſed ſome of them, and carried them away *captive*, as the words are in the *Hebrew.*

Verſe 2.

Ver. 2. *And Iſrael vowed a vow unto the LORD.*] It was reſolved, it ſeems, that they ſhould engage them; but the *Iſraelites* being afraid of them, becauſe they were unexperienced in War, implored the Divine Aid by this Solemn Vow.

If

If thou wilt indeed deliver this People into my hand.] Give us the Victory over them. Chapter XXI.

Then will I utterly deſtroy their Cities.] They vow to reſerve none of the Spoil to their own uſe; but devote it all to deſtruction. For ſuch was the Nature of this Vow, called *Cherem*. See XXVII *Lev* 29.

Ver. 3. *And the LORD hearkned to the voice of Iſrael.*] He approved their Vow. Verſe 3.

And delivered up the Canaanites.] The *Iſraelites* vanquiſhed their Army.

And they utterly deſtroyed them and their Cities.] Utterly devoted them to deſtruction, according to their Vow. For they did not now actually deſtroy them, they remaining when *Joſhua* came to *Canaan*, who executed this *Cherem*, or Curſe upon them, XII. 14. Which, if it had been executed now, they muſt have entred into the Land of *Canaan* at this time; from whence we cannot imagine they would have returned, to march further about before they got into it; but have gone on to proſecute their Victory, by ſubduing the Country, as they had begun.

And he called the name of the place Hormah.] From the *Cherem* (or *Herem* as ſome write it) which was pronounced againſt it. Which when it was put in execution, this Name became more proper to it, I *Judges* 17.

Ver. 4. *And they journeyed from Mount Hor.*] Where their Camp was pitched, when the King of *Arad* aſſaulted them; and whither they returned, after they had overthrown him. Verſe 4.

By the way of the Red Sea.] Towards *Ezion-Gaber*, as we read II *Deut.* 8.

To

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To compaſs the Land of Edom.] Which extended it ſelf unto the Red Sea.

And the Soul of the People was much diſcouraged becauſe of the way.] The word we tranſlate *diſcouraged*, ſignifies two things; to *faint*, and to *breathe ſhort*, through the anguiſh and bitterneſs of ones Spirit, VI *Exod.* 9. And *ſecondly*, to be angry at, or at leaſt impatient, by reaſon of ſome Trouble. And ſo it may be beſt taken in this place, (as *Buxtorfius* obſerves in *Hiſtor. Serp. Æneï*, *cap.* 1.) not ſimply for their being tired, with a tedious, long, and troubleſome March; but that accompanied with no ſmall Indignation and Wrath. Which did not only burn within, but broke out into words of great Impatience, as appears by what follows. Whence the *Hebrew* words *Ketzar-Ruach* (*ſhort of Spirit*) ſignifies Angry or Haſty, XIV *Prov.* 29. and in XXI *Job* 4. we tranſlate it *troubled*, and in XI *Zach.* 8. *loathed*: where it had better been tranſlated, *I was angry with them.* Now that which made the People thus *fret*, or *faint*, (if we will have it ſo interpreted) was the way wherein they were now led; which was about the Land of *Edom.* For when they were come towards *Canaan*, in the middle of the *fortieth* Year, (at the end of which they were promiſed to enter in and poſſeſs it) they are carried back again towards the *Red Sea*, whether God had ſent their Fathers, after they had brought a falſe Report upon the Land, XIV. 25. This made them think, perhaps, that they ſhould never come to *Canaan*; or, at leaſt, it was tedious to march ſuch a great way about, after they had been kept ſo long from their Inheritance, and were lately in ſuch hopes of it, when *Moſes* demanded a paſſage into it through the Country of *Edom.*

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Verſe 5.

Ver. 5. *And the People ſpake againſt God, and againſt Moſes.*] This ſhows they were in a very great rage; which made them ſo forgetful of their Duty, as to charge God himſelf with ill Conduct. Whereas their Fathers were wont only to murmur againſt *Moſes* and *Aaron*.

Wherefore have ye brought us out of Egypt.] The *Hebrew* word *heelithunu* (*made us to go up*) is a *ſtrange word*, (as Dr. *Lightfoot* calls it) in this Language: declaring the great fume they were in when they uttered it.

To die in the Wilderneſs?] As if they had ſaid (ſo *Abarbinel* explains it) what can we expect or hope for but Death, from this long ſtay in the Wilderneſs?

For there is no Bread, neither is there any Water.] For we want the moſt neceſſary things for the ſupport of Life (as he alſo well explains it) which they ſpake in a rage: for they had both, by a miraculous Providence over them. They themſelves immediately confeſs they had *Manna*; and they had lately received Water out of a Rock. But nothing would ſatisfie, unleſs they were brought to a Country, where Bread and Water was to be had without a Miracle. For the meaning of their Complaint was, that God did not deal with them as he did with other People, who (to ſpeak in our Phraſe) do not live from hand to mouth: As the *Iſraelites* did, who had Bread given them only to ſuffice for one day, and no more; and that ſuch Bread as they deſpiſed. It is likely alſo they began now to want Water again, which did not follow them, as formerly, out of the Rock: and what they had in their Veſſels, perhaps was near ſpent.

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And our Soul loatheth this light Bread.] As for the Bread God beſtowed upon them, they were ſo far from being ſatisfied with it, that they loath it, and call it by the ſcornful Name of *light Bread.* So we tranſlate the *Hebrew* word *Hakkilkel:* which, being the doubling of a word which ſignifies *light* or vile in that Language, imports as much as very deſpicable, exceeding vile; or, as the LXX. tranſlate it, very empty; having no Subſtance in it to fill their Stomachs. So *Abarbinel* expounds this paſſage, *We are tired with long Journeys, which require more ſolid Bread than this to ſupport us.*

Verſe 6.

Ver. 6. *And the LORD ſent fiery Serpents among the People.*]So moſt of the *Jews* tranſlates this place; taking *Seraphim* for an Adjective (as Grammarians ſpeak) and conſequently rightly tranſlated *fiery.* But there are thoſe who take it to ſignifie a peculiar ſort of Serpents; being added to *Nechaſhim (Serpents)* by way of oppoſition (as they ſpeak) and ſignifying ſuch Serpents as the *Greeks* call Πρηστῆρες and Καύσωνες, whom *Pliny* reckons among the *Sceleratiſſimi Serpentes*, moſt pernicious Serpents, Lib. XXIV. *cap.* 13. Or, as others will have it, thoſe called Δίψαδες, becauſe they made great Inflamations in Mens Bodies, and an unquenchable thirſt; being alſo of a flame colour. But the famous *Bochartus* hath alledged a great many Arguments to prove, that they were a ſort of Serpents, called *Hydrus*, becauſe in Winter they lived in Fens and Marſhes; which being dried up in Summer, they were called *Cherſydrus*, becauſe then they lived in dry places, and in the hot Seaſon had a moſt ſharp, ſtinging Poiſon. Which, as *Nicander* ſaith, made ſuch Inflamations, as brought upon him that was ſtung by them, ἄλγεα μυρία, *innumerable griefs.* See *Hierozoicon*

zoicon P. II. *Lib.* III. *cap.* 13. where he ſhows alſo they were *flying* Serpents, of which the Prophet *Iſaiah* ſpeaks, XIX. 29. XXX. 6. and that now was a hot Seaſon, wherein they were wont to be moſt venomous. For *Aaron* dying the *firſt* day of the *fifth* Month, (which anſwers to the *nineteenth* of our *July*) and they mourning for him *thirty* days; after which followed their encounter with the *Canaanites*, and then this murmuring, and this puniſhment; it muſt fall out in the latter end of *Auguſt*, when the Dog-days were going out. See *Voſſius de Orig. & Progreſſu Idolol. Lib.* IV. *cap.* 56. Chapter XXI.

And they bit the People.] This *Aben-Ezra*, and others, think was a Puniſhment ſuitable to their Sin; which was evil ſpeaking againſt the LORD, by calumniating his Providence. For *Solomon* compares a Calumniator to a Serpent, which bites if it be not charmed, X *Eccleſ.* 11.

It is a ſtrange fancy of *Fortunatus Licetus*, that *Moſes* here ſpeaks of a Diſeaſe bred in the Body, which in Children is called *Dracunculus*; and not of the biting of Serpents from without, *Lib. de Ortu Spontaneo Viventium, cap.* 51. For which there is no ground at all; and on the contrary, nothing more certain than that in *Arabia*, and *Egypt*, and other Countries of *Africa*, there are ſuch Serpents as are here deſcribed. Yet *Bartholinus* ſeems to think that his Opinion may be defended againſt *Ezekiel de Caſtro* who confuted it. See *Epiſtol. Medic. Centur.* I. *Epiſt.* 32.

And much People of Iſrael died.] The whole Wilderneſs through which the *Iſraelites* marched ſo many years, was full of fiery Serpents and Scorpions, as *Moſes* his words import, VIII *Deut.* 15. which makes it the more wonderful, that we never hear of their

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being bitten and killed by them, until now. But it is to be considered, that they were protected by the Cloud from this, and from all other dangers, (as the *Hebrews* well observe) which now withdrew its shadow from them, and let in the Serpents upon them. Or rather (as *Moses* here expressly saith) God who had hitherto kept them off, now *sent* them; and perhaps brought them from remote parts of the Wilderness, to infest the whole Congregation.

Verse 7.

Ver. 7. *Wherefore the People came to Moses, and said, we have sinned.*] It doth not appear, whether they were immediately sensible of their Sin, and confessed it, upon the biting of the Serpents, and the direful effects of it; or staid till there had been a great Mortality among them. It is likely they instantly made their Addresses to him: but before a Remedy was found out, by erecting the brazen Serpent, many of them perished.

For we have sinned against the LORD, and against thee.] They make a particular Acknowledgment of their Guilt, as a Token of the Sincerity of their Repentance.

Pray unto the LORD, that he take away the Serpents from us.] In the *Hebrew* the words, *take away the Serpent*, in the singular Number, about which the *Jews* make a great many curious Observations, as if there was one evil Angel that governed them all. And if there be any truth in this Observation, we Christians cannot but think these words point *to the old Serpent, the Devil*, who lost his Sting by the lifting up Christ on the Cross, as the brazen Serpent, it here follows, was lifted up for the Cure of the biting of those Serpents. But the simple truth is, that in this Language the Singular Number is often used *collectively*

ly for the Plural. As in VIII *Exod.*6. *The Frog came up and covered the Land*, i.e. a vaſt multitude of Frogs. And ſo *Moſes* ſpeaks in the place juſt now named, VIII *Deut.* 15. where he calls this Wilderneſs wherein they travelled, *a place of a fiery Serpent and Scorpion*, i. e. ſaith *Jonathan*, full of ſuch Creatures. Chapter XXI.

And Moſes prayed for the People.] Here *R. Becai* and others obſerve the great Meekneſs and Charity of *Moſes*; and thence draw this Inſtruction, That *he of whom any one asks pardon for an Offence, ought not to be hard-hearted, but ready to forgive.* Thus *Abraham* prayed for *Abimelech*, XX *Gen.* 17. *Job* for his Friends, XLII. 10. It would be a ſin to do otherwiſe, 1 *Sam.* XII. 19, 20, 23.

Ver. 8. *And the LORD ſaid unto Moſes.*] In anſwer to his Prayer.

Make thee a fiery Serpent.] The Figure of one of thoſe Serpents which bite the People. *Abarbinel* thinks that upon *Moſes* his Prayer the Serpents were removed; but ſtill there remained many among the People ſorely afflicted by the venomous effects of their biting; for whoſe Cure God graciouſly gave this direction.

It is ſomething ſtrange that any learned Chriſtian, ſhould ſo much admire the *Egyptian* Learning, as not to forbear the mention of their *incantations* of Serpents, when they ſpeak of this relation which *Moſes* makes, concerning the brazen Serpent which God ordered him to ſet up. Yet Sir *John Marſham* (in his *Chronicon*, *ſect.* 9.) when he comes to treat of this Station of the *Iſraelites* at *Tſalmona*, hath a long diſcourſe to ſhow how famous the *Egyptians*, and other Nations were in this ſort of Magick: and thus concludes it, that *Moſes* putting this brazen Serpent up-

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on a Perch, *non tam Serpentes igneos incantabat ne nocerent, quàm eorum venenum extinguebant*, did not ſo much charm theſe Serpents that they ſhould not hurt, as extinguiſh their Venom. This ſeems to me a Scurvy intimation, that *Moſes* had their Practiſes in his Mind; but went beyond them. He ſhould have ſaid *Moſes* abominated their wicked Arts, (if they had any ſuch in thoſe days) and directed the *Iſraelites* to look up to God for healing. So the *Jews* themſelves, particularly *Aben-Ezra*; who takes notice that ſome Superſtitious People fancied that this Serpent was a *Taliſman*, made to receive I know not what Influence from the Stars. But God forbid, ſaith he, God forbid, we ſhould have any ſuch thought. This was made by the Divine order; the reaſon of which let us not ſcrupulouſly ſearch. They thought, that is, there was ſomething extraordinary in it, as *Jonathan* plainly declares in his Paraphraſe of the laſt words of this *verſe*; *he ſhall be healed if he direct his heart to the Name of the WORD of the LORD.* Where no Chriſtian can forbear to think of our Bleſſed Saviour, the Eternal WORD, who was prefigured (as I ſhall ſhow in the following *verſe*) by the erecting of this Serpent here mentioned, upon a Pole, that all might look upon him, and live.

And ſet it upon a Pole.] So high, that every one in the Camp might ſee it. For the word ſignifies ſuch a *Pole* as made their *Enſign* or *Banner*, to which all the Army was to reſort. Concerning this word *Nes*, See *Bœtius*, *Lib.* II. *cap.* 4.

And it ſhall come to paſs that every one that is bitten, when he looketh upon it.] The *Jews* generally have ſo much underſtanding as to ſay, that the mere beholding of it did not cure them; but that they were to look

look up to God (as the Scripture ſpeaks) when they beheld it, and expect a Cure from him. So the Author of the Book of *Wiſdom*, XVI. 7. *He that turned himſelf toward it, was not healed by the thing which he ſaw, but by thee that art the Saviour of all.* And therefore he calls it, in the foregoing Verſe, *A Sign of Salvation, to put them in remembrance of the Commandment of the Law.* Chapter XXI.

Shall live.] Be cured, and reſtored to perfect health. Which the *Jews* think the greater Miracle, becauſe naturally it would have made the Inflamation greater. So *Nachmanides*; this rather would have increaſed the Diſeaſe; for they who are bit by venomous Beaſts (according to the Preſcriptions of Phyſicians) muſt not ſee the Image of the Beaſt by whom they are bitten: But this was commanded by God, that the *Iſraelites* might know, both their Diſeaſe and their Medicine came from God, who made that whoſe Aſpect was hurtful, to be the Means of their Cure.

Ver. 9. *And Moſes made a Serpent.*] Whence this place ſeems to have been called *Zalmonah*, XXXIII. 41. which imports an *Image*, Similitude, or Reſemblance of a Thing repreſented by it. And another place thereabouts, as Dr. *Lightfoot* obſerves, called *Maaleh Akrabbim*, ſeems to have had its name from the ſame thing, it ſignifying *the going up of Scorpions*, XV *Joſh.* 3. Verſe 9.

Of Braſs.] Polliſhed; that it might reſemble a Serpent of a flaming Colour; and being very glittering, might be the better ſeen far and near. So ſeveral of the *Hebrew* Writers, particularly *Nachmanides* and *Abarbinel*, who obſerve that God did not bid him make a Serpent of Braſs, but only *a Saraph*, *v.* 8.

i. e.

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i. e. a Reſemblance of a *Flaming Serpent:* which could not be made ſo well of any other Metal as of Braſs; thoſe *Saraphs* (which we render *fiery Serpents*) being fiery Red, like *Copper* or Braſs. Of which there was good ſtore not far off from this place: for the next Station to *Zalmonah*, where they now were, was *Punon*, or *Pinon*, as *Moſes* tells us, XXXIII. 42. a place belonging to the *Edomites*, (who had an ancient Duke of this Name, XXXVI *Gen.*41.1 *Chron.*I.52.) famous for Mines of Braſs, as *Bochartus* ſhows out of ſeveral of the Fathers; who ſpeak of Καλκῷ μέταλλα ἐν φαινοῖ. From whence *Moſes* perhaps had this Braſs, *Hierozoicon*, *P.*II.*L.*III. *cap.*13.

And put it upon a Pole.] As he had been directed in the foregoing *verſe.*

And it came to paſs, that if a Serpent had bitten any Man.] Which was not preſent Death, but made an Inflamation, and ſuch Ulcers (as ſome conceive) as were incurable.

When he beheld the Serpent of Braſs, he lived.] Though Naturaliſts ſay the ſight of Braſs was hurtful to thoſe who were bitten; yet hence they received their Cure: as the ſight of Chriſt crucified naturally filled his Crucifiers only with Anguiſh, when they beheld him whom they had pierced, and were convinced he was their *Meſſiah*; but by the Grace of God, became their only Salvation through Faith in him.

The *Hebrews* cannot but acknowledge a *Myſtery* in this brazen Serpent, as *Moſes Gerundenſis* calls it: which our LORD Chriſt himſelf hath explained in his Diſcourſe with *Nicodemus*, III *John* 14. *As Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt*

muſt the Son of Man be lifted up: that whoſoever believeth in him, ſhould not periſh, &c. Where he doth not compare himſelf to the Brazen Serpent, (for what likeneſs can there be found between the Serpent and the Seed of the Woman; or how ſhould Light, be fore-ſhadowed by Darkneſs, as Dr. *Jackſon* ſpeaks) but he compares the lifting up of this Serpent on the Pole, with his Lifting up, or Crucifixion on the Croſs. For ſo he himſelf expreſſes his Death, and the manner of it, XII *John* 32. *And I, if I be lifted up from the Earth, will draw all Men unto me.* And their looking on the Serpent in the Wilderneſs, as evidently repreſented Mens believing on Chriſt; and their Cure, the powerful Vertue of Chriſt's Death to preſerve all thoſe that believe on him *from periſhing*, (as he ſpeaks in the place named before) and procuring for them *everlaſting Life.* For by his Death, our Saviour *deſtroyed him that had the power of death, that is the Devil*, (as the Apoſtle's words are, II *Hebr.* 14.) which was notably repreſented in this Brazen Serpent put upon a Pole: which was not a Figure of Chriſt, but of the old Serpent himſelf (the Devil) as wounded, bruiſed, and dead, by the Lifting up of Chriſt upon the Croſs; where he intirely diſarmed him of all his Power to hurt us.

I cannot tell whence *Juſtin Martyr* concluded, this Brazen Serpent to have been made in the form of a Croſs, as he ſaith it was in his *Second Apology*; unleſs we conceive it to have been made with Wings at the bottom of its Neck, which might give it that Figure. But his obſervation in his Book againſt *Trypho* (*p.* 322, 338.) ſeems very conſiderable; that there muſt be ſome Myſtery in it, that God, who forbad all manner of Images, ſhould now command one to be made:

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of which, he ſaith, one of the *Jews* confeſſed he could never hear a Reaſon from their Doctors. Who cannot underſtand it, till they believe in Chriſt and him crucified; whoſe Victory over the Devil, by his Croſs and Paſſion, was herein moſt lively repreſented. I ſhall only add, that this *Lifting up the Brazen Serpent*, was a thing ſo publick, and ſo well known to all Neighbouring Nations, that the fame of it, in all likelyhood, went into *India*. Where they ſtill ſet up an *Idol* in form of a wreathed Serpent, upon a Perch ſix or ſeven Foot high, which they ſolemnly worſhip. And carrying it along with them in their Travels, ſet it up every Morning for the Company to pay their Adorations to it. So *Taverneir* relates in his Travels to that Country, *p.* 28. And ſee the preſent Lord Archbiſhop of *Canterbury*'s excellent Treatiſe of *Idolatry*, *p.* 351, &c. with *Huetius* his *Demonſtr. Evang. p.* 96. and his *Quæſtiones Alnetanæ*, *cap.* 12. *n.* 25. where he ſhows the *Taliſmans*, in all likelyhood, were an imitation of this Serpent. Of which the *Jews* were ſo fond, that they *burnt Incenſe to it* in the days of *Hezekiah*, and had done ſo we know not how long, 2 *Kings* XVIII. 4. Which may make it the leſs wonder, that the poor *Indians* ſhould worſhip a *Serpent* upon a Pole, when they that ſhould have underſtood better, committed ſuch a foul Idolatry, as to do Divine Honour to the Figure of the greateſt Enemy of God and of Mankind.

Verſe 10. Ver. 10. *And the Children of Iſrael ſet forward.*] After they had been at two other places; which *Moſes* now omits for brevitys ſake, becauſe he intended hereafter to give an exact account of all their Removals, at one view: Which he doth in the XXXIIId *Chapter* of this Book. See *v.* 41, 42.

And.

And pitched in Oboth.] Where, it is probable, they found Water; of the want of which they complained. See XX. 2. Chapter XXI.

Ver. 11. *And they journeyed from Oboth, and pitched in Jie-Abarim.*] Not that Mount *Abarim* where *Moſes* died, (XXVII. 12.) but another place in the Confines of *Moab*, as it here follows. See what I have obſerved XX. 2. Verſe 11.

In the Wilderneſs which is before Moab.] Called the Wilderneſs of *Moab*, II *Deut.* 8.

Towards the Sun-riſing.] On the *Eaſt* part of it, as *Jephthah* obſerves a great many Years after this, That *they came by the Eaſt ſide of the Land of Moab*, XI *Judges* 18.

Ver. 12. *And from thence they removed.*] As they were about to remove from this laſt place, they received a Command from God, not to meddle with the Country of *Moab*, II *Deut.* 9. Which is the reaſon (as *Abarbinel* obſerves) that *Moſes* here ſets down briefly, whence and whether they went, and where they pitched; that it might appear they did not tranſgreſs that Command. Verſe 12.

And pitched in the Valley of Zared.] Or, as ſome tranſlate it, in *Nachal-Zared:* which is called *Dibon-Gad*, XXXIII. 45. For this place had two Names, (as the ſame Author obſerves) and it was juſt *eight and thirty* Years ſince the Spies went up to Survey the Country, from *Kadeſh-barnea* till their paſſing this *Brook*, as we tranſlate it, II *Deut.* 14. But I take *Dibon-Gad* rather to have been a place which lay upon the *Brook Zered.*

Ver. 13. *And from thence they removed, and pitched on the other ſide of Arnon.*] The *Hebrew* word *meheber*, may be tranſlated *on this ſide*, or *on the other ſide.* Verſe 13.

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And some think they were now on this side of the River, and not yet gone over it. Nor did they immediately come hither from their former Station; but first to *Almon-Diblathaim*, XXXIII. 46. which is also called *Beth-Diblathaim* in the Wilderness of *Moab*, XLVIII. *Jerem.* 22. and *Diblah*, VI *Ezek.* 13. And then, passing by *Ar* in the Confines of *Moab*, and approaching to the Country of the Children of *Ammon*, God commanded them not to invade the *Ammonites*, being Descendants from *Lot*, as well as the *Moabites*, II *Deut.* 18, 19, 37. but to pass over the River *Arnon*, (II *Deut.* 24.) to that side of it which belonged to the *Amorites*. For this River, at that time, divided the *Moabites* from the *Amorites*, as it here follows.

Which is in the Wilderness, that cometh out of the Coasts of the Amorites.] Runs by the Wilderness of *Kedemoth*, unto which the *Amorites* extended their Dominion, II *Deut.* 26.

For Arnon is the Border of Moab, between Moab and the Amorites.] This River flowed from the Mountains of *Arabia*, where it had its rise, and fell into the Dead Sea, (as *Josephus* saith, *Lib.* IV. *Antiq.*) ὁρίζων τὴν τε Μωαβίτιν καὶ Ἀμορίτιν, bounding the Country of the *Moabites*, and of the *Amorites*; the Country of *Moab* lying on one side of it, and that of the *Amorites* on the other. For though the *Moabites* formerly possessed the Country on both sides of *Arnon*, as far as *Heshbon*, yet the *Amorites* had driven them out of that part of it which lay next to them; and made the River the Boundary of their two Kingdoms, *v.* 26, 27. This *Moses* recites the more exactly, that it might appear the *Israelites* invaded none of the *Moabites* Possessions, but what was now possessed

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seſſed by the *Amorites*. By which *Jephthah* defended the Right of the Children of *Iſrael*, in future times, againſt the *Ammonites*, who pretended this Country belonged to them, XI *Judges* 13, 14, 15, &c.

Verſe 14.

Ver. 14. *Wherefore it is ſaid in the Book of the Wars of the* LORD.] A proof of this *Moſes* thought good to alledge out of an Authentick Record in thoſe Countries, containing the Hiſtory of all the Wars that had been in thoſe Parts: which are here called *the Wars of the* LORD, becauſe he is the great Governour of the World, (as *Abarbinel* interprets it) *from whom and by whom are all things*, who *putteth down one, and ſetteth up another* (as the *Pſalmiſt* ſpeaks) *at his good pleaſure*. This Book, he thinks, was written by ſome of the Wiſe men of thoſe Naons, (and ſo thinks *Nachmanides*) who looking upon this Conqueſt made by *Sihon*, as a very memorable thing, put it down in their *Annals*; which, after the way of thoſe Countries, were written, he thinks, in a Poetical manner. There are thoſe who are of opinion, that this Book was written by *Moſes* himſelf; who left in it directions to *Joſhua*, how to proceed in the *Wars of the* LORD, when he conquered *Canaan*. So Dr. *Lightfoot* conjectures; and *Bonfrerius* doth not much differ from him. But I take the former account to be the more probable, that *Moſes* juſtifies what he writes concerning this Conqueſt, out of their own Books; which he quotes, juſt as St. *Paul* in the New Teſtament, doth one of the *Greek* Poets.

What he did in the Red Sea.] Theſe are the words of the Book, out of which he quotes a ſmall Fragment. And the Marginal Tranſlation of them is moſt proper, *Vaheb in Supheh*, only the word *eth* is omitted,

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omitted, which makes the Sence to be this, *againſt Vaheb in Supheh.* That is, he came (ſome ſuch word muſt be underſtood) againſt *Vaheb* (a King of the *Moabites*) and overthrew him in *Suphah*, a place in the Frontiers of *Moab.* See I *Deut.* 1. Others underſtand by *Vaheb* the place where *Sihon* gave the *Moabites* this blow; which he did by falling upon them on a ſudden, with a terrible Fury. So *Nachmanides* underſtands theſe words *beſuphah*; he ſtormed the City, and made a furious Aſſault, when they thought not of it. For *Suphah* ſignifies a *Whirlwind*, or *ſtormy Tempeſt*, V *Iſai.* 28.

And in the Brooks of Arnon.] The ſame *Nachmanides* takes the word *veeth*, which we tranſlate *and in*, to ſignifie rather *and with:* and, theſe being ſtill the words of the Book before-mentioned, the ſence is this: In the ſame manner he ſmote the Brooks or Torrents of *Arnon*; upon which he fell like a Tempeſt, and carried all before him.

Verſe 15. Ver. 15. *And at the Streams of the Brook.*] None, I think, hath given a better account of theſe words, than the ſame *Nachman*, who by *Eſched hannechalim*, (which we tranſlate the *Streams of the Brooks*) underſtands either a Cliff from whence the Torrents flowed, (as *Aſchdod* and *Happiſgah*, III *Deut.* 17. are the Hills from whence the Springs guſhed) or the Valley through which the Torrents ran; where they made a great broad Water, which is here called an *Effuſion of Torrents*, as *R. Levi ben Gerſhom* interprets the *Hebrew* words, *Eſched hannechalim.*

That goeth down to the dwelling of Ar.] Which extends it ſelf as far as *Ar*, a City of *Moab*, v. 28. *R. Levi ben Gerſom* takes the word *Schebet* (which we tranſlate *dwelling*) to ſignifie a Place as well as *Ar*;

Ar; towards which these Torrents bent their Course. Chapter XXI.

And lyeth upon the Borders of Moab.] Which leaneth or belongeth unto *Moab*, being in the Border of that Country.

Thus far are the words of the *Book of the Wars of the LORD:* And the meaning of them is, That the King of the *Amorites* took all these Places by a sudden, furious Invasion: which *Moses* therefore punctually recites, to show that the Country of the *Moabites* now reached no further than *Arnon:* All the Brooks, or Torrents, and all the Effusions of Water as far as *Arnon*, (*i. e.* all the Country about them) being taken from them by the *Amorites*, in whose possession it now was, and perhaps had been a long time. And therefore the *Israelites* took nothing from the *Moabites* when they conquered this Country, (as was said before) nor from the *Ammonites* neither; part of whose Country the *Amorites* also had got from them, (III *Deut.* 11.) and the *Israelites* took from the *Amorites*, when they conquered *Sihon* and *Og*; and it fell to the share of the *Gadites*, XIII *Josh.* 25.

Ver. 16. *And from thence they went to Beer.*] A Place which took its Name from the *Pit* or *Well*, which was here digged by God's order, as the next words tell us. Verse 16.

That is the Well whereof the LORD spake unto Moses.] That is, saith *Abarbinel*, that Place was remarkable for the Well that God gave us, of his own accord, without our Petition; which he prevented by bidding *Moses* dig it for us.

Gather the People together, and I will give them Water.] Which they now again wanted, being removed from the River *Arnon*; but did not murmur about it,

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it, as they had done formerly: and therefore God moſt graciouſly, when he ſaw their Diſtreſs, provided it for them.

Verſe 17. Ver. 17. *Then Iſrael ſang this Song.*] This extraordinary Kindneſs of God, which prevented their Prayers, and gave them Water out of his own good Pleaſure alone, (as *Abarbinel* ſpeaks) tranſported them with ſuch Joy, that it made them expreſs their Thankfulneſs in this Song.

Spring up, O Well.] As ſoon as they ſaw *Moſes*, and the Princes, thruſt their Staves into the Earth, and the Water began to bubble up, they ſaid with a loud voice, *Come up, O Well*; that is, let Waters flow abundantly to ſatisfie us all.

Sing ye unto it.] Or, as it is in the Margin, *Anſwer unto it.* The manner of the *Hebrews* was anciently to ſing their Songs of Praiſe alternately, as appears from XV *Exod.* 20. And ſo one Company having ſaid, *Spring up, O Well*, (which it's likely they repeated often) they called to the reſt to anſwer to them; which they did, I ſuppoſe, in the following words.

Verſe 18. Ver. 18. *The Princes.*] *i. e.* The LXX. Elders, and Heads of the Tribes.

Digged the Well.] Very eaſily, only turning up the Earth with their Staves.

The Nobles of the People digged it.] The other ſide of the Quire, perhaps, took up the Song again, repeating the Sence of what the former Company had ſaid.

By the direction of the Law-giver.] Or, *Together with the Law-givers*, who began the Work, and whoſe Example they followed.

With

With their Staves.] With no more labour but only thrusting their Staves into the Ground, and turning up the Earth. For, as *R. Levi ben Gersom* takes it, the Ground here being Sandy and very soft, was easily penetrated; though they were not likely to find Water in it. But they believing *Moses*, and following his direction, God sent it copiously unto them; and with no more pains, than a Scribe takes when he writes with his Pen. For so he translates the *Hebrew* word *Mechokek* (which we render *Lawgiver*) a *Scribe*, or *Doctor of the Law.* Chapter XXI.

And from the Wilderness.] Mentioned *v.* 13.

They went to Mattanah.] This, and the place following, are otherwise named in the XXXIIIth *Chapter*, as the forenamed *ben Gersom* understands it. But others think these were not Stations (which alone *Moses* gives an account of in the XXXIIIth *Chapter*) where the *Israelites* pitched their Tents, but Places through which they passed, till they came to the Station, from whence they sent to *Sihon* for leave to pass through his Country.

Ver. 19. *And from Mattanah to Nahahel*, &c.] This, as well as the place next mentioned in this *verse*, seems to have been on the Borders of *Moab.* Verse 19.

Ver. 20. *And from Bamoth in the Valley.*] Rather, *From Bamoth* (which signifies a very high place) *to the Valley.* Or, it may be translated *from Bamoth a Valley* (that is, there is a Valley) *in the Field of Moab*, &c. unto which they came next; for some such thing must be understood.

That is in the Country of Moab.] Or, near to it.

To the top of Pisgah.] Or, *To the beginning* (as the *Hebrew* word *Rosch* may be interpreted) of the high Mount *Pisgah.* That is, they pitched at the foot of it,

Chapter XXI. it, where the Mountain began: which Mountain was a part of the Mountains of *Abarim*, as appears from XXXII *Deut.* 49. XXXIV. 1.

Which looks towards Jeſhimon.] Or, *Towards the Wilderneſs.* For ſo *R. Levi ben Gerſom* interprets it; to a Land that was *ſhemumah*, untilled and deſolate, *viz.* to the Wilderneſs of *Kedemoth:* where they pitched and ſettled their Camp; and from thence ſent Meſſengers to *Sihon.*

Verſe 21. Ver. 21. *And Iſrael ſent Meſſengers to Sihon King of the Amorites.*] Theſe Meſſengers were ſent from the Wilderneſs of *Kedemoth*, which was in the Skirts of his Country, (II *Deut.* 26.) or lay juſt upon it: For there was a City of this Name in that Country, which was given to *Reuben*, in the Diviſion of the Land, XIII *Joſh.* 18.

Verſe 22. Ver. 22. *Let me paſs through thy Land.*] They do not ſeem to deſire a Paſſage through the midſt of his Country, but only the extream Parts of it; which would have much ſhortned their Journey to the Fords of *Jordan.*

We will not turn into the Fields, or into the Vineyards, we will not drink of the Waters of the Well, &c.] This is the very ſame civil Meſſage which they ſent to *Edom*, XX. 17. By whoſe Example they preſſed *Sihon* to grant them, at leaſt, as much as the *Edomites* and *Moabites* had done. See II *Deut.* 28, 29.

Verſe 23. Ver. 23. *And Sihon would not ſuffer Iſrael to paſs through his Border.*] This ſhows that they askt only to paſs through the Skirts of his Country. See II *Deut.* 30.

But Sihon gathered all his People together.] He not only refuſed to grant their Requeſt; but came in an Hoſtile manner, with all the Forces he could raiſe,

raiſe, to oppoſe their paſſage over *Arnon*. Chapter XXI.

And went out againſt Iſrael into the Wilderneſs.] From whence they ſent their friendly Meſſage to him, *v.* 21. which *Moſes* in II *Deut.* 26. calls, *Words of Peace.*

And he came to Jahaz.] A City, it is probable, belonging to the *Moabites*; whether the *Iſraelites*, perhaps, retreated when *Sihon* denied them a Paſſage through his Country. For *Iſaiah* plainly mentions *Jahaz*, as a place either in the Country of *Moab*, or near it, XV. 4. and *Jeremiah* alſo, calling it *Jahazah*, XLVIII. 21.

And fought againſt Iſrael.] Who had orders from God, not to decline the Battle (as they did with the *Edomites* and the *Moabites*) and aſſured them of Victory, II *Deut.* 31. For they were *Amorites*, whoſe Country God promiſed to *Abraham*, (XV *Gen.* 21.) being part of the *Canaanites*, whom they were commanded to deſtroy; for they were deſcended from one of the Sons of *Canaan*, X *Gen.* 16. Which made this War with them to have a juſt ground; not becauſe they denied the *Iſraelites* a Paſſage through their Country, againſt the right of Nations, as *Grotius* thinks, (which was but the occaſion, not the ground of the War) but becauſe they were one of the *Seven Nations* condemned by God to deſtruction, (whoſe Land he beſtowed upon the *Iſraelites*, III *Joſh.* 10.) and becauſe *Sihon* came out armed againſt them, beyond the Bounds of his own Dominions; and fell upon them, when they had given him no provocation.

Ver. 24. *And Iſrael ſmote him with the edge of the Sword.*] Utterly overthrew his Army; and, putting Verſe 24.

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them all to the Sword, made themſelves Maſters of his Country.

And poſſeſſed his Land.] For they deſtroyed all the Inhabitants, Men, Women and Children, II *Deut.* 33, 34.

From Ammon unto Jabbok, even unto the Children of Ammon.] This is a brief Deſcription of the Extent of *Sihon*'s Country; which reached from the River *Arnon*, the bound of the *Moabites* Country on the *South* (XXII. 36.) unto *Jabbok*, which was the bound of the *Ammonites* Country on the *North*, III *Deut.* 16. XII *Joſh.* 2. XIII. 10. But they meddled with no place that lay upon the River *Jabbok*, which belonged to the *Ammonites*; for that God had forbidden, II *Deut.* 37. By which *Jephthah* (as I obſerved before) Two hundred and ſixty Years after this, juſtified the Title of the *Iſraelites* to all the Country here mentioned; which they took not from the *Ammonites*, or *Moabites*, but from the *Amorites*, who were the Owners of it, when they conquer'd it, XI *Judges* 13, 15, 22, 23. For *Sihon* had got half of their Country, as well as part of the Country of *Moab*, as appears from III *Deut.* 11. and from XIII *Joſh.* 25. Where it is plain, *Joſhua* gave the *Gadites* half of the Country of the Children of *Ammon*, which was now taken from the *Amorites*, who had diſpoſſeſſed them. *Joſephus* deſcribes it as lying between three Rivers, like an *Iſland*; for the Banks of *Arnon* were the Bounds of this Region on the *South* ſide; and *Jabbok* on the *North*, which running into *Jordan*, loſt its Name; and the *Weſtern* Tract of it was waſht by *Jordan* it ſelf: and on the *Eaſt* part it was ſurrounded with the Mountains of *Arabia*.

For

For the Border of the Children of Ammon was ſtrong.] This is not mentioned here as a Reaſon why the *Iſraelites* did not ſet upon their Country, (for they were expreſly forbidden to do it, II *Deut.* 19.) but why *Sihon* conquered none of the *Ammonites* Country beyond *Jabbok*, (as he did all from *Arnon* thither) becauſe their Frontiers on that ſide of their Country were very ſtrong, by the Fortifications, which it is likely, they had made upon the River. Chapter XXI.

Ver. 25. *And Iſrael took all theſe Cities.*] All the Cities of that Country, which lay between *Arnon* and *Jabbok*: Some of which are named *v.* 30. Verſe 25.

And Iſrael dwelt in all the Cities of the Amorites.] Having deſtroyed the former Inhabitants, as I noted before, II *Deut.* 34.

In Heſhbon.] Even in their Royal City.

And in all the Villages thereof.] In Hebrew *the Daughters*; as Villages and Caſtles are called, which depend upon the *Metropolis*, as Daughters on their Mother.

Ver. 26. *For Heſhbon was the City of Sihon the King of the Amorites.*] He had made this the Seat of his Kingdom, after his Conqueſt of this Country. Which *Moſes* obſerves (together with what follows) that it might appear to Poſterity, they Invaded no part of the *Moabites* Territories, or of the *Ammonites*, but what was in the quiet poſſeſſion of the *Amorites*, who had taken this Country from them, and perhaps in a juſt War, and long enjoyed it. Verſe 26.

Who had fought againſt the former King of Moab, &c.] It is not certain that this *Sihon*, whom the *Iſraelites* now vanquiſhed, had diſpoſſeſſed the *Moabites* of this Country; but more likely ſome of his Anceſtors, who were all called by the Name of *Sihon*, (as the Kings of

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of *Paleſtine* were all called *Abimelech*, XX *Gen.* 2. XXVI. 1. and the Kings of *Egypt* called *Pharaoh*) who had fought, not with the preſent King of *Moab*, but with one of his Predeceſſors, and conquered him and his Country.

The former King of Moab.] Theſe words are not to be underſtood, as if he fought with the King of *Moab*, who immediately reigned before *Balak*: but, as I ſaid, with ſome of his Predeceſſors. So the LXX. τὸ πρότερον, *that heretofore* was King of *Moab*: and in the *Hebrew* the words are literally, *The King of Moab, the firſt*: perhaps, of the preſent race.

Verſe 27. Ver. 27. *Wherefore they that ſpeak in Proverbs.*] In the *Hebrew* the words are, *wherefore the Proverbialiſts*: that is, the Poets, whoſe Compoſures, in thoſe days, were very Sententious.

Say.] Have this Song in their Mouths: which ſeems to have been compoſed by ſome of the *Amorites*, upon the Victory which *Sihon* got over the *Moabites*; particularly upon the taking of *Heſhbon*; which, I ſuppoſe, he beſieged immediately upon the Routing of their Army. This *Moſes* thought good to inſert in his Hiſtory, as an Evidence that this Country belonged to the *Amorites*, when the *Iſraelites* ſubdued it. Thus he quotes a common Saying about *Nimrod*, to juſtifie what he writes of his Greatneſs. See X *Gen.* 9.

Come into Heſhbon.] The words either of *Sihon* calling to his People; or of the *Amorites* exhorting one another, to go to *Heſhbon*, and help to repair the Ruins that had been in it by the War, that it might become the Royal City of their Country. For that's the meaning of the following words.

Let

Let the City of Sihon be built and prepared.] Let that Place which *Sihon* hath choſe for his Seat, be built up again, and made fit for his Reception. Chapter XXI.

Ver. 28. *For there is a Fire gone out of Heſhbon.*] Now the Poet riſes into a Rapture, and Prophecies the Conqueſt of the whole Country, by the Army of *Sihon* marching out of *Heſhbon*. For in the Prophetical Language, the Deſolations made by War, are compared to the *Fire*, and to *Flames*, which conſume all they come near, I *Amos* 7, 10, 12, 14. II. 2, 5. Verſe 28.

A Flame from the City of Sihon.] This is but a Repetition (as the manner is) of what was now ſaid in other words; expreſſing the certainty of this Preſage.

It hath conſumed Ar of Moab.] He ſpeaks as if he already ſaw the thing done which he foretold: though it never came to paſs. For they did not conquer *Ar*, which remained in the poſſeſſion of *Moab* in *Moſes* his time, as appears from II *Deut.* 9, 18, 29. But in his Poetical heat, (or fury, as they ſpeak) he inſults as if they had actually taken the Capital City of *Moab*. For ſo *Ar* was; and afterwards called *Rabbath*, and *Rabbath-moba*, i. e. the great City of *Moab*; to diſtinguiſh it from *Rabbah-Ammon*, i. e. the great City of the *Ammonites*. For ſo we find in *Stephanus* (*de Urbibus*) Ραββάθμωμα (it ſhould be Ραββάθμωβα as *Bochartus* hath truly corrected it, in his Preface to his *Phaleg.*) which he calls Πόλις τελτης Παλαιστίνης ἡ νῦν Ἀρεόπολις. For *Ar*, as I ſaid, was the old Name of it, II *Deut.* 29. XVI *Iſa.* 1. from whence came the name of Ἀρεόπολις, which it retained in later Ages.

And

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And the Lords of the High-places of Arnon.] The *Maſters*, or *Owners* (as the word *Baale* may be tranſlated) *of the High-places*, &c. *i. e.* thoſe that dwell in the ſtrongeſt Forts of the Country. Or, as ſome fancy, the Prieſts of the Places are here meant; or, rather their Temple where *Baal* was worſhipped. For we find a place in this Country called *Bamoth-Baal*, XIII *Joſh.* 17. *The High-places of Baal.* And it is evident, this Poet triumphs in this Ἐπινίκιον over their Gods and their Religion, as well as over them.

Verſe 29. Ver. 29. *Wo unto thee, Moab.*] He goes on to foretell the Calamity of the whole Country.

Thou art undone, O People of Chemoſh.] So he calls the *Moabites*, who ſerved (as the *Chaldee* tranſlates it) or, worſhipped *Chemoſh* as their God: For ſo we read he was, XLVIII *Jerem.* 7, 13. 1 *Kings* XI. 7. XI *Judges* 24. which St. *Hierom* thinks differs from *Baal-Peor* only in Name. See *Voſſius de Orig. & Progr. Idolol. Lib.* II. *cap.* 8. Some take *Chemoſh* to be *Saturn*; particularly *Scharaſtanius:* the manner of whoſe Worſhip ſee in Dr. *Pocock*'s excellent Annotations in *Specim. Hiſt. Arab. p.* 316. I ſhall only add, That as the *Moabites* are called *the People of Chemoſh*, becauſe they worſhipped him as their God, ſo the *Iſraelites* are called *the People of the* LORD, and *the People of God*, becauſe they worſhipped the LORD alone, V *Judges* 11. 2 *Sam* XIV. 13. For in the Days of Paganiſm, as Mr. *Mede* obſerves, every Country, nay every City, had their proper and peculiar Gods, which were deemed as their Guardians and Protectors: From whence the Nations themſelves are expreſſed by the Name of their Gods. That is evident from this place; but it is not ſo plain, that when God threatens to deliver

liver up *Iſrael* to *ſerve other Gods*, he means giving them up into the Hands of the People of ſtrange Countries; which he takes to be intended in IV *Deut.* 28. XXVIII. 64. XVI *Jerem.* 16, &c. See *Book* IV. *p.* 977. And ſo he thinks the words of *David* may be expounded, 1 *Sam.* XXVI. 19. *They have driven me out this day from abiding in the Inheritance of the* LORD, *ſaying, Go ſerve other Gods*; i.e. baniſhed me into the Country of Idolaters. See *Book* III. *p.* 823. where this is more largely explained. Chapter XXI.

He hath given his Sons that eſcaped, and his Daughters into Captivity, unto Sihon King of the Amorites.]

This is a manifeſt triumph over their god *Chemoſh*, who was not able to ſave his Worſhippers (whom he calls his *Sons* and his *Daughters*, i. e. his Children) who were under his Protection. No, he could not ſo much as preſerve thoſe that eſcaped the fury of the Sword, but they were afterward taken Captive; to make up part of the Triumph of *Sihon* King of the *Amorites*.

Ver. 30. *We have ſhot at them, Heſhbon is periſhed even unto Dibon.*] The *Hebrew* words, *vanniram abad Heſhbon ath Dibon*, may as well, if not better, be tranſlated *their Light is periſhed* (or taken away) *from Heſhbon unto Dibon.* So *Forſterus* in his *Lexicon*, and the *Tigurin* Verſion, and others. That is, their Glory is gone, from one end of the Country to the other. For *Heſhbon* and *Dibon* were two famous places in this Territory, XIII *Joſh.* 17. And ſome think this is the place called *Dibon-Gad*, XXXIII. 45. Which was the more noted, becauſe there *Nebo*, one of their Gods, was worſhipped. For in XV *Iſai.* 2. *Dibon* is mentioned as one of their High-places; and there *Nebo* is lamented, *i. e.* their God which was there Verſe 30.

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worshipped. When *Hesychius* saith, Δεηβὼν (which no doubt is this *Dibon*) τόπος ἔνθα Ἰδρυλαι ἱερὸν Μοαβήτων, a Place where the *Moabites* had a Temple. See *Selden de diis Syris*, *Syntagm.* 2. *cap.* 12.

We have laid them waste even unto Nophah.] Another place in that Country, as appears by the words following.

Which reacheth unto Medeba.] That is, the Territories of *Nophah* extended as far as *Medeba*, which was certainly a place in the Country of *Moab*, XV *Isai.* 2. But the word *reacheth* is not in the *Hebrew*, and the words without it may be thus truly translated, *and as far as Medeba.* For so the *Hebrew* Particle *ascher* is sometimes used to signifie simply *and*, as VI *Eccles.*12. *ascher mi*, *and who* can tell, *&c.* So here *ascher ad*, *and unto*, &c.

And here I think fit to note, That it is likely these Verses were some part of the History of those Countries: For a Poetical way of writing was in use before Prose, as *Strabo* tells us, *Lib.* I. *Geograph. p.* 18. where he saith, ὁ πέζος λόγος ὁ γε καλεισθαι μέμηται τῆ λοιπῆ· Πρώτιστα γὰρ ἡ ποιητικὴ, &c. All set or artificial Speech, (whether Historical or Rhetorical) was but an imitation of Poetical Compositions; the Ancients knowing no other: *Cadmus*, and *Pherecydes*, and *Hecatæus*, being the first who brought in this form of writing now in use. See *Salmasius in Solinum*, *p.* 841. and *Cuperus* in his *Apotheosis Homeri*, *p.* 55. However, this is certain, that they who would instruct the People, put their Lessons into Verse, as *Strabo* there shows: where he says, *p.* 15. οἱ Παλαιοὶ φιλοσοφίαν τινὰ λέγουσι πρώτιστα τὴν ποιητικὴν εἰσάγουσαν, &c. *The Ancients call Poetry the first Philosophy, forming our Lives from tender years, teaching good manners, governing*

verning the passions and actions with pleasure. For which cause the *Greeks* instituted their Children in their Cities by Poety, ἐ ψυχαγωγίας χαρὶν δηπόθεν ψιλῆς, ἀλλὰ σωφρονισμοῦ, *not merely for the sake of bare delectation, but to form them to sobriety.* Chapter XXI.

Ver. 31. *Thus Israel dwelt in the Land of the Amorites.*] This he mentions again, to make it the more observed, that this was the Country of the *Amorites*, into which the Children of *Israel* entred, not of the *Moabites*; who had been expelled out of it, as was notoriously known; there being a Song in every Bodies mouth, which continued the memory of it. Verse 31.

Ver. 32. *And Moses sent to spy out Jaazer.*] Another City formerly belonging to *Moab*, but now in the possession of the *Amorites.* Which the *Israelites* did not take at the first; but after they had conquered all the Country before-mentioned, they sent some Men to bring them Intelligence, which way it was best to attack that City also, and the Country about it. It was not far from Mount *Gilead*, 2 *Sam.* XXIV. 5, 6. 1 *Chron.* XXVI. 31. and both of them were famous for good Pasture, and therefore given to the Tribe of *Reuben* and *Gad*, who had much Cattle, XXXII of this *Book*, 1, 3, 4, 35, 36. After the ten Tribes were carried Captive from their own Land, it fell into the Hands of the *Moabites* again; as may be gathered from XLVIII *Jerem.* 32. Verse 32.

And they took the Villages thereof.] As well as the City it self.

And drove out the Amorites that dwelt there.] If it had not been possessed by them, they would not have meddled with it.

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Verse 33

Ver. 33. *And they turned.*] Or, *returned* (as the LXX. have it) from *Jaazer.*

And went up by the way of Baſhan.] A famous Mountain (LXVIII *Pſal.* 15.) lying more Northerly than the Country of *Sihon*, and belonging alſo to the *Amorites*; where was very rich Paſture, and an excellent Breed of Cattle, XXXII *Deut.* 14. XXII *Pſal.* 12. and ſtately Oaks, XXVII *Ezek.* 6.

And Og the King of Baſhan.] The whole Country of which he was King, had its Name from that Mountain, and was called *the Kingdom of Og in Baſhan*, III *Deut.* 10. where he is ſaid, as well as *Sihon*, to be *a King of the Amorites*, *v.* 8. and *v.* 11. that he was *of the Remnant of the Giants*, or of the *Rephaim*; who were a mighty People in that Country of *Baſhan*, (See XIV *Gen.* 5.) which in after Ages was called *Batanæa.*

Went out againſt them.] To oppoſe their Paſſage.

He, and all his People.] With all the Men of War in his Country.

To the Battle at Edrei.] A City near that Country, afterward called *Adara*, as St. *Hierom* tells us in his Book *de Locis Hebraicis.* He offered the *Iſraelites* Battle; which, by God's order, they accepted.

Verſe 34.

Ver. 34. *And the LORD ſaid unto Moſes.*] That he might report it to the People.

Fear him not.] They had reaſon to be courageous, (and not affrighted, becauſe he was a Giant) having lately overcome a mightier King than he; of which God puts them in mind in the end of this *verſe.*

For I have delivered him into thy hand, and all his People, &c.] For their greater incouragement, he adds his Promiſe, on which he bids them rely, as if they

they saw it already done, that he would give them the Victory over *Og*, and all his Forces, and bestow upon them his Country. This History *Moses* reports more at large, III *Deut.* 1, 2, 3, &c. Chapter XXII.

Ver. 35. *So they smote him, and his Sons, and all his People, until there was none left him alive.*] After they had overthrown him and his Army, they pursued the Victory, till they had destroyed all the People of the Country. Some part of which held out longer than the rest, (as appears from XXXII. 39, &c.) but at length was wholly subdued by *Jair* the Son of *Manasseh*, who had all the Region of *Argob* given him for his pains, XXXII. 41. III *Deut.* 14. Verse 35.

And they possessed his Land.] Wherein were *sixty* walled Cities, besides a great many small Towns, III *Deut.* 4, 5. XIII *Josh.* 30. All which was given to the half Tribe of *Manasseh*, III *Deut.* 13. XIII *Josh.* 29, 30. 1 *Kings* IV. 13.

CHAP. XXII.

Ver. 1. *AND the Children of Israel set forward.*] In what Month of the *fortieth* Year this which follows fell out, we cannot tell, but it is likely in the *seventh*; when they removed from the Mountains of *Abarim*, XXI. 20. XXXIII. 48. Verse 1.

And pitched in the plains of Moab.] Which had formerly belonged to the *Moabites*, from whom it took its name: but had been taken from them by the *Amorites*; and now was in the possession of the *Israelites*.

On

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On this side Jordan.] Unto which River this Plain extended: and they pitched near to it, from *Beth-Jesimoth* unto *Abel-Shittim*, XXXIII. 49. where they stayed, till under the Conduct of *Joshua* they came to *Jordan*, and passed over it, III *Josh.* 1.

By Jericho.] Rather *against Jericho*, as the LXX. translate it: For *Jericho* was on the other side of *Jordan*, directly opposite to the place where they now pitched. And therefore the *Vulgar Latin* translates, or rather paraphrases it, *Where Jericho is situated beyond Jordan:* i. e. passing the Ford, they came directly to *Jericho.*

Verse 2. Ver. 2. *And Balak the Son of Zippor.*] Who was King of the *Moabites* at this time; and descended, it is likely, from the ancient Kings of that Country, XXI. 26.

Saw all that Israel had done to the Amorites.] To *Sihon* and *Og*, the *two Kings of the Amorites*, (as they are called III *Deut.* 8.) who were such near Neighbours to *Balak*, that he not only *saw*, but considered (as the word implies) what a speedy Conquest the *Israelites* had made of their Country.

Verse 3. Ver. 3. *And Moab was sore afraid of the People.*] Lest they should expel them out of their Country, as they had done the *Amorites:* for they knew nothing of God's Command to the *Israelites*, not to disturb them in their Possessions. Some imagine, but I see no good ground for it, that they were afraid the *Israelites* should get possession of the Land of *Canaan*, unto which they thought themselves perhaps to have a better Title; being descended from the eldest Daughter of *Lot*, who was the Son of *Abraham*'s elder Brother; for *Abraham* was the youngest Son of *Terah*. But no Body can see any Right that this Descent gave

Lot

Lot or his Children; there being no Promiſe made of it by God to any Perſon, but *Abraham* and his Poſterity. Chapter XXII.

Becauſe they were many.] Too ſtrong for the *Moabites* to deal withal; having conquered thoſe who had been too hard for them, and taken a great Territory from them, XXI. 26.

And Moab was diſtreſſed becauſe of the Children of Iſrael.] As *Moſes* in his Song, after they had paſſed the Red Sea, foretold they would be, XV *Exod.* 15.

Ver. 4. *And Moab ſaid.*] By Meſſengers, which were ſent (it is moſt likely) by the King, and the Princes of the Country. Verſe 4.

Unto the Elders of Midian.] Who were their Neighbours and Confederates. The Title of *Elders*, it appears by this, was given in other Nations, as well as among the *Iſraelites*, to the greateſt Perſons in their Countries: or the *Iſraelites*, after their manner, ſo called Men every where, who were in high Authority. For theſe Perſons who are here called *Elders*, are called *Kings*, XXXI. 8. and *Princes*, XIII *Joſh.* 21. In like manner they who in the *ſeventh verſe* of this *Chapter*, are called *the Elders of Moab*, are in the next *verſe* called *the Princes of Moab.* Which, it is evident, was the ancient Language among the *Egyptians*, L *Gen.* 7. (unleſs we ſuppoſe *Moſes*, as I ſaid, to have ſpoken in the Language of the *Jews*) and, it is very likely, was alſo the ancient Language of *Phœnicia*, and the Countries thereabouts; and perhaps in much remote parts. For it is a known Story, That when the *Phœnicians* fled before *Joſhua*, and forſook the Land of *Canaan*, they fixed in *Africk*; where they left this name of *Elders* among the *Carthaginians.* See Mr.

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Mr. *Selden Lib.* I. *de Synedr. cap.* 14. *p.* 587, &c.

Midian.] This is not the Country wherein *Jethro* was a Prince; for that was not far from Mount *Sinai*, as appears from III *Exod.* 1. whereas this was remote from that place, adjoyning to the *Moabites*, and near to *Paleſtine*. Though it is very probable, the People of both theſe Countries were deſcended from *Abraham*, by one of the Sons he had by *Keturah*, XXV *Gen.* 2.

Now ſhall this Company.] The Army of *Iſrael* encamped in the Plains of *Moab*, v. 1.

Lick up all round about us.] *i. e.* Devour us, and all our Neighbours, (or, our whole Country) unleſs we joyn together to oppoſe them.

As the Ox licketh up the Graſs of the Field.] They uſe this Metaphor, to ſignifie how eaſily the *Iſraelites* would conquer them, without a timely, reſolute, and unanimous Oppoſition: and likewiſe, what an Univerſal Deſolation they would make. For the words are in the *Hebrew*, *the green of the Field*, i. e. not only the *Graſs*, but the Leaves of Trees, which Oxen eat, as *Bochartus* obſerves out of the Scripture, as well as other Authors, XXVII *Iſai.* 20. And to *lick up* is not lightly to touch with the Tongue, but to eat and conſume. See *Hierozoicon*, P. I. *Lib.* II. *cap.* 31.

And Balak the Son of Zippor was King of the Moabites at that time.] He was mentioned before, (*v.* 2.) but here recorded to have been King of the Country; who endeavoured to ſecure himſelf, by the aſſiſtance of his Neighbours and Allies. Unto whom he ſent this Embaſſy, to adviſe with them what Courſe it was beſt for them to take for their common Safety.

Ver.

Ver. 5. *He ſent Meſſengers therefore.*] The Reſult of the Treaty with *Midian* was, That with joynt Conſent they ſhould ſend Ambaſſadors, of each Nation, and of the ſame Quality, on the following Meſſage, *v.* 7. And this Counſel, it is likely, was given by the *Midianites*; for *Balak* ſaith nothing of it by his Meſſengers: but it was reſolved on when they came there, as the moſt effectual Means for their Security. This, I think, the word *therefore* imports. Chapter XXII. Verſe 5.

Unto Balaam.] A famous South-ſayer, or Diviner, as he is called in XIII *Joſh.* 22. That is, one who pretended to foretel Future Things, and diſcover Secrets, *&c.* though not by good and allowable Arts, but ſuch as were abſolutely prohibited to God's People, XVIII *Deut.* 10. He had been formerly a good Man, and a true Prophet, till loving the *wages of Unrighteouſneſs*, he apoſtatiſed from God, and became a *Roſem*, which we tranſlate a *Diviner*. That is, ſaith *Aben-Ezra*, an Aſtrologer; who obſerving when Men were under a bad Aſpect of the Stars, pronounced a Curſe upon them; which ſometimes coming to paſs, gained him a great Reputation. But this is not the import of that word, as I ſhall ſhow in its proper place. Let it ſuffice now to obſerve, that the *Jews* are ſo much of this Opinion that he had been a better Man than he was now, that they take him, as St. *Hierom* obſerves, to be the ſame Perſon, who in the Book of *Job* is called *Elihu*. But *Origen*, and ſome others, think he was no Prophet, but only one of the Devils Sorcerers, of whom he went to Enquire; but God was pleaſed to put the Devil by, and give what Anſwer he thought fit: which *Balaam* himſelf plainly diſcerned, and therefore calls himſelf, *He who heard the words of God*, &c. On which ſide the

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Truth lies, we shall be able to judge, when we come to consider what passed between God and him, in the following History.

The Son of Beor.] Who was also called *Bosor*, as some gather from 2 *Pet.* II. 15. though that place may have another Interpretation.

To Pethor.] A City in *Aram*, or *Mesopotamia*, XXIII. 7. XXIII *Deut.* 4. This was the ancient Name of the place; which in after times the *Syrians* called *Bosor*, by an easie change of two Letters, which is very usual. So *Grotius* understands those words, 2 *Pet.* II. 15. Βαλαὰμ τὸ Βοσόρ, *Balaam* (not *the Son*, but) *of the City of Bosor.*

Which is by the River of the Land of the Children of his People.] *i. e.* Near to *Euphrates*; which is commonly in these Books called by the Name of *the River*, XV *Gen.* 18. and many other places. This determines *Aram* (which was the Name of several Countries thereabouts) to signifie that which is called in Scripture *Aram Naharaim*; that is, the *Aram* which lay between the two famous Rivers of *Euphrates* and *Tygris*. The former of which was called, by way of Eminence, *the River*, (though the other also was eminent) because it was nearest, and best known to the *Israelites*. And *Ptolemy* mentions a City called *Pachoria* in his time, upon this River, which some take to be *Pethor*. And it is very probable that *Abraham*, before he came into *Canaan*, lived here about, XXIV *Gen.* 4, 10. XXIV *Josh.* 2. And here *Jacob* also served for his Wife, and begat all the Patriarchs, except *Benjamin*, (whence the *Israelites* acknowledged their Father to have been a poor *Aramite*, or *Syrian*, as we translate it, XXVI *Deut.* 5.) By which means some Relicks of true Religion still remained in this Country,

Country, though mixed with a great deal of Superſtition. Chapter XXII.

To call him.] To invite him to come to them.

Saying, There is a People come out of Egypt.] Which all the Power of *Pharaoh* could not hinder.

They cover the face of the Earth.] Are exceeding numerous.

And they abide over againſt me.] Lye incamped not far from me, and are ready to invade my Country.

Ver. 6. *Come now therefore, I pray thee.*] They were to ſpeak in the Name of the King of *Moab*, (whoſe words theſe are ſaid to be, *v.* 7.) there being no King, perhaps, at this time in *Midian*; but ſeveral little Princes, who are called Kings, XXXI. 8. Verſe 6.

And Curſe me this People.] It ſeems they had an Opinion in thoſe days, which prevailed much in after times, That ſome Men had a power, by the help of their Gods, to blaſt, not only particular Perſons, but whole Armies; ſo that they ſhould not be able to effect their Deſigns. This they are ſaid to have done, ſometimes only by bare words of Imprecation: of which there was a Set-form among ſome People, which *Æſchines* calls διωρισμένων ἀρᾶν, *the determinate Curſe.* Sometimes they alſo offered Sacrifices, and uſed certain Rites and Ceremonies, with Solemn Charms: a famous inſtance of which we find in the Life of *Craſſus.* Where *Plutarch* tells us, That *Attejus* Tribune of the People, made a Fire at the Gate, out of which *Craſſus* was to march unto the War againſt the *Parthians*; into which he threw certain Things to make a Fume, and offered Sacrifices to the moſt angry Gods, with horrid Imprecations upon him?

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which, he ſaith, according to ancient Tradition, had ſuch a power, that no Man, who was loaded with them, could avoid being undone.

For they are too mighty for me.] I am not able to deal with them without thy help.

Peradventure.] But I hope, *&c.* For the *Hebrew* word אולי is not a Particle of Doubting, but of Hoping: *Non eſt particula dubitantis, ſed benè ominantis & ſperantis*, as *Forſterus* obſerves, XXXVII. *Iſai.* 4. II *Zephan.* 3.

I ſhall prevail, that I may ſmite them, and that I may drive them out of the Land.] I hope, by the conjunction of thy Curſes with my Sword, I may be able to deſtroy them; or at leaſt to drive them out of this Country.

For I wot that him whom thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed.] The ancient Prophets had ſuch power with God to obtain great Bleſſings from him, for others; as appears by the ſtory of *Abraham* and *Abimelech*, XX *Gen.* 10. and of *Jacob*, who bleſſed *Pharaoh*, XLVII *Gen.* 7. and afterward all his own Sons. And no doubt their Imprecations were as powerful, when there was a juſt cauſe for them; according to what we read 2 *Kings* II. 24. And it is likely, while *Balaam* (who was a Prophet, as appears by what follows, and is ſo called by St. *Peter*) continued a good Man, he bleſſed and curſed no other way, but by Prayer to God, and by Imprecations in his Name. Which was imitated by other great Men; particularly by King *Cambyſes* in his Speech to the *Perſians*, recorded by *Herodotus* in *Thalia*, *cap.* 65. where he ſaith, *If you do what I require, then let your Land bring forth plentifully; and your Wives and your Flocks be fruitful, and your ſelves enjoy your liberty;*

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liberty; but if you do not, τὰ ἐναντία τούτοις ἀρέομαι ὑμῖν γενέσθαι, *I imprecate the quite contrary things to these, to fall upon you.* But when *Balaam* degenerated into a false Prophet, and became a *Diviner*, then he used Spells and Inchantments (as is plain by this History) and such Rites and Ceremonies as were the Invention of wicked Spirits; which *Pharaoh*'s Magicians, the *Jews* fancy, made use of to stop the *Israelites* at the Red Sea. See XIV *Exod.* 2.

Ver. 7. *And the Elders of Moab and the Elders of Midian.*] I take these two Nations to have been ancient Confederates; but the Jewish Tradition is, that they had been always at Enmity, and now reconciled by a common Danger. Just as two *Mastiffs* (so they explain it) who are continually fighting, when they see the Wolf set upon one of them, joyn together for their Defence, because if he devour the one, the other will not long survive him. Verse 7

Departed with the rewards of divination in their hand.] It was the Custom among God's People, when they came to consult with a Prophet, to bring him a Present; as appears from 1 *Sam.* IX, 7, 8. And indeed, from ancient time, Men were not wont to approach great Persons without one. See XLIII *Gen.* 11, 25, 26.

And they came unto Balaam, and spake unto him the words of Balak.] Delivered their Message; having first, as the manner was, made him the Present.

Ver. 8. *And he said unto them, Lodge with me this night.*] That was the time, it seems, wherein he was wont to receive Answers to his Enquiries; either in a Dream, or by Apparitions, or some other way. There are those, who think he now began to betray the naughtiness of his heart, in taking time to advise about Verse 8.

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about this Matter: which, if he had been a faithful Servant of God, he would inſtantly have rejected with Diſdain. And it is likely enough, by what follows, that he was as deſirous of their Money, as they were of his Imprecations.

And I will bring you word again, as the LORD *ſhall ſpeak unto me.*] You ſhall have my Anſwer, according to the Directions which the LORD ſhall give me. By this I take it to be evident, that he was not a Stranger to the true God, with whoſe Name it is certain he was acquainted; and, it is probable, had received Revelations from him, till he became a covetous mercenary Prophet, and addicted himſelf to Superſtitious Rites and Ceremonies. Making uſe of *Teraphim* perhaps, which had been of ancient practice in his Country, and worſhipping God, perhaps, by other Images. See XXXI *Gen.* 19, 24, 30, 49. where, it is evident that *Laban* had ſtill communication with the LORD, though he uſed *Teraphim*, and calls them his Gods. Which perhaps put that idle conceit into the Head of ſome of the *Jews*, that it was one and the ſame Perſon, who is there called *Laban*, and here *Balaam*. Who falling, as I ſaid, unto Idolatrous Practices, was forſaken by God, and delivered up to the impoſtures of Evil Spirits: though he ſtill continued to enquire of the LORD. Who was pleaſed, at this time, to make his Mind known to him, for the Preſervation of his People *Iſrael*.

And the Princes of Moab abode with Balaam.] As did thoſe of *Midian* alſo; who are mentioned in the foregoing *verſe*. Though ſome of the *Jews* have a fancy that the Elders of *Midian* went away (which they give as the reaſon that they are not here mentioned) as ſoon as they heard *Balaam* ſay, he would addreſs

addreſs himſelf for Advice unto the LORD; who they knew would be favourable to *Iſrael*. And on the other ſide, ſome Chriſtians have been of Opinion, that he addreſſed himſelf to the LORD, only to try if he could draw him by his Charms, to take part with the *Moabites*: Juſt as the *Romans*, when they laid Siege to a City, endeavoured by all means they could invent, to perſwade the Tutelar Gods of that place to forſake it, and come over to their ſide. Which Rite is deſcribed by *Macrobius*. Chapter XXII.

Ver. 9. *And God came unto Balaam.*] As he is ſaid to have done unto *Abimelech* in a Dream, XX *Gen.* 3. Where I obſerved that *Maimonides* makes a diſtinction between God's *coming* to a Perſon, and his *ſpeaking* to him. But that cannot be made uſe of here; for God did both *come* and *ſpeak* to *Balaam*, as appears from *v.* 32, 35. where we read, the Angel of the LORD ſpake to him. And here it will be fit to note, That all Nations, of whom we have any knowledge, have been poſſeſſed with this Opinion, that God was wont to appear frequently unto Men; eſpecially, *cum recentes à Deo eſſent*, (as *Seneca* ſpeaks in *Epiſt.* XC.) when they were newly come out of his hand: and that he alſo was pleaſed to reveal his Mind and Will unto them, by ſome means or other; particularly by his Angels, whom he ſent on Meſſages to them, as long as there was any Goodneſs left among them. This is moſt admirably expreſſed by *Catullus*, Verſe 9.

Præſentes namque ante domos inviſere caſtas
Sæpius, & ſeſe mortali oſtendere cætu
Cœlicolæ, nondum ſpreta pietate, ſolebant.

See

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See *Huetius* in his *Quæstiones Alnetanæ*, *Lib.* II *cap.* 12. *n.* 1, 2. And indeed no account can be given how it came into the Head of *Homer*, and other Poets, to bring in the Gods appearing so oft, as they do, upon every occasion, if God had not been wont, in ancient time, to manifest himself, not only to the *Israelites*, but to other Nations also, especially before the distinction of this People from them. So he did to *Abimelech*, *Laban*, &c. as well as to *Abraham*, *Isaac* and *Jacob*. For, as Dr. *Jackson* hath well observed (in his *first* Book upon the *Creed*, *chap.* 11.) if they had never heard nor read of any such thing, all the Wits in the World, had they beat their Brains never so much, could not have thought of bringing the Gods in a visible shape upon the Stage; or interlacing their Poems with their frequent Apparitions. Nor can any other account be given, how this came to be the common Belief of the World, from one end of it to the other, that the Gods revealed their Mind to Men: the Philosophers, as well as ordinary People, in the *East*, *West*, *North* and *South*, making no doubt of it. For *Abaris Hyperboreus*, and *Zamolxis Geta*, were no less famous in the *North*, than the *Egyptian* Prophets were in the *South*.

But when Mankind degenerated, and corrupted themselves by all manner of Wickedness, then God forsook them, and permitted evil Angels to take the place of the good, and plunge Mankind further into all manner of Filthiness; especially into abominable Idolatries. So that *Balaam*, who, I question not, had at first familiarity with God, and his holy Angels, abusing this Honour God had done him, in making him a Prophet, by imploying it to serve his vile Covetousness, God gave him up to the Delusion of evil Spirits;

Spirits; of whom he learnt Inchantments. But at this time God was pleased again to appear to him himself, for the good of his People *Israel*, and to over-rule all his bad Inclinations: Insomuch that *Moses* says at last he did not go, as he had done, to *seek Inchantments*, (XXIV. 1.) but gave up himself wholly, for the present, to the Conduct of God's Spirit, as I shall there observe. Chapter XXII.

And said unto him.] By an Angel, as *Maimonides* interprets it, *More Nevoch. P.* II. *cap.* 41.

What Men are these with thee?] He asks this question, partly to prove *Balaam*, whether he would tell him the truth of their Business; and partly to make way for the following Direction.

Ver. 10. *And Balaam said unto God.*] To whom (it appears by this) and to the way wherein God communicated himself, he was not a Stranger. Verse 10.

Balak the Son of Zippor, King of Moab, hath sent unto me, saying.] This shows the Embassy was sent principally in his Name; the *Midianites* only joyning in it, *v.* 5.

Ver. 11. *Behold, there is a People come out of Egypt,* &c.] This *verse* contains only a brief Report of the Message that was sent him: to which he desired God would tell him, what Answer he should return. Verse 11.

Ver. 12. *And God said unto Balaam.*] By an Angel, *v.* 9. and *v.* 35. Verse 12.

Thou shalt not go with them; thou shalt not curse this People, for they are blessed.] He not only forbids him to comply with *Balak*'s desire, but gives him such a reason as was likely to prevail with him, if his Prohibition was not sufficient; that it was impossible, with all his Inchantments, to reverse the Blessing which God had bestowed upon this People.

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Ver. 13. *And Balaam rose up in the morning, and said to the Princes of Balak, get ye to your own Land.*] He seems resolved to obey God, rather than comply with them: and therefore dispatcht them, as soon as he could, with the following Answer.

For the LORD refuseth to give me leave to go with you.] He acquaints them only with half of God's Answer: for he omits the reason, which was the principal thing. Though it may be thought to be implyed; that, if the LORD, on whose Pleasure he pretended to depend, refused to let him go, it was in vain to attempt to Curse them.

Verse 14. Ver. 14. *And the Princes of Moab rose up.*] They did not stand to dispute the Matter with him, or to importune him: which shows, that he had given them a peremptory Denial.

And they went unto Balak, and said, Balaam refuseth to come with us.] They report his Answer as imperfectly, as he did God's: saying not a word, that the LORD refused to let him come. They were loth perhaps (as the manner of such Persons is) to deliver unwelcome News to their Master.

Verse 15. Ver. 15. *And Balak sent yet again Princes moe, and more honourable than they.*] He being ignorant of the true Cause of his Refusal, imagined that *Balaam* thought himself slighted; and expected a greater number of Persons, and of greater quality, should have been sent to him. For Prophets, in ancient time, were Men highly esteemed; as not only Sacred Persons, but who had a great Interest in God: of whom they could obtain whatsoever they desired. God himself thought this sufficient to keep *Abimelech* from injuring *Abraham*, to acquaint him that he was *a Prophet*, XX *Gen.* 3. And therefore they were called

led *Men of God:* being thought, by the very *Gentiles*, to be full of ſome *Numen* or other; whereby they became *Interpreters of the Gods*, (as they called them) who miniſtred ἐν μέσῳ θεῶν καὶ ἀνθρώπων, between the Gods and Men. Inſomuch that Women, when they became Propheteſſes, had very great Authority; as we find in *Deborah*, who calls her ſelf *a Mother in Iſrael*, V *Judges* 7. And therefore all ſuch Perſons were under the ſpecial Protection of Heaven, CV *Pſal.* 15. Chapter XXII.

Ver. 16. *And they came unto Balaam, and ſaid, Thus ſaith Balak the Son of Zippor.*] They ſeem to ſpeak of their Maſter in an higher ſtyle than the former Ambaſſadors did, *v.* 7. where it is only ſaid, *they ſpake unto him the words of Balak.* Verſe 16.

Let nothing, I pray thee, hinder thee from coming to me.] Yet they ſubmiſſively beſeech him, in their Maſter's name, not to ſuffer any thing to keep him from coming to him: for he thought, perhaps, that *Balaam* might be detained by other more profitable Employments.

Ver. 17. *For I will promote thee to very great honour.*] He imagined, it is probable, that *Balaam* lookt upon the *Rewards of Divination*, which he ſent him, as not ſufficient Encouragement: and therefore he promiſes him to advance him to ſome high Preferment in his Court. Verſe 17.

And I will do whatſoever thou ſayeſt unto me.] And moreover, he promiſes to beſtow an Eſtate, as great as he would deſire, to ſupport his new Dignity.

Come therefore, I pray thee.] They add Importunity to their earneſt Requeſt.

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Curse me this People.] Having heard (as *David Chytræus* understands this) that the *Israelites* conquered their Opposers by Prayers, rather than by Arms, (as they had done *Pharaoh* and the *Amalekites*) the King of *Moab* thought he might prevail against them by the same means.

Verse 18. Ver. 18. *And Balaam answered, and said to the Servants of Balak.*] To the Messengers whom he had sent, who, it appears by this, were principal Officers in his Court, *v.* 15. For the Servants of *Pharaoh* are called *the Elders of his House*, L *Gen.* 7.

If Balak would give me his House full of Silver and Gold, I cannot go beyond the word of the LORD my God, to do more or less.] This is not the Language of one that was a Stranger to the true God; for no Prophet in *Israel* ever spake of him in more familiar terms than these, *the LORD my God.* And for the present, the Command of God seems to have suppressed his Covetous and Ambitious Desires, so that he durst not yield to them; though it appears, by what follows, he was strongly inclined to follow them.

Verse 19. Ver. 19. *Now therefore, I pray you, tarry you also here this night.*] Take a Lodging with me, as your Predecessors did, *v.* 8.

That I may know what the LORD will say unto me now.] Whether the LORD will alter his Mind, as he hoped he might; otherwise he would have rested in the first Answer he received from God, and not tried again if he could prevail by his Importunity to get leave to go; as these great Promises of Riches and Honour made him desire.

Ver.

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Verse 20.

Ver. 20. *And God came unto Balaam at night.*] Notwithstanding which God was pleased again to visit him with his Presence: at least by one of his Angelical Ministers.

And said unto him, If the Men come to call thee.] Press thee again to comply with them.

Rise up, and go with them.] Since thou hast such a Mind to go, follow thy Inclinations. These words seem, to be spoken angrily, though not sarcastically; as some would have them like those 1 *Kings* XXII. 15.

But yet the word which I shall say unto thee, that shalt thou do.] Some take these words to be not so much a Command, as a Prediction: that he should not be able to say a word but what he was ordered by God.

Verse 21.

Ver. 21. *And Balaam rose up in the morning, and saddled his Ass.*] Commanded his Ass to be made ready; for he had Servants to wait upon him, *v.* 22. And great Persons, in those Countries, were wont to ride upon Asses: of which we find Examples before, this in *Abraham*, XXII *Gen.* 1. and in *Moses*, IV *Exod.* 20. and, in after times, the Judges of *Israel* were thus mounted, V *Judges* 10. and their Children, X. 4. XII. 14.

And went with the Princes of Moab.] They set out, perhaps together; or he desired them to go a little before, and he would follow them. For it appears by the following part of this Relation, that he did not make a part of their Train; but travelled, at least some part of the way, with his two Servants alone.

Ver.

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Verſe 22.

Ver. 22. *And God's anger was kindled becauſe he went.*] This may ſeem ſtrange, ſince he had a permiſſion to go along with them: But the meaning is not that God was diſpleaſed becauſe he did as he was permitted; but becauſe he went ſo readily (without offering to ſtay at home, as he had been commanded at the firſt) and becauſe he carried along with him an evil Mind, deſirous to get the Money and the Honour that was proferred him; and conſequently with an Inclination to curſe *Iſrael*; and with hopes that he might, by ſome means or other, compaſs that wicked end. This is plainly ſignified by the Angel's words, *v.* 35. where he permits him ſtill to go on, but with a Caution, not to attempt to ſpeak a word, otherwiſe than he bad him. This is more plainly evident from XXIII *Deut.* 5.

And the Angel of the LORD.] The ſame Angel, which is thought to have ſpoken to him, *v.* 12, 20.

Stood in the way.] In the very path wherein his Aſs was going.

For an Adverſary againſt him.] To ſtop his proceedings, that he might not go on in his ſin, and periſh; as *R. Solomon* gloſſes.

Now he was riding upon his Aſs, and his two Servants were with him.] He was in his Journey upon the Rode, but ſeparated from the reſt of the Company; having only his own two Servants with him, who waited on him.

Verſe 23.

Ver. 23. *And the Aſs ſaw the Angel of the* LORD *ſtanding in the way.*] The LORD, ſaith the ſame *R. Solomon*, let the Aſs ſee what his Maſter could not; his Mind being blinded by his Converſe with *Dæmons*; or rather, God deprived him, for the preſent,

ſent, of the power of ſeeing what ſtood juſt before him. Chapter XXII.

And his Sword drawn in his hand.] Threatning to kill him, if he went forward.

And the Aſs turned aſide out of the way.] Out of the Rode, wherein they were travelling.

And went into the Field.] Which lay on the ſide of the High-way.

And Balaam ſmote the Aſs to turn her into the way.] As the manner is ſtill, when ſuch Creatures are unruly.

Ver. 24. *And the Angel of the LORD ſtood in the path of the Vineyards.*] It is uncertain whether the Aſs turned into the way again, or went on in the Field, till they came to theſe Vineyards. Verſe 24.

A Wall being on this ſide, and a Wall on that ſide.] In a very narrow Paſſage.

Ver. 25. *And when the Aſs ſaw the Angel of the LORD.*] Which oppoſed him here again, as he had done in the broad High-way. Verſe 25.

She thruſt her ſelf unto the Wall.] To avoid the Angel.

And cruſht Balaam's foot againſt the Wall.] The Angel and his drawn Sword, which it is likely he brandiſhed, took up ſo much of the way on both ſides, that there was not room for the Aſs to paſs, without going too cloſe to the Wall.

And he ſmote her again.] Being very angry at her untowardneſs.

Ver. 26. *And the Angel of the LORD went further, and ſtood in a narrow place.*] Through which *Balaam* was to paſs. Verſe 26.

Where

Chapter XXII. *Where there was no way to turn, either to the right hand, or to the left.*] Where the Angel took up the whole Paſſage, and left no ſpace, on either ſide, for the Aſs to go.

Verſe 27. Ver. 27. *And when the Aſs ſaw the Angel of the LORD.*] And no way to avoid him.

She fell down under Balaam.] Being unable either to turn back, the way was ſo narrow; or to go forward, becauſe the Angel filled up all the Paſſage.

And Balaam's anger was kindled, and he ſmote the Aſs with a Staff.] Harder than he had done before.

Verſe 28. Ver. 28. *And the LORD.*] By his *Angel*, as *Bochart* interprets it.

Opened the Mouth of the Aſs.] Which naturally is a dumb Creature, having no Organs of Speech: but, by an extraordinary power of God, who made Man's mouth, had her Tongue ſo moved to the Palate, Teeth and Lips, and the Air was ſo compreſſed within her Mouth, as to form words as plain as we ſpeak.

And ſhe ſaid unto Balaam.] That an Aſs ſhould, by the power of God, be made to ſpeak, one would think ſhould not ſeem incredible to Chriſtians, when Heathens did not disbelieve ſuch things, but received them as undoubted Truths. Witneſs what they ſay of the Aſs upon which *Bacchus* rode; and the Ram of *Phryxus*; and the Horſes of *Achilles* and *Adraſtus*; and the Bull of *Europa*; and the Lamb in *Egypt* when *Bocchoris* reigned there; and the Elephant of *Porus* in *India*: All which are reported to have ſpoken; and vaſt numbers of other Inſtances are heaped up by two eminently learned Frenchmen, *Bochartus* in his *Hierozoicon*, P. I. *Lib.* II. *cap.* 14. and *Huetius* in his *Alnetanæ Quæſtiones*, *Lib.* II *cap.* 12. *n.* 26. which things are alledged out of their Books, not to prove all ſuch Stories to be true; but that they thought them true, and

thought it did not exceed the power of their Gods to effect ſuch things. Nor could they except againſt the Bible, becauſe of the ſtrange things there reported, the like Wonders being commonly believed among themſelves. Which if they were deviſed by the Gentile Writers, it was, in all likelyhood, out of this Sacred Hiſtory; that they might not ſeem to come behind the *Jews* in any thing, which might give credit to their own Religion. Chapter XXII.

If *Maimonides* had been acquainted with ſuch things as theſe, he would not have ſaid, that all this which hapned to *Balaam* in the way to *Balak*, was done in a *Prophetical Viſion*, P. II. *More Nevochim*, *cap.* 42. which is the Conceit of *R. Levi ben Gerſom* alſo, who compares this with what we read I *Hoſ.* 3, &c. concerning the Prophets taking a Wife of Whoredoms, *&c.* and denies the literal ſence merely, becauſe he could not imagine how an Aſs ſhould be made to ſpeak. No, nor could he, or any Man elſe tell, how ſuch a Repreſentation could be made to the Prophet's imagination in a Viſion, but by the power of God; to whom the one was as eaſie as the other.

What have I done unto thee, that thou haſt ſmote me theſe three times?] There was ſome cauſe; for his Foot was cruſhed, and he fell with her: but the Aſs could not help it.

Ver. 29. *And Balaam ſaid unto the Aſs.*] One would have expected that he ſhould have been aſtoniſhed, and ſtruck as dumb as the Aſs naturally was, to hear her ſpeak ſo plain, and expoſtulate with him. But he was in a rage, or rather fury; ſo that for the preſent, he did not conſider any thing, but her untoward croſneſs. St. *Peter* obſerves ſo much, when he ſaith the dumb Aſs rebuked *the madneſs of the Prophet.* Where the Verſe 29.

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word Παραφρονία is unusual in the *Greek* Language, signifying that he was *beside himself*, not knowing what he said or did: partly out of Anger; and partly because he was possessed with an eager desire and hope, to serve *Balak*, and get the Riches and honour he promised him, now that he had got leave of God to go to him.

Because thou hast mocked me.] Or, as the *Arabick* Version, printed at *Paris*, translates it, *thrown me in the dirt.* But they seem to have read the word other ways than it is in the *Hebrew*: where it signifies either mocking, or exposing to Scorn and Laughter.

I would there were a Sword in my hand, for now would I kill thee.] This shows the heighth of his Rage, to be thus crossed in his Designs; and, as the *Jewish* Doctors take it, the height of his folly also: that he should pretend to be able to destroy the whole Congregation of *Israel* with his Inchantments, who needed a Sword to kill a poor Ass.

Verse 30.

Ver. 30. *And the Ass said unto Balaam, am not I thine Ass.*] This doth not prove that the Ass understood what *Balaam* said, and thereupon returned this pertinent Answer; but that the same power which made the Ass speak at first, continued to form such an Answer as might convince *Balaam* of his Error.

Upon which thou hast ridden ever since I was thine, unto this day?] The *Hebrew* words will not bear this sence; but are exactly rendred in the Margin of our Bibles, *ever since thou wast*, that is, a Rider: ever since thou beganst to ride, as *Aben-Ezra* expounds it. Whence many render it, from thy *youth*; which may be supposed to be a long time; *Balaam*, in all likelyhood, being now no young Man, but for many years a famous Prophet.

Was

Was I ever wont to do ſo unto thee?] Haſt thou not had ſufficient Experience, in ſo many years as I have ſerved thee, of my ſure going? As much as to ſay, thou ſhouldſt have thought ſome unwonted Cauſe had forced me to do three times what I dever did before. Chapter XXII.

And he ſaid, Nay.] He could not but allow the truth of what was ſpoken by the Aſs.

Ver. 31. *Then the LORD opened the Eyes of Balaam.*] He was not blind before; but his Eyes were held, as the Eyes of the Men of *Sodom* were, who could not ſee *Lot*'s door, though they found their way to their own home, XIX *Gen.* 1. Verſe 31.

And he ſaw the Angel of the LORD ſtanding in the way, and his Sword drawn in his hand.] He underſtood the true Cauſe of the Aſſes turning aſide, and falling under him.

And he bowed down his head, and fell flat upon his face.] He firſt bowed his Head, and then his whole Body, in token of his moſt profound Reverence.

Ver. 32. *And the Angel of the LORD ſaid unto him, wherefore haſt thou ſmitten thy Aſs theſe three times?*] This ſerves to teach us, ſaith *Maimonides*, not to uſe Cruelty towards Beaſts, but to treat them gently and mercifully, *More Nevochim*, P. III. *cap.* 17. or rather, as another of them makes the Angel ſay to *Balaam*; If I am commanded to reprove thee for thy Injuſtice to thy Aſs, how much more for thy wicked Intention to deſtroy a whole Nation. But the drift of this Speech ſeems to be, to reprehend the brutiſh ſtupidity of the Prophet, in not apprehending ſome extraordinary Hand of God, which turned his Aſs aſide ſo oft, and at laſt made her ſpeak. Verſe 32.

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Behold, I went out to withſtand thee.] I was the cauſe of thy Aſſes turning out of the way, and falling down, by my ſtanding in the Path to oppoſe thee, and ſtop thy proceedings, *v.* 22.

Becauſe thy way is perverſe before me.] His Intentions and Purpoſes were not ſincere and honeſt: for pretending to obey God, he deſigned, if he could, to ſerve *Balak*. The word we tranſlate *perverſe*, ſignifies *perplexed* and *intricate* in the *Arabian* Language: and ſo *Bochartus* thinks it ſhould be tranſlated here.

Verſe 33. Ver. 33. *And the Aſs ſaw me, and turned away from me theſe three times.*] I was merciful unto thee, in letting the Aſs ſee me; which ſaved thy Life: as it here follows.

Unleſs the Aſs had turned from me, ſurely now I had ſlain thee, and ſaved her alive.] It had coſt thee thy life, if the Aſs had gone forward; and thy Life alone: for I would not have done any hurt to her.

Ver. 34. *And Balaam ſaid unto the Angel of the LORD, I have ſinned.*] It is not certain that this refers to any ſenſe he had of the perverſe diſpoſition of his Heart; for it may have reſpect only to his outrageouſneſs againſt his Aſs, which he confeſſes was without cauſe.

For I knew not that thou ſtoodeſt in the way againſt me.] Or rather, *But I knew not*, &c. for this ſeems to be ſaid in excuſe of himſelf; from his ignorance, that the Aſs was turned out of the way by the Angel.

Now therefore, if it diſpleaſe thee, I will get me back again.] He would not underſtand the Angel right; who did not find fault with his going to *Balak*, but with his going with ſuch bad Intentions.

Ver.

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Ver. 35. *And the Angel of the LORD ſaid unto Balaam, Go with the Men.*] As God had before bidden him, *v.* 20. and did not ſend the Angel to forbid what he had allowed. Verſe 35.

But the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak.] Theſe words are ſomething different from thoſe in *v.* 20. importing both, that he ſhould not preſume to ſpeak a word but what he ordered, and that he ſhould not forbear to ſpeak what he bad him.

And Balaam went with the Princes of Balak.] Whom he overtook after this ſtop, either at the place where they lodged, or where they ſtaid for him: but he did not tell them what he met withal in the way.

Ver. 36. *And when Balak heard that Balaam was come.*] By ſome Meſſenger ſent before, to acquaint him with his coming. Verſe 36.

He went out to meet him.] Partly out of joy; and partly out of reſpect to him.

Unto a City of Moab, which is in the border of Arnon.] This City ſeems to have been *Ar*, XXI. 15.

Which is in the utmoſt Coaſt.] He did him the honour to meet him, at the very entrance of his Country; and did not think it ſufficient to ſend ſome of his Court to receive him.

Ver. 37. *And Balak ſaid unto Balaam, did not I earneſtly ſend unto thee to call thee?*] After this Complement was paid to *Balaam*, the King could not forbear to let him know, he did not think himſelf well uſed by him; whom he had earneſtly intreated to come to him, and at the firſt he would not. Verſe 37.

Wherefore cameſt thou not unto me?] As ſoon as I ſent for thee.

Am

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Am I not able indeed to promote thee to honour?] Doſt thou doubt of my power to make thee a great Man, if thou gratifieſt me in my deſire? And his readineſs he ſhowed by this honourable Reception of him.

Verſe 38. Ver. 38. *And Balaam ſaid unto Balak, Lo, I am come unto thee.*] Say no more of that; but be ſatisfied that I am now come.

Have I now any power at all to ſay any thing?] Yet he would not have him expect, that he ſhould do all that *Balak* deſired, or he himſelf was inclined to do: for he was under an higher, over-ruling Power, which he could not gainſay.

The word that God putteth in my mouth, that ſhall I ſpeak.] He ſeems to acquaint him, that he had received ſuch a Command from God, *v.* 35. and he muſt be obedient.

Verſe 39. Ver. 39. *And Balaam went with Balak.*] This did not diſcourage the King of *Moab* from carrying *Balaam* along with him into his Country; where he hoped he might be perſwaded to do as he would have him.

And they came unto Kirjath-huzoth.] The Royal City, it is likely; for it ſignifies in our Language the *City of Streets:* that is, a large City, which had many Streets (and conſequently) Inhabitants in it.

Verſe 40. Ver. 40. *And Balak offered Oxen and Sheep.*] In thankfulneſs that he had procured *Balaam*'s aſſiſtance, as he hoped, againſt his Enemies.

And ſent to Balaam.] They were ſuch Sacrifices as the *Jews* called *Peace-offerings*; of which the Offerers had a ſhare for themſelves and for their Friends: and the Sacrifice being over, *Balak* invited *Balaam* to come to the Feaſt he made thereupon.

And

And to the Princes that were with him.] The Princes, I ſuppoſe, of *Midian* and of *Moab*, who were ſent on the Embaſſy to him, and had ſucceeded in it, *v.* 7, 15. Chapter XXII.

Ver. 41. *And it came to paſs that on the morrow.*] Having reſted one Night after his Journey, *Balak* would have him immediately go about his buſineſs, and ſee what he could do for him. Verſe 41.

Balak took Balaam.] Into his Chariot.

And brought him up into the High-places of Baal.] All Nations worſhipped their Gods in High-places; and *Baal* was the God of this Country; who was worſhipped in more High-places than one; unto all which he brought *Balaam*, that he might ſee where he could take the fulleſt view of the *Iſraelites*, and which of them would be fitteſt for his purpoſe. Theſe High-places were full of Trees and very ſhady, (as I obſerved XXVI *Lev.* 30.) which made them the fitter both for the ſolemn Thoughts and Prayers of ſuch as were devout, and for the filthy Inclinations and Intentions of the wicked. *Baal* was the Name of ſeveral Gods, both Male and Female, as our *Selden* ſhows in his *Syntagma* II. *de Diis Syris*, *cap.* 1. And I ſuppoſe *Chemoſh*, the God of *Moab*, is here called by this Name, (ſignifying *a Lord*) though that great Man ſeems to take it for *Baal-Peor*, *cap.* 2. of that Book.

That thence he might ſee the utmoſt of the People.] *i. e.* All their Armies; to the very skirts of their Camp.

CHAP.

CHAP. XXIII.

Verſe 1. Ver. 1. AND *Balaam ſaid unto Balak, build me here.*] Upon one of the High-places; which *Balaam*, it is likely, pitched upon as fit for his purpoſe.

Seven Altars.] The number *Seven* was much obſerved we find among the *Hebrews*, by God's order, (See IV *Lev.* 6.) but we never read of more than one Altar built by the *Patriarchs*, when they offered their Sacrifices; nor was more than one allowed by *Moſes*. Therefore in this there was ſomething of the Heathen Superſtition: who worſhipping the *Sun*, (who is principally meant by *Baal*) offered alſo to all the *ſeven* Planets. Unleſs we allow the Conjectnre of *Fortunatus Scaccus*, who imagines that as *Moſes* erected *twelve* Pillars according to the number of the Children of *Iſrael*, when he entred them into the Covenant of God, (XXIV *Exod.* 4.) ſo *Balaam* ordered *ſeven* Altars to be erected, according to the number of the principal Houſes of *Moab*, *Myrothec. Sacr. Elæochriſm.* P. II. *cap.* 59. But there is no ground for the conceit of *Abarbinel*, who, in his Preface to *Leviticus*, *ſect.* 4. ſaith, *Balaam* ordered this in emulation of the *ſeven* acceptable Altars to God, built by *ſeven* Men famous for Piety; *viz.*, *Adam*, *Abel*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, and *Moſes*. There is more certainty in this, that theſe Altars were erected in honour either of the moſt High, or of the greateſt of their Gods. For according to the account, which both

Feſtus

Feſtus and *Servius* have given us of the ancient times, they ſacrificed to the *Cæleſtial* Gods only upon *Altars* (which were ſo called, becauſe they were *aræ altæ*, built high and lofty) whereas, to the *Terreſtrial* they ſacrificed upon the Earth; and to the *Infernal* Gods, in holes digged in the Earth. Chapter XXIII.

And prepare me here ſeven Oxen and ſeven Rams.] To offer one of each upon the ſeveral Altars, as it follows *v.* 2. This number was uſed by pious Perſons, both in theſe days, XLII *Job* 8. and in after times, 1 *Chron.* XV. 26.

Ver. 2. *And Balak did as Balaam had ſpoken.*] Cauſed the Altars to be built (which was ſoon done, either of Stones, or of Turf) and the Sacrifices to be brought. Verſe 2.

And Balak and Balaam offered on every Altar a Bullock and a Ram.] Kings, in ancient times, were Prieſts alſo; as appears by *Melchizedek*: But perhaps *Balak* only preſented the Sacrifices to be offered for him, and for his People; and *Balaam* performed the Office of a Prieſt. The only doubt is, to whom theſe Sacrifices were offered. I ſuppoſe each of them had their ſeveral Intentions: *Balak* ſupplicating *Baal* by them; and *Balaam* making his Prayer to the LORD, though with ſuch Superſtitious Ceremonies, it is likely, as were uſed by the Worſhippers of *Baal*; in one of whoſe High-places theſe Sacrifices were offered. But it may alſo be ſuppoſed, that *Balaam* telling *Balak* he could not effect any thing without the LORD, the God of *Iſrael*, perſwaded him to joyn with him at preſent in his Worſhip, that they might prevail with him to withdraw his preſence from the *Iſraelites*. For there is no reaſon to think, that *Balaam* would go to enquire of the LORD, when he had Sacrificed

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crificed to other Gods. And it appears evidently from *v.* 4. that he pretended to Sacrifice unto God; and would not have presumed surely to tell him so, if he meant otherwise.

Verse 3.

Ver. 3. *And Balaam said unto Balak.*] When he had laid the pieces upon the Altars.

Stand by the Burnt-offering.] Attend thy Sacrifice, and pray to God to accept it. By this it appears that these Sacrifices were of a different Nature from those mentioned in XXII. 40. being Burnt-offerings which were wholly consumed. And one of them seems to have been offered particularly for *Balak*, which he calls *his Burnt-offering*; as the rest were for the Princes of *Moab*, who, it is likely, stood by them representing all the People.

And here it is to be observed, that in old time, before the Law of *Moses* was given, *Burnt-offerings* served for all purposes in Divine Worship: whether they gave thanks for Blessings, or deprecated evil things, or prayed for good. Thus *Noah*, when he returned Thanks to God for his preservation in the Ark, *offered Burnt-offerings*, VIII *Gen.* 20. And when *Job* beseeched God to pardon his Sons, I. 5. and his Friends, XLII. 8. he offered Sacrifices of this sort: and so did *Balak* and *Balaam* here use them, to procure Blessings upon *Moab*, and a Curse upon *Israel.*

And I will go.] By my self, into some private place, to consult with God, and to exercise his Inchantments (as may be gathered from XXIV. 1.) whereby he thought he might prevail for such a power as he desired, of Cursing the People of *Israel.*

Peradventure the LORD will come to meet me.] He durst not be confident, because he had lately opposed his proceeding (XXII. 31.) in a frightful manner.

And

And whatsoever he sheweth me.] Whatsoever he reveals to me, either by word or otherwise. Chapter XXIII.

I will tell thee.] Deal faithfully with thee, and conceal nothing from thee.

And he went to an High-place.] Or rather, *into a Valley*, for he was now in an *High-place* when he Sacrificed; and did not go into another High-place, but down into the Plain (as the *Hebrew* word properly signifies) where he might in some solitary Retirement, address himself to God, and expect his Presence with him. So we translate it in the Margin, *he went solitary.* Therefore, if we retain the other translation, it must be understood of some part of the *High-place*, where he might be solitary, *viz.* into the *Grove*, which High-places seldom wanted. In these High-places they built their Temples, and had their Oracles; as we learn from *Justin*, *Lib.* XXIV. *cap.* 6. where, he saith, the Temple of *Apollo*, *positum est in monte Parnasso*, &c. was seated upon the Mountain *Parnassus*: and from *Pausanias*, who speaking of the Cave of *Trophonius* in *Bœotia*, saith, ἔστι δὲ τὸ μαντεῖον ὑπὲρ τὸ ἄλσος ὅπῃ τῷ ὄρει, the Oracle is in a Grove upon a Mountain. The like might be observed of other Oracles: which may countenance this Conjecture, that some such pretended Oracle might be in this High-place, where *Balaam* went for direction from God.

Ver. 4. *And God met Balaam.*] Appeared unto him, as he had been wont to do in other places, XXII. 9, 20. where the word *Elohim* is constantly used, as it is here, and every where else, till we come to *verse* 16. Which strengthens the opinion, that the LORD hitherto spake to him only by an Angel. Verse 4.

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And he said unto him.] i. e. *Balaam* said unto God, when he saw him appear.

I have prepared seven Altars, and have offered upon every Altar a Bullock and a Ram.] This shows he sacrificed unto God, and not unto *Baal*: and he represents it to God, that he might be moved thereby, to condescend to his desire. For Sacrificing was a form of Supplication, as we find in other places; particularly 1 *Sam.* XIII. 12. and that which he begged of God, was, in all likelyhood, that he would give him power to Curse *Israel*.

Ver. 5. *And he put a word into Balaam's mouth.*] Told him what he should say. And therefore, saith *Maimonides*, he spake by the Spirit of God: which he makes account was the second degree of Prophecy. Whence that Description *Balaam* gives of himself, *he hath said, who heard the words of God*, P. II. *More Nevochim*, c. 45.

And said, Return unto Balak, and thus shalt thou speak.] He commanded him to speak unto *Balak*, at his return to him, as he was instructed, and no otherwise. The words he bad him speak, are those that we read below, *v.* 7, 8, *&c.*

Verse 6. Ver. 6. *And he returned unto him, and lo he stood by his Burnt-sacrifice.*] He found him in the very same posture wherein he left him (*v.* 3.) Which shows *Balaam* did not go far, nor stay long before he returned: and that *Balak* was earnest in his Supplications.

He and all the Princes of Moab.] Who were concerned in the good Success of this Negotiation.

Verse 7. Ver. 7. *And he took up.*] An *Hebrew* phrase for *speaking aloud*.

His

His Parable.] Or, Prophetical Speech; which was sometimes delivered in *Parables*, properly so called: that is, not in plain Words, but in apt Figures and Resemblances, (concerning which see *Maimonides*, P. II. *cap.* 43.) But here the word *Parable* signifies, as it doth in the Book of *Job*, a weighty Speech, expressed in sublime and majestick words, XXVII *Job* 1. XXIX. 1. Chapter XXIII.

And said, Balak the King of Moab hath brought me from Aram.] See XXII. 5.

From the Mountains of the East.] The Country of *Mesopotamia* lay Eastward of *Moab*: and in that part of it towards *Arabia*, was stony and mountainous. See *Bochartus* in his *Phaleg. Lib.* II. *cap.* 6.

Saying, Come curse me Jacob, and come, defie Israel.] Two different Expressions for the same thing; only the latter word (which we translate defie) imports something of fury; because he would have had him curse them in such a Prophetick Rage, as should have the most direful Effects upon them.

Ver. 8. *How shall I curse him whom God hath not cursed*, &c.] As much as if he had said, *Balak* desires of me that which is impossible. In the *Hierusalem Targum* this *verse* is thus paraphrased, *How shall I curse the House of* Jacob, *when the WORD of the LORD hath blessed them? or how shall I diminish the Family of* Israel, *when the Word of the LORD hath multiplied them?* Verse 8.

Ver. 9. *For from the top of the Rocks.*] Upon which he then stood, when he spake these words. Verse 9.

I see him.] As *Balak* desired he might, (XXII. 41.) though for another purpose; that he might curse them.

And

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And from the Hills I behold him.] The ſame thing again, in other words, according to the manner of the *Eaſtern* People. And both theſe may relate, not only to the preſent view he had of the Camp of *Iſrael*, but to their future Settlement in their own Land; wherein they were repreſented to him as dwelling ſecurely, under the ſpecial Protection of the Almighty.

Lo, the People ſhall dwell.] In the Land of *Canaan.*

Alone.] Not mingled with other Nations, but ſeparated from them by different Laws, Religion, and Manners. It ſeems alſo to import their Security and Safety, by the Situation of their Country, and God's care of them.

And ſhall not be reckoned among the Nations.] Be a peculiar People by themſelves; and therefore not liable to the power of my Curſes, like other Nations. All this came to paſs, partly by the natural ſituation of their Country, which was ſurrounded with high Mountains, and rocky Precipices, ſo that the coming to it was very difficult: but more eſpecially by their Rites and Cuſtoms; and particularly by their Diet, which reſtrained them from common Converſation with other Nations, becauſe they could not eat of their Food (Swines-fleſh, for inſtance, which was a delicate Diſh among the *Gentiles*, was an Abomination to the *Iſraelites*) By which means they were the better ſecured from learning the Religion of the *Gentiles*, having ſo little Communication with them, that they were called by *Diodorus Siculus*, and others, an *unſociable People*, and thought to have an Enmity to the reſt of the World.

Ver.

Chapter XXIII. Verse 10.

Ver. 10. *Who can count the dust of Jacob?*] This may refer either to their present, or their future Increase; which was so great, that they might be compared to the Dust of the Earth, or the Sand on the Sea-shore, which is without number. Hereby he confirmed the Promise made by God to *Abraham*, XIII *Gen.* 16. and to *Israel*, XXVIII. 14. where he saith expressly, *Thy Seed shall be as the dust of the Earth.*

And the number of the fourth part of Israel.] Any one of their Camps; every one of which was grown to a vast number. For the whole Host of *Israel* was divided into *four* Camps, under the Standards of *Judah*, *Reuben*, *Ephraim* and *Dan*, (as we read in the *second Chapter* of this *Book*) one of which Camps lay more plainly before him than the rest, *viz.* that on the *West*, under the Standard of *Ephraim.*

Let me die the death of the righteous.] By the *Righteous* he means *Israel*: who were now a People free from Idolatry; which was the great Crime of those days. And he desires either to be as happy as they in the other World; or that he might not die an immature and violent Death, but enjoy such a long Life here, as was promised to them. The Author of *Sephar Cosri* takes it in the former sence; alledging this place as a proof that a future state was believed in ancient Times, though not so clearly expressed in the Prophetical Writings, as other things are: for there is a certain Prayer, saith he, of one that prophecied by the Holy Ghost, who desired that he *might die the death of the righteous*, *Pars* I. *sect.* 115.

And my last end be like his.] Or, *Let my Posterity* (for so the word we here translate *last end* often signifies, CIX *Psal.* 13. XI *Dan.* 4.) or, *those that come after me*, be like unto his Descendants.

Ver.

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Ver. 11. *And Balak said unto Balaam, what hast thou done unto me?*] This is very surprising.

I took thee to curse mine Enemies, and behold, thou

Verse 11. *hast blessed them altogether.*] Thou hast not only frustrated my desires, in not cursing them; but quite contrary, hast pronounced great Blessings upon them. For so the *Hebrew* words signifie, *Blessed them with blessings.*

Verse 12. Ver. 12. *And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?*] He had told him so before, more than once, (XXII. 23. XXIII. 3.) and now makes him Judge, Whether it was safe for him to disobey the LORD, to comply with his Desires.

Verse 13. Ver. 13. *And Balak said unto him, come I pray thee with me, to another place.*] He thought *Balaam* gave him a reasonable Answer; and therefore gently intreats him to make a trial, whether God would be pleased to be more favourable to his desires, if he sought him in some other place. For whatsoever *Balaam* thought of this matter, *Balak* was possessed with a Superstitious Fancy, that the very Place or Prospect had been a Cause concurrent to produce the contrary Effect to what he desired; and therefore intreated he would come with him to another, where he might not see too many of them at once.

From whence thou mayst see them.] It seems this was thought necessary to make their Curses effectual; that they should have a sight of those whom they cursed, and that they should look upon them.

Thou shalt see but the utmost part of them.] The Skirts of their Camps.

And

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And ſhalt not ſee them all.] He imagined perhaps that *Balaam* was affrighted at the ſight of their Multitude; and therefore durſt not meddle with them.

And curſe me them from thence.] He ſeems to deſire him to curſe only that ſmall parcel of the *Iſraelites*, whom he ſaw in the utmoſt part of the Camp; hoping he might by degrees get them all, in like manner, deſtroyed.

Verſe 14.

Ver. 14. *And he brought him unto the field of Zophim.*] Or, as ſome tranſlate it, unto *Sede-Zophim*: a place by the very name apt to enchant a Superſtitious Mind with expectation of Succeſs, as Dr. *Jackſon* ſpeaks. It is thought by ſome to be ſo called from the *Watchers*, that were placed here; which the word *Zophim* imports.

To the top of Piſgah.] A very high Mountain in the Country of *Moab*, from whence one might ſee a great way, and take a view of all the Parts of *Canaan*, III *Deut.* 27. XXXIV. 1, 2, *&c.* but on that ſide of it whether *Balak* brought him, *Balaam* could not ſee much of the Camp of *Iſrael*. It is likely he thought by bringing him to a place ſo exceeding high, he ſhould be nearer Heaven, and ſo procure a more favourable Audience than before.

And built ſeven Altars, and offered a Bullock and a Ram on every Altar.] As he had done before at *Balaam*'s deſire, in another High-place, (*v.* 1, 2.) for there only he imagined their Sacrifices would be acceptable. From hence *Conradus Pellicanus* concludes *Balaam* to have been a Worſhipper of the true God, (as *Jethro* was) becauſe he ſtill continues to offer only ſuch clean Creatures, as were wont to be ſacrificed to him by his own People.

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Ver. 15. *And he said unto Balak, stand here by thy Burnt-offering.*] The same Direction which he had given before, *v.* 3.

Verse 15. *While I meet the* LORD *yonder.*] In a place to which he pointed. *Balaam* made a peradventure of it before, whether the LORD would come to meet him, or no, (*v.* 3.) but now he confidently expects it; though he endeavoured (it appears from XXIV. 1.) still to compass his bad ends, by his Enchantments.

Verse 16. Ver. 16. *And the* LORD *met Balaam.*] This is never said before, but only that *God* met him, (by his Angel, as the *Jews* interpret it) which I take to be much short of what is here said, that the LORD himself now met him. That is, there was a glorious Appearance of the SCHECHINAH to him, (though not in such lustre, I suppose, as when it appeared to *Moses*) which so amazed him, that after this he never went so much as to enquire what he should say or do. For though he doubted, perhaps, of what the Angel said, yet now he was fully assured the *Israelites* must be blessed.

And he put a word in his mouth.] Instructed him what he should say to *Balak*.

And said, go again unto Balak, and say thus.] *Viz.* All that we read *v.* 18, 19, 20, *&c.* which is a great deal more than he had said before.

Verse 17. Ver. 17. *And when he came to him, behold he stood by his Burnt-offering, and the Princes of Moab with him.*] See *v* 6.

And Balak said unto him, what hath the LORD *spoken.*] He was more solicitous to know his doom, than he was before, when he askt no such question: and

and plainly demonſtrated, that he believed *Balaam* went to enquire of the LORD. Chapter XXIII.

Ver. 18. *And he took up his Parable.*] See *v.* 7.

And ſaid, riſe up Balak and hear.] If this word *riſe up* hath reſpect to the outward Reverence, which was wont to be ſhown to all Meſſages brought from God, (which was expreſſed by *riſing up* to receive them, as appears from the ſtory of another King of *Moab*, III *Judges* 20.) then, after the Sacrifice was ended, at which they ſtood, *Balak* ſat down until *Balaam* could be ready to acquaint him with the Mind of God. But it may have reſpect only to the Mind, and ſignifie, *ſtir up thy ſelf* to attend; awaken thy thoughts, and liſten to what I ſay. Verſe 18.

And hearken unto me, thou Son of Zippor.] The ſame thing repeated with more earneſtneſs. For to *give ear*, as the word is in the *Hebrew*, imports ſomething more than merely to *hear*; *viz.* diligent and earneſt attention of Mind to what is ſpoken.

Ver. 19. *God is not a man that he ſhould lie.*] Do not imagine that God is like to one of us: He can by no Sacrifices, or Prayers, or other Means, be induced to break his word. And therefore it is in vain for me any longer to importune him to curſe *Iſrael*, when he hath ſaid he will bleſs them. Verſe 19.

Neither the Son of Man.] An uſual variation of the Expreſſion of the ſame thing, VIII *Pſal.* 4.

That he ſhould repent.] Alter his Mind, when he hath abſolutely reſolved any thing. *Balak* ſeems to have fancied that by the change of the place where he ſacrificed, (*v.* 13.) he might procure a change of the Divine Counſels.

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Hath he ſaid, and ſhall he not do it?] What ſhould hinder? for he wants no power to execute his Will; and he cannot be moved to revoke his Word, by better Information; nor can any thing happen which he did not foreſee, to make him do otherwiſe than he intended.

Or hath he ſpoken, and ſhall he not make it good?] This is the ſame with the former, after the Prophetical manner of ſpeaking, *Omnia perjuga repetendo* (as *Conradus Pellicanus* gloſſes) *ad exagerationem.* Only the foregoing words may be thought to refer to his Threatnings, and theſe to his Promiſes.

Verſe 20. Ver. 20. *Behold, I have received commandment to bleſs; and he hath bleſſed, and I cannot reverſe it.*] In theſe words he applies the general Propoſition, in the foregoing *verſe*, to his particular Caſe. God hath ordered me to pronounce a Bleſſing upon *Iſrael*, for he himſelf hath bleſſed them: and I can neither reverſe that Bleſſing, nor go againſt his Order.

Verſe 21. Ver. 21. *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael.*] Both the word *aven* (which we tranſlate *iniquity*) and the word *amal* (which we tranſlate *perverſeneſs*) ſignifie frequently in Scripture the higheſt wickedneſs, *viz.* Idolatry. And ſo *Onkelos* here underſtood it, when he thus paraphraſed theſe words, *I ſee that there are none who worſhip Idols in the Houſe of Jacob, nor any Servants of Trouble and Vanity* (ſo they called Idols) *in Iſrael.* And accordingly the *Vulgar Latin* expreſly tranſlates this *verſe* thus, *There is no Idol in Jacob, nor is there any Image ſeen in Iſrael.*] Which ſeemed ſo clear a truth to *Johannes Forſterus*, a famous Profeſſor of the *Hebrew* Tongue, in the beginning of the Reformation, that in his Explication of both theſe words in his *Lexi-*

Lexicon, he ſaith, *From this place all the Prophets borrowed theſe Phraſes, and tranſlated them to expreſs Impiety*, i. e. *Idolatrous Worſhip, deviſed according to Mens own humours and deſires, and by the Inſtinct of the Devil: For* Moſes *was the Fountain of all the Prophets.* Thus he writes upon the word אין, and he repeats it again upon the word עטל. So that this is the reaſon *Balaam* gives, why God had bleſſed, and he could not curſe them, becauſe they were free from Idolatry: unto which, unleſs they could be ſeduced, there was no hope that God would deliver them unto the power of their Enemies. For which reaſon, *Balaam* afterwards counſelled this Prince, to entice them to this Sin by beautiful Women, as the only way to move God to be angry with them.

There are indeed a great many that take theſe words in the common ſence, for all manner of Sin: which God is ſaid not to *ſee* in this People, *i. e.* ſo as to mark it out for Puniſhment. For though they were many ways great Offenders, yet he had ſuch an indulgent Kindneſs to them, that he would not correct them for every Sin which they committed. But this returns to the former Expoſition; that they were ſafe, as long as they kept themſelves from the *great Tranſgreſſion*, that is, Idolatry.

The LORD his God is with him.] They worſhipping God alone, were therefore under his ſpecial Care and Protection. *Onkelos* renders it, *the WORD of the LORD his God is his help.* And ſo the *Hieroſol. Targum.*

And the ſhout of a King is among them.] God being their King, he propheſies that they ſhould always triumph over their Enemies. For he alludes to the Shouts which are made when a King, or great Captain

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Captain returns victorious, with the Spoils of those he hath vanquished. So the meaning of the whole *verse* is this, in brief; Since they do not worship Idols, but cleave to the LORD their God, and serve him alone, he is present with them, not only to preserve them from their Enemies, but to give them glorious Victories over them.

Verse 22. Ver. 22. *God brought them out of Egypt.*] That they might be his Worshippers and Servants; which if they continue, he will not desert them. For God brought them forth from thence, that they might be his peculiar People, and he their King and their God, as he often saith himself, XI *Lev.* 45. XXII. 23. XXV. 38. XV *Numb.* 41. all which places are observed by the Author of *Cepher Cosri*, *Pars* II. *sect.* 50.

He hath as it were the strength of an Unicorn.] Some would have this referred to God, who brought them out of *Egypt* by a mighty Power; because he speaks in the Plural Number of those to whom the former Sentence belongs. But this is no good reason; for the Scripture frequently varies the Number, when the same Person is spoken of. And in XXIV. 8. it is expressly said, *God brought him* (i. e. *Israel*) *out of Egypt*; *and he hath the strength*, &c. Which every one allows is spoken of the *Israelites:* who are said to have the *strength* of this Creature, with whom they are compared; or rather the *heighth*, as the *Hebrew* word certainly signifies, XXV *Psal.* 4. *The strength of the Hills*, (or rather, *the heighths of the Hills*, as it is in the Margin) *are his also:* and XXII *Job* 25. *The Almighty shall be thy defence, and thou shalt have plenty of Silver.* So the sence led our Interpreters to translate the *Hebrew* word תועפות, which may be literally here rendered *great heaps* of Silver. These are the only places

places where this word is found. The only difficulty is, what Creature it is which is here called *Reem*; which we tranſlate (as many others have done) an *Unicorn*: which though moſt now take to be a fabulous Creature, that is not in being, yet *Tho. Bartholinus* in his *Anotomical Hiſtories* (*Centur.* II. *Hiſtor.* 61.) tells us, that an Ambaſſador from the King of *Guinea* to the Duke of *Curland*, aſſured him at *Copenhagen*, that there is a Beaſt in *Africa* of the bigneſs of an ordinary Horſe, very ſwift and fierce, which hath a Horn in its Forehead, about three Spans in length; the dead Carcaſe of which he had ſeen, though never one alive. But if this be ſuppoſed to be true, it is not the Creature here meant; for it is plain by the Scripture that the *Reem* hath two Horns, XXXIII *Deut.* 17. where we read of the *Horns of the Unicorn* (as we tranſlate it) to which the two Tribes of *Ephraim* and *Manaſſeh* are compared. See alſo XXII *Pſal.* 27. Therefore the famous *Bochartus*, after a long diſcuſſion of other Opinions, thinks it moſt probable that the *Reem* is a kind of Goat, which the *Arabians* called *Algazel*, and is now called *Gazellas*; which is a tall Creature (ſome of them as high as a Stag) with long and ſharp Horns. So that *Balaam* foretels the *Iſraelites* ſhould be as eminent among other People, as the *Reem* was among other kinds of Goats. Unleſs we will think it refers to what the *Arabians* obſerve, that it is proper to this Animal to carry its Head very high, and to erect its Ears; which is an excellent Emblem of the People of *Iſrael*; who being lately oppreſſed in *Egypt*, were aſſerted by God into a ſtate of Liberty, and raiſed to a great height of Glory, in order to be advanced unto an higher, *Hierozoicon* P. I. *Lib.* III. *cap.* 27. At this *Onkelos* ſeems to have aimed, when

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when he tranſlates theſe words thus, *Fortitude and Exaltation are his :* taking *Reem* not for a proper Name, but for an Appellative; as if it were derived from *Ramam*, which ſignifies to exalt. I ſhall only add, that there is one, who refers theſe words, neither to God, nor to the *Iſraelites*, but to *Egypt* beforementioned. As if the ſence was, though the *Egyptians* were as ſtrong as an *Unicorn*, they were not able to detain the *Iſraelites* any longer in Bondage to them; but God brought them thence with a mighty Hand and out-ſtretched Arm : So *Joſeph Hiſpanus*, *Lib.* III. *Ikkarim*, *cap.* 8.

Verſe 23.

Ver. 23. *Surely there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael.*] Neither I, nor any Body elſe, have power to hurt them, by all the ſecret Arts of Sorcery and Sooth-ſaying, which are practiſed in the World. It is not proper here to mention the various ſorts of them; but it is manifeſt from ancient Hiſtory, that theſe *curious Arts* (as St. *Luke* calls them) had got a kind of Soveraignty in the *Eaſtern* Nations, who for many Ages were much addicted to them. One of our own Church hath ſaid many excellent things concerning the Original of this Sorcery, and Idolatry, which commonly accompanied each other, to whom I refer the Reader : See Dr. *Jackſon's Original of Unbelief*, &c. *cap.* 19. The *Vulgar Latin* takes theſe words, as if they were ſpoken in praiſe of the *Iſraelites*, that there were no Enchantments or Divinations uſed among them, nor any other Diabolical Arts, which were forbidden by their Law, in ſeveral places. From theſe they being as free as from Idolatry (mentioned *v.* 21.) they were ſecure of God's favour to them. And ſo we acknowledge, in the Margin of our Bibles, the words may be

be translated, *There is no Enchantment in* Jacob, *or among them:* From which God intended in all Ages to preserve them by the Prophets he raised up to them. And thus *R. Solomon* expounds this *verse*, either to signifie that they could not be cursed, because they were not given to Enchantments and Divinations: or that they needed not to make use of Diviners and Magicians, having all that was needful for them to know, revealed to them by God's Prophets, and by *Urim* and *Thummim*, &c. Chapter XXIII.

According to this time it shall be said of Jacob and of Israel, what hath God wrought!] The LXX. translate the first words כעת יאמר, *when time shall be*; or, *upon all occasions*: not only now, but in future Ages, Men shall relate with admiration, what God hath wrought for this People. Not only in bringing them out of *Egypt*, but in conducting them into *Canaan*; in drying up *Jordan*, as he did the *Red Sea*; and subduing the *Canaanites*, as he overthrew *Pharaoh* and his Host, *&c.* If there be any difference between *Jacob* and *Israel*, the former signifies this People, when they were in their low estate; and the latter, when they were eminently exalted: in both which God did wonderful things for them, which astonished all that observed them.

Ver. 24. *Behold, the People shall rise up as a great Lion.*] The *Hebrew* word *Labi* certainly signifies a *Lioness*, which is no less, but rather more fierce than a *Lion*: and so represented by *Herodotus*, *Lib.* III. *cap.* 108. and many other Authors mentioned by *Bochartus*, in his *Hierozoicon*, P.I. *Lib.* III. *cap.* 1. Verse 24.

And lift up himself as a young Lion.] The *Hebrew* word *Ari* is used in general for any Lion whatsoever, without respect unto age. They that would have it

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signifie a younger sort, take it for a Lion full grown and adult (as they speak) of a middle Age, between *Cephir*, which signifies a *young Lion*, and *Sachel*, which signifies an *old*. And the *Israelites* are here said to *rise up*, and to *lift up themselves*, like to these fierce Creatures, to signifie their Assaulting their Enemies with an undaunted Courage.

He shall not lye down till he eat of the prey.] Which Lions rend and tear with their Claws and Teeth, irresistibly and speedily. So the *Hebrew* word *tereph* (which we render *prey*) imports; the Flesh of Beasts torn in pieces.

And drink the blood of the slain.] He alludes to the ravenousness of Lions; and signifies the entire and perfect Victory the *Israelites* should win over their Enemies. For this Prophecy hath a peculiar respect to the conquest of the *Canaanites* under the conduct of *Joshua*.

Verse 25. Ver. 25. *And Balak said unto Balaam, neither curse them at all, nor bless them at all.*] It seems he thought his Blessings to be as powerful as his Curses: and therefore desires him to forbear both, if he could not have what he desired.

Verse 26. Ver. 26. *And Balaam answered, Told I thee not, saying, all that the LORD speaks that must I do?*] As I cannot do any thing against the Mind and Will of God, so I must do as he bids me, *v.* 3, 12.

Verse 27. Ver. 27. *And Balak said unto Balaam, Come I pray thee, and I will bring thee to another place.*] Still he fancies, according to the Superstition of those days, there might be something unlucky in the place, that made his Prayers unsuccessful; which might prove acceptable in another. For as the *Syrians* imagined in future Ages, that some Gods were powerful in the Hills,

Hills, who could do nothing in the Plains, (1 *Kings* XX. 23, 28.) so, it seems, there was such a Conceit at this time in these Countries, that some Gods delighted more in one Hill, than they did in another; for he still brings *Balaam* to another high place. Such a Conceit we see remains to this day in the *Romish* Church, where the Lady, and the Rood of one place, are thought far more powerful, and therefore more frequented than those of another. Chapter XXIII.

Peradventure it will please God, that thou maist curse me them from thence.] He said nothing of God's permission before, *v.* 13. but now was convinced his consent was to be gained. And would not despair of it, but thought it possible, that very thing might seem right and good in his Eyes (as the *Hebrew* phrase here is) in a new place, which displeased him in both the former.

Ver. 28. *And Balak brought Balaam to the top of Peor.*] This was the most famous High-place in all the Country of *Moab*; where, as Mr. *Selden* conjectures, *Baal* had a Temple, and was worshipped; and thence called *Baal-Peor.* So *Theodoret* and *Suidas*, Βεὲλ ὁ Κρόνος, Φεγὼρ ὄρος ὁ τόπος ἐν ᾧ τιμᾶτο. *Beel* signifies *Saturn*, and *Phegor* (or, as we pronounce it, *Peor*) the place where he was worshipped. Just as the *Greeks* called *Jupiter* by the name of *Olympius*, and *Mercurius*, of *Cylenius*, &c. And in all likelyhood by *Beth-Peor*, (XXXIV *Deut.*6.) which in *English* is the *House of Peor*, in the Land of *Moab*, is meant the Temple of *Baal* which stood upon the Mountain. For so the word *Beth* signifies frequently among the *Hebrews*, not an ordinary House, but the House of some God: As *Beth-Ashtaroth*, 1 *Sam.* XXXI. 10. and *Beth-Baal*, 1 *Kings* XVI. 32. And there is often mention of Verse 28.

*

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Beth-ſhemeſh in the Holy Writings, (XV *Joſhua* 10. I *Judges* 33. and many other places) which ſignifies *the Temple of the Sun.* From whence the word Βάσαμψα among the *Arabians* upon the Red Sea. Which *Stephanus (de Urbibus)* expounds, ὁ οἶκος τοῦ ἡλίου, *the Houſe of the Sun.* See *Syntagma* I. *de Diis Syris, cap.* 5.

That looketh towards Jeſhimon.] See XXI. 20.

Verſe 29. Ver. 29. *And Balaam ſaid unto Balak, build me here ſeven Altars, and prepare me here ſeven Bullocks, and ſeven Rams.*] He orders the very ſame Sacrifices he did at firſt, without any difference, (*v.* 1.) either not knowing any other Method of obtaining their Deſires; or thinking it in vain to deviſe any other.

Verſe 30. Ver. 30. *And Balak did as Balaam had ſaid, and offered a Bullock, and a Ram upon every Altar.*] He was wholly governed by *Balaam* in this: and though he changed the place, made no alteration in the Sacrifices; which were as compleat and perfect as any in thoſe times offered.

Here is no mention made of the time when theſe things were done; but we may be certain all the three forementioned ſolemn Sacrifices, in three ſeveral places, were not offered upon one and the ſame day. And ſuperſtitious People, as all Hiſtories tell us, having been as curious in the choice of *days*, as well as *places*, it is probable that *Balak* pickt out ſome *day* or *hour*, which he thought might be more lucky to him than the foregoing.

CHAP.

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Ver. 1. AND *when Balaam saw that it pleased the LORD to bless Israel.*] Of which he had given him a double proof, XXII. 5, *&c.* 16, *&c.* Verse 1.

He went not out, as at other times.] See XXIII. 3, 15.

To seek for Enchantments.] This implies that he had hitherto, in the process of this business, used some wicked Arts to effect his ends, or desired to be directed to them. But being not able to obtain any thing, but Commands cross to all his Designs, he gave himself up wholly to the conduct of God's Holy Spirit, and did not so much as offer to seek for Enchantments. In the *Hebrew* the words are, *to meet with Enchantments*; unto which he hoped to be directed, that he might be able to Curse *Israel*. For though he addressed himself to the true God, (whom he calls *the LORD*, XXIII. 26.) yet it was in a Superstitious way; with such Rites and Ceremonies of Worship, as were not of God's appointment: but either devised by evil Spirits, or very grateful to them; whereby he hoped to be shown by what means he might disable *Israel*, and deliver them into the hand of *Balak*. For the ancient Magick derived from *Zoroaster*, was nothing else, as *Plato* pretends (in *Alcibiade* I.) but the Knowledge of Divine Things, and the right way of worshipping God: And *Apuleius* saith the same of it, that it was *Diis immortalibus accepta, colendi eos ac venerandi perguara, &c.* a Science acceptable to the Immortal

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Immortal Gods, very skilful how to worſhip and honour them; being pious, and knowing in Divine Things. Which ſufficiently bewrays this Divine Knowledge (as they called it) to be impious; for *Zoroaſter* inſtructed his Diſciples in the Worſhip of the Fire, as an Emblem, at the beſt, of the Sun; which they lookt upon as a viſible Image of this inviſible God, and upon that account worſhipped it. And after his time, it is manifeſt, this heavenly knowledge, as they eſteemed it, degenerated into more uncouth Rites, and wicked Arts, whereby they pretended to be able to make the Gods do what they pleaſed. *Pliny* mentions an Herb, *Lib.*XXIV.*cap.*17. which he ſaith Magicians uſed, *quùm Deos velint evocare*, when they would call out the Gods, and draw them to their purpoſe. In which power they ſo gloried, that the Witch in *Apuleius* threatned the God's themſelves with the greateſt Miſchief; and boaſted ſhe could deprive the Stars of their Light; and by her Charms controul, not only the Moon, but the Sun himſelf, and the Gods of all ſorts. And as for Mankind, nothing is more known than thoſe Magical words, *devovere*, *defigere*, *obligare*; which are proper to that Black Art, as *Salmaſius* obſerves (upon *Solinus p.* 1091.) which by *Incantations*, *Deprecations*, *direful Execrations*, *Herbs*, *Faſcinations*, ſo confounded the Mind of him who was thus *devoted*, (as they term it) that he could remember nothing of what he was about, nor diſcharge any Function of Nature. The ſeveral Species of it are mentioned by *Maimonides*, who ſaith the *Zabij* pretended to exerciſe this power, not only over particular Perſons, but over whole Provinces, by certain Words, and Actions, and Things, which no Body can underſtand to have

have any Vertue in them, *More Nevochim*, P. III. *cap.* 37. Chapter XXIV.

But he ſet his face toward the Wilderneſs.] He ſtirred not from the place where the Sacrifice was offered, as he had been wont to do, but only lookt toward the Wilderneſs, where the *Iſraelites* lay encamped, XXII. 1.

Ver. 2. *And Balaam lift up his eyes.*] To look round about him. Verſe 2.

And he ſaw Iſrael abiding in his Tents, &c.] In the order God had appointed in the *ſecond* Chapter of this Book, *v.* 52. where he commands them *to pitch their Tents, every Man by his own Camp, and by his own Standard, throughout their Hoſts.*

And the Spirit of God came upon him.] From whence *Maimonides* concludes, he was a Prophet of the ſecond rank, who ſpake by the *Holy Ghoſt*, *More Nevoch.* P. II. *cap.* 45.

Ver. 3. *And he took up his Parable, and ſaid.*] He pronounced what follows with a loud voice, that all might hear. For ſo the *Hebrew* words may be interpreted, *he lifted up his Parable.* See XXIII. 7. Verſe 3.

Balaam the Son of Beor hath ſaid.] Though the Spirit of God came upon him, which ſuggeſted the words mentioned *v.* 5, 6, 7, &c. yet it did not alter the Temper and Diſpoſition of his Mind; which was no leſs vain and ambitious, than it was covetous, and poſſeſſed with an hatred of the *Iſraelites*; as appears by the counſel which he gave at laſt, how to ruine them: This Vanity ſeems to be expreſſed in theſe, and in the following words, wherein he magnifies himſelf more than the Spirit of God.

And

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And the Man whoſe eyes were open hath ſaid.] Who when he was awake, received Revelations from God, which was an extraordinary favour; for commonly he appeared to Men in a Dream. Others tranſlate it, *whoſe Eyes were ſhut*, i. e. who was in a Trance or Ecſtaſie, ſo that he ſaw nothing with his bodily Eyes, but only with his Mind. The *Hieruſalem Targum* thus paraphraſes theſe words, (which ſhows he lookt upon them as a boaſting of himſelf) *The Man ſaid, who was honoured above his Brethren; to whom that was revealed, which was hidden from all the Prophets.*

Verſe 4.

Ver. 4. *He hath ſaid, who heard the words of God.*] Mark what he ſaith, who delivers the words which he received from God.

Which ſaw the Viſion of the Almighty.] With whom he was ſo familiar, that he himſelf, at laſt, appeared to him in a Viſion, XXIII. 16. as, at firſt, he appeared to him by an Angel, XXII. 35.

Falling into a Trance.] There being in the *Hebrew* only the word *Nophel*, which ſignifies *falling*, we ſupply the ſence by adding *into a Trance*; left any one ſhould think he fell to the ground, or fell aſleep; which ſeems not to be the meaning; but that he was in a rapture, perceiving nothing by his outward Senſes. Yet the forementioned *Targum* takes it as if he had faln flat upon his face; and the LXX. tranſlate it, *He ſaw the viſion of God in ſleep:* according to that XV *Gen.* 12. *A deep ſleep fell upon Abraham*; where the word *Naphela* is thought by ſome to give a good Explication of *Nophel* in this place.

But having his Eyes open.] His Mind being then poſſeſſed with a clear apprehenſion of things, which God revealed to him, when his Senſes were all lockt up, and could diſcern nothing.

Ver.

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Ver. 5. *How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel.*] The same thing expressed in different words: which was an usual Elegancy in those Countries. Wherein he declares his admiration of the beautiful Order, in which he saw them pitched in the Plains of *Moab*. Verse 5.

Ver. 6. *As the Valleys are they spread forth.*] This refers either to their Tabernacles, which extended themselves on each side of a wide space, which, like a Valley, lay between; or rather, to the *Israelites* themselves, whom he compares to those fruitful Valleys which abound with Water: For the *Hebrew* word signifies either *Valleys* or *Brooks*. Verse 6.

As Gardens by the River side.] Which were far more green and flourishing, cool and pleasant, than those that lay in dry places.

As the Trees of Lign-Aloes.] Growing in those Gardens, or by the River side; which perfumed the Air by their sweet Odors. For there are two sorts of *Aloes* observed by the Ancients: the one a Tree which was very odoriferous, called Καλαμὸς Ἰνδικὸς, and Ἐυθρᾶς, growing in *India* and *Arabia*; and the other a Plant or Herb, out of which was pressed a purging Juice. The former is often joyned with Myrrh in the Holy Scripture, and was burnt as a Perfume, and called by the Ancients Ξυλαλόης, (as *Salmasius* observes in his *Exerc. Plin.* upon *Solinus*, *p.* 1053, 1054. &c.) which is the *Lign* or *Wood-aloes* here spoken of. And *Plutarch* in his *Symposiacs*, *Lib.* VI. *cap.* 7. saith, some were wont to colour their Wine, ἢ ἀλόῃς, ἢ κιννα μώμοις, either with Aloes, or with Cinamoms, (which is meant of this *Wood-Aloes*) which gave the Wine a pleasant taste.

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Which the LORD hath planted.] Which grew naturally of themſelves (*Solo Dei Natu*, as *Bochartus* gloſſes) without any Labour, Care, or Art of Man uſed about them.

And as Cedar-trees beſide the Waters.] The Cedar was one of the moſt goodly Trees in thoſe Countries, upon many accounts; particularly for its fragrancy; the *Greeks* being wont to burn the Wood of it upon their Altars, as the ſame *Salmaſius* there obſerves, *p.* 951, 952. By all theſe Metaphors, *Balaam* ſets forth the preſent and future Proſperity of the *Iſraelites*, and their fame, which ſpread it ſelf into all Nations round about; and ſeems to be repreſented by the ſweet Odors here mentioned.

Verſe 7.

Ver. 7. *He ſhall pour the Water out of his Buckets.*] I take this to be meant of God's pouring down Rain abundantly, out of the Clouds, upon the Valleys, Gardens, and Trees, unto which the *Iſraelites* are compared: ſignifying that they ſhould be exceedingly bleſſed by him; for they ſtood in need of nothing more than Rain in thoſe Countries.

And his Seed ſhall be in many Waters.] Or, *by many Waters*: i. e. be ſown in a Ground well watered, and conſequently bring forth a plentiful Crop, XXXII *Iſa.* 20. There are thoſe who refer both theſe to their numerous Poſterity; Procreation of Children being ſometimes expreſſed in Scripture by the Metaphors of Waters, and Fountains, and Ciſterns, as every one knows. And both the LXX. and *Onkelos* interpret this of one particular Perſon that ſhould ariſe of their Seed. For thus the former of them renders this part of the *verſe*; *There ſhall come a Man out of his Seed, who ſhall rule over many Nations.* And the latter of them paraphraſes in this manner; *There ſhall be a great King,*

King, who shall be anointed of his Children, and shall have Dominion over many People: which the *Hierusalem Targum* saith expressly is Christ. For thus this *verse* begins in that Paraphrase; *A King shall arise out of his Sons, and their Redeemer from among them*, &c. and thus concludes it, *and the Kingdom of the King Messias shall be magnificently exalted.* Chapter XXIV.

And his King shall be higher than Agag.] This seems to have been the Name of all the Kings of the *Amalekites*, (for we read of one called *Agag* long after this time, 1 *Sam.* XV. 8, 9.) as *Abimelech* was the Name of the *Philistine* Kings, and *Pharaoh* of the *Egyptian*. And at this time, no Nation thereabouts was in greater Reputation than the *Amalekites*, (*v.* 20.) who thought themselves able to obstruct the *Israelites* passage into *Canaan*; and gave a very early proof of the high opinion of their own Power and Prowess, by attacking the *Israelites* as soon as they came out of *Egypt*. *Balaam* therefore foretels the King of *Israel* should be the greatest of all other, (for he was acquainted with none higher than *Agag*) which some think hath a peculiar respect to their first King *Saul*, who subdued the *Amalekites*, and took *Agag* captive. But his Successor was far greater than he; and the *Jews* themselves think this hath its full completion in the LORD Christ.

And his Kingdom shall be exalted.] They shall increase and multiply, till their Kingdom be greatly enlarged; as it was in the days of *David* and *Solomon*: who were but Shadows of the great King MESSIAH.

Ver. 8. *God brought him out of Egypt, he hath as it were the strength of an Unicorn.*] All the power of *Egypt* could not detain them in slavery; but they Verse 8.

Chapter XXIV. came out from thence with a ſtrong and high hand, (XIII *Exod.* 9. XIV. 8.) and are grown a mighty People. See the foregoing Chapter, *v.* 22. where this hath been explained.

He ſhall eat up the Nations, his Enemies.] Utterly deſtroy the ſeven Nations of *Canaan.*

And ſhall break their bones.] So that they ſhall never recover their Strength.

And pierce them through with his Arrows.] Having given them their deadly wound. Or, as ſome tranſlate the *Hebrew* words, *break their Arrows in pieces*; i. e. quite diſarm them.

Verſe 9. Ver. 9. *He couched, he lay down.*] He propheſies that the *Iſraelites*, having conquered the *Canaanites*, ſhould ſettle in their Land, and take their reſt, and live ſecurely. Which he ſpeaks of with ſuch confidence, as if it were already done.

As a Lion, and as a great Lion.] See XXIII. 24. the ſignification of *Ari* and *Labi.*

Who ſhall ſtir him up?] Give them any diſturbance. It is obſerved of *Lions*, that they do not betake themſelves to remote or ſecret places, when they go to ſleep; but lye down any where, (as *Oppianus* deſcribes them, *Lib.* III.) as if they underſtood, that let them ſleep where they pleaſed, no Body durſt meddle with them. See *Bochartus* in his *Hierozoicon*, P. I. *Lib.* III. *cap.* 2. And therefore being applied to the *Iſraelites*, ſignifies ſuch an abſolute and ſecure poſſeſſion of the Land of *Canaan*, that none ſhould have the boldneſs to aſſault, or give them any diſquiet. Which came to paſs chiefly in the days of *David* and *Solomon.*

Bleſſed be he that bleſſeth thee, and curſed is he that curſeth thee.] Theſe are the very words wherewith *Iſaac* concluded his bleſſing of his Son *Jacob*, XXVII *Gen.* 29.

Gen. 29. Which God now confirmed from the Mouth of one of their Enemies, who ſpake, at this time, by his Spirit. Chapter XXIV.

Ver. 10. *And Balak's anger was kindled againſt Balaam.*] He could no longer forbear to expreſs his Indignation, to be thus treated by *Balaam*; (whom he had ſent for a great way, and entertained for ſome time) and therefore ſtopt him from proceeding, for the preſent, any further in his Prophecy. Verſe 10.

And ſmote his hands together.] A token of vehement Anger, XXI *Ezek.* 17.

And Balak ſaid unto Balaam.] It is likely he was ſo full of Wrath, that he could not ſpeak preſently, but expreſſed it only in his Looks and Actions.

I called thee to curſe mine Enemies, and thou haſt altogether bleſſed them.] Thou haſt not ſaid one word to my purpoſe, but all quite contrary.

Theſe three times.] Though I have been at great expence, and built Altars, and offered many Sacrifices, in three ſeveral places. But at what diſtance of time, one from another, doth not appear.

Ver. 11. *Therefore now flee thou unto thy place.*] Get thee home immediately, and ſtay not a Moment longer here: For that is imported in the word *flee*, which indicates that he could not indure the ſight of him, while he remained thus angry. And as he baniſhed him his Preſence, ſo he commanded him to make all poſſible haſte out of his Country. Verſe 11.

I thought to promote thee to great honour.] And to beſtow as much Wealth upon him, as he deſired: which is included in the word *honour*, XXII. 17.

But lo the LORD.] Whom thou pretendeſt to obey.

Hath

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Hath kept thee back from honour.] By not permitting thee to comply with my desire. It is uncertain whether these words were spoken in anger and scorn, or seriously and in good earnest; believing he was hindred by the LORD's will and pleasure from cursing *Israel.* Which he had more reason to believe, than he had to hope he might obtain liberty to curse them, (XXIII. 27.) and therefore was, without all reason, in this Passion against *Balaam.*

Verse 12. Ver. 12. *And Balaam spake unto Balak.*] Prayed *Balak* to hear him patiently, a few words, before he departed.

Spake I not also to thy Messengers, which thou sentest unto me, saying.] Did I not before I saw thee, tell those that came to invite me to thee, the very same which I told thee afterwards.

Verse 13. Ver. 13. *If Balak would give me his House full of Gold and Silver, I cannot go beyond the commandment of the LORD, to do more or less.*] So he told his Messengers, XXII. 18.

Of my Mind.] According as I please.

But what the LORD saith, that will I speak.] So he told *Balak* himself, XXII. 38. All which he recalls to his Mind, to show him that there was no Cause for his Anger, he having performed as much as he undertook; which was to follow God's directions, as he had done strictly. And it is likely, that by this just Representation of what had passed between them, he brought *Balak* to a cooler temper, so that he suffered him to go on, to deliver what follows.

Verse 14. Ver. 14. *And now, behold, I go to my People.*] And now I will obey thee, as well as God, and be gone to my own Country.

Come

Come therefore, and I will advertise thee, &c.] But before I go, permit me to give thee some Advice. So the *Hebrew* word *Jaatz* constantly signifies, *to give Counsel*. And so the *Vulgar* here translates it; but took it for the wicked Advice, which we read, in the next Chapter, was executed after *Balaam*'s departure, and of which he was certainly the Author, XXXI. 16. and therefore thus translates the next words, *What thy People shall do unto this People*. But the *Hebrew* Text and the LXX. are directly contrary unto this; being, as we translate the words, *What this People shall do to thy People*. Therefore *Onkelos*, to take in the foregoing sence, without altering the latter part of the *verse*, puts in one word, and makes the whole run thus, *I will give thee counsel what to do, and (I will show thee) what this People shall do to thy People in the latter days*. And the *Hierusalem Targum* more largely and plainly, *I will advise thee what thou shalt do to this People; make them to sin. Otherwise thou shalt not have dominion over them, but this People shall domineer over thy People in the latter end of days*. Chapter XXIV.

In the latter days.] In future Ages. This shows the foregoing words do not speak of what *Moab* should do to *Israel* by his Advice; for that was done as soon as he was gone.

Ver. 15. *And he took up his Parable and said, Balaam the Son of Beor hath said*, &c.] This was the Preface to his foregoing Prophecy. See *v.* 3. Verse 15.

Ver. 16. *He hath said, who heard the words of God*, &c.] This *verse* also is the same with the *fourth*, only a few words added, *And knew the knowledge of the most High*. Which he adds, to show his intimate acquaintance with the Supreme LORD of the World. For he speaks of God in the very same stile, which Verse 16.

Moses

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Moſes doth, calling him both *El*, and *Schaddai*, and *Eljon*, and *Jehovah*. Which demonſtrates that he was not a Stranger to the true God; though corrupted with bad Affections, and addicted alſo to foul Superſtitions.

Verſe 17.

Ver. 17. *I ſhall ſee him.*] Or, *I do ſee him*, (for the Future Tenſe is often uſed for the Preſent) that is, he ſaw the Perſon of whom he was going to ſpeak, repreſented to him in a Viſion.

But not now.] He ſaw him not as in being, now at preſent; but to come in future times.

I ſhall behold him, but not nigh.] The ſame thing in other words; but more plainly telling them, they muſt not expect this Perſon in their time, nor in the next Generation, but in remoter Ages.

There ſhall come a Star out of Jacob.] A Star denotes a great Perſon: and being underſtood to be ſpoken of *Chriſt*, it denotes his Cæleſtial Original. And both *Onkelos* and *Jonathan*, and the *Hieruſalem Targum*, take the *Meſſiah* to be here meant, and ſo doth *R. Moſes Haddarſan*, and *Bereſchith Rabbath*; and a great many Chriſtian Interpreters (as *Huetius* obſerves in his *Demonſtr. Evang. Propoſ.* VII. *ſect.* 9.) particularly *Euſebius* and *Cyril* of *Alexandria*: Who, in his VIIIth Book againſt *Julian*, confutes his Expoſition of theſe words, which is this; Τῶδ' ὅτι τῷ Δαεὶδ προσήκει, καὶ τοῖς ἀπ' ἐκείνου προδήλον ἐστί που. That this belongs to *David*, and to his Succeſſors, is ſufficiently manifeſt. To which St. *Cyril* replies, That if *Balaam* had ſpoken of *David*, and the Kings of *Iſrael*, he would have ſaid, *There ſhall ariſe Stars out of* Jacob, *&c.* whereas he ſpeaks of one alone, οἷον ἐν ἄστροις ἐκπρεπῆ, as very illuſtrious among the Stars, which, it is evident, can be none but Chriſt. Unto which I ſhall add the words

words of a later Writer of the *Jewiſh* Nation, *R. Iſaac* in his *Illumin. Fidei*, ſet forth not long ago by the learned *Wagenſeil*: Where he argues this cannot be underſtood of *David*, or any other King of *Iſrael*, becauſe none of them ever reigned over all the Earth, (i. e. *over all the Children of* Seth, whom none of them deſtroyed) but it is meant, he concludes, of the MESSIAH; who is compared to a Star, becauſe of the perennity of his Kingdom, and the ſplendor of his Dominion, and his great Acts throughout the World, *p.* 72, and 80. Where he makes this a Prophecy of one Kingdom alone to be in the World, *viz.* that of the *Iſraelites*, who are called *the People of the Saints of the moſt High*, VII *Dan.* 27. Which is true enough, if he had underſtood the right meaning of *Iſraelites*; who are thoſe, not after the Fleſh, but after the Spirit. Chapter XXIV.

It is not fit to conclude this without one Obſervation more, that ſo long ago as the time of the Emperour *Adrian*, this was underſtood by the generality of the *Jews*, to be a Prophecy of the *Meſſiah*. For they followed one whoſe Name was *Chocab* (i. e. *a Star*) to whom the famous *R. Akiba* (a Doctor, who, they ſay, had Four and twenty thouſand Scholars) applied theſe words of *Balaam*, and calling him *Barchoceb*, i. e. *the Son of a Star*, anointed him their King, and carried a Sword before him, crying, *Behold the very King Meſſiah*. This is reported by the *Jews* themſelves in *Tzenach David*, and ſeveral other Books. All which, I think, doth not hinder, but that King *David* may be hereby ſignified in the firſt ſence; though as a Type of the MESSIAH, the great Son of *David*, in whom it was compleated.

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And a Scepter ſhall riſe out of Iſrael.] This ſome think may firſt have a reſpect to *David*, and then to the MESSIAH, *the King of Iſrael.* But the *Chaldee* paraphraſt refers the whole to *Chriſt*, whoſe words are theſe, *A King ſhall ariſe out of the Houſe of* Jacob, *and the Meſſiah ſhall be anointed of the Houſe of* Iſrael. Nor is it any wonder that *Balaam* ſhould propheſie of him, ſo many years before he was born, and ſo plainly, that *Moſes* himſelf doth not ſpeak in plainer terms: but it is to be lookt upon as the effect of God's infinite Goodneſs, who would not have thoſe, that were not of the Seed of *Abraham*, to be wholly ignorant of what he intended to do for all Mankind. And this was neceſſary to be plainly told them, becauſe otherwiſe they would not have underſtood it.

And ſhall ſmite the Corners of Moab.] The latter part of this Prophecy, *Huetius* thinks, belongs to *David*, as the former part to *Chriſt.* Which was the opinion of *Maimonides*, who divided the Prophecy between them. And this was indeed literally fulfilled in *David*, who ſubdued the *Moabites* intirely, as we read 2 *Sam.* VIII. 8. LX *Pſal.* 8. CVIII. 9. Some tranſlate theſe words, *He ſhall ſmite through the Princes of Moab.* So the LXX. τὰς ἀρχηγὰς Μοάβ: which doth not alter the ſence. And it is no unuſual thing with the Prophets, when they intend to ſpeak of ſomething nearer to them, to be tranſported by the Spirit of God, to ſpeak of things a great deal more remote. As *Balaam* here foretelling a great Ruler ſhould come out of *Jacob*, firſt ſpeaks of the greateſt of all, above Fourteen hundred years after his time; and then of *David*, who reigned about Four hundred years after this.

And

And deſtroy all the Children of Sheth.] They who interpret this of *David*, take *Sheth* to have been ſome great Perſon in that Country, or ſome Place of great note, the Inhabitants of which are here threatned to be deſtroyed. But theſe are mere conjectures, which have no foundation in Hiſtory: whereas, if we underſtand it of *Chriſt*, and tranſlate the firſt word, not *he ſhall deſtroy*, but (as *Caſtalio* and others do) *he ſhall rule over*, the ſence is very remarkable. It being a Prophecy, that in the times of the MESSIAH, there ſhall be no longer ſuch a diſtinction, as God now made between the *Iſraelites* and other Nations, (by the peculiar Laws he gave them at their entrance into *Canaan*) but all Mankind, who are equally deſcended from *Seth*, ſhall be united under his Government. And thus not only *Lyranus* and *Abulenſis* and others interpret it, but *Onkelos* alſo, whoſe words are, *He ſhall have dominion over all the Sons of Men.* For he thought it reaſonable by *the Children of Seth* to underſtand all Mankind, who were propagated from him, who ſucceeded in the place of *Abel* that was killed; all the Seed of *Cain* periſhing in the Flood. Chapter XXIV.

Ver. 18. *And Edom ſhall be a poſſeſſion.*] So it was in the days of *David*, 2 *Sam.* VIII. 14. Verſe 18.

And Seir ſhall be a poſſeſſion.] This was a famous Mount in the Country of *Edom*, XXXVI *Gen.* 8. and being the ſtrongeſt part of the Country, may ſignifie here, that no place ſhould be able to hold out, though never ſo ſtrongly fortified by Nature or Art. And ſo we read they all became *David's* Servants, 2 *Sam.* VIII. 14. 1 *Chron.* XVIII. 13.

For his Enemies.] *i. e.* For the *Iſraelites*.

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And Iſrael ſhall do valiantly.] For they ſubdued in thoſe days many other Countries; as we read in the forenamed Chapters, 2 *Sam.* VIII. I *Chron.* XVIII.

Verſe 19. Ver. 19. *Out of Jacob ſhall come he that ſhall have dominion.*] This may relate to *Chriſt*, as well as to *David*, in whom it was literally fulfilled. And ſo *Baal-Hatturim* obſerves, that *v.* 16. it is ſaid of *Balaam*, that he *knew the Mind of the moſt High*, for he propheſied of the *Meſſiah*, when he ſaid, *Out of Jacob ſhall one come that ſhall have dominion.* The word *jerd*, as the *Maſora* notes, is uſed only here, and in LXXII *Pſal.* 8. where the *Pſalmiſt* deſcribes the Univerſal Kingdom of Chriſt in theſe words, *He ſhall have dominion from Sea to Sea, and from the Rivers unto the end of the Earth.*

And ſhall deſtroy him that remains in the City.] Not only rout them in the Field, but take their defenced Cities. And, it is likely, he particularly aims at ſome great City, and beſt fortified, which was the Metropolis, and the ſtrongeſt hold in the Kingdom. Such a one there was in *Edom*, as the *Pſalmiſt* ſuggeſts, LX. 9.

Verſe 20. Ver. 20. *And when he looked on Amalek.*] On the Country which the *Amalekites* inhabited.

He took up his Parable and ſaid.] See *v.* 3.

Amalek was the firſt of the Nations.] The moſt eminent among the neighbouring Nations; or one of the moſt noble, as *Bochart* renders it, *Gens una è nobiliſſimis.*

But his latter end ſhall be, that he periſh for ever.] This God commanded *Saul* to execute (1 *Sam.* XV. 3.) according to the doom paſſed upon them, after their fight with *Iſrael*, XVII *Exod.* 14, 16. and he loſt his Kingdom for doing his Work imperfectly. Which the

the *Vulgar Latin* takes to be the meaning of the *seventh* verse of this Chapter. *Onkelos* paraphrases the whole *verse* in this manner, *Amalek was the beginning of the Wars with* Israel, *therefore his end shall be to perish for ever. The Targum Hieros.* more plainly, *The Amalekites were the first People that made War against* Israel; *and in the latter days they shall make War against them*, &c. Chapter XXIV.

Ver. 21. *And he looked on the Kenites.*] He standing now upon the top of *Peor*, which was, it is likely, the highest place of the Country, (for which reason *Balak* brought him thither, after he had tried other high places, XXIII. 28.) might see a great way, and possibly behold the very Rocks wherein the *Kenites* dwelt. But what People are meant by this name, is not clearly evident. For there were a People called *Kenites*, who were a part of the Nations that inhabited the Land of *Canaan*, XV *Gen.* 19. these cannot be here intended; for they were too far off from this place. And as for the *Kenites* mentioned in I *Judges* 16. IV. 11. who dwelt among the *Israelites* when they came into *Canaan*, they had as yet no fixed state, but were with them in the Wilderness. Therefore, it is likely, they were some of the Kindred of *Jethro* (originally derived from the same Family that he was of) who remained in *Midian*; and adjoyned so close to the Country of the *Amalekites*, that they are said to dwell among them, 1 *Sam.* XV. 6. For it is plain, the word *Keni* in *Hebrew* is the Name of a People, not of a particular Person; and there might be a great many of them; some in *Canaan*, others in *Midian*; and of these latter, some went with the *Israelites* into *Canaan* when they conquered it, and others remained still in their own Country. They seem all Verse 21.

to

Chapter XXIV. to have been deſcended from one *Ken* or *Kain* mentioned IV *Judges* 11. (as *Scaliger* conjectures in his *Elenchus Trihæreſ. cap.*23.) *Jethro*'s Poſterity being but one Family of this People.

Strong is thy dwelling-place.] They were but a ſmall People, who dwelt upon ſteep Mountains.

And putteſt thy Neſt in a Rock.] This is but a further deſcription of their Country, in other words. For *Neſt* ſignifies their *Habitation*; only it ſeems to import that their dwelling was little, in craggy Mountains, where they lookt upon themſelves as very ſafe and ſecure, the acceſs to them being very difficult. And from hence, I ſuppoſe, they were called *Shelamites*, (as both the *Hieruſ. Targum* and *Onkelos* here term them, inſtead of *Kenites*) *i. e.* peaceable People; becauſe no body medled with them, nor they with any body.

Verſe 22. Ver. 22. *And the Kenite ſhall be waſted.*] By little and little diminiſhed.

Until Aſhur ſhall carry thee away captive.] Till at laſt they were all carried away by the *Aſſyrians*, when they over-ran *Syria*, 2 *Kings* XVI. 9.

Verſe 23. Ver. 23. *And he took up his Parable, and ſaid.*] Having reſted a while, he ſighed, and ſaid aloud. See *v.* 3.

Alas! who ſhall live when God doth this?] What miſerable times will thoſe be, when the *Aſſyrians* ſhall over-run a great part of the World? How few will eſcape their Devaſtations? Or, who would not deſire rather to die, than live in thoſe days?

But ſome, I obſerve, refer this, not to what goes before, but to what follows; which relates to the Deſolations made by the following Empires, eſpecially the *Roman*.

Ver.

Ver. 24. *And Ships shall come from the Coast of Chittim.*] Whether this Prophecy hath respect (in the word *Chittim*) to the *Greeks* or to the *Romans*, or to both, it was plainly fulfilled, as the learned *Huetius* observes. But it must be noted, that not only St. *Hierom*, but *Onkelos*, and *Jonathan*, and the *Hierusalem* Interpreter, and the *Arabick*, understand by *Chittim* the Country of *Italy*, or some part thereof. And *Bochartus* proves, by many Arguments, that the People of that Country did descend from *Chittim*. See X *Gen.* 4. Yet it is not likely that *Chittim*, being the Son of *Javan* who peopled *Greece*, went so far at first from the rest of his Brethren; but his Children peopled some part thereabouts. From whence, in after times, when they were increased, they sent Colonies into *Italy*. Particularly *Macedonia* is called by the Name of *Chittim*, in the Book of *Maccabees*, 1 *Macc.* I. 1. VIII. 5. And therefore I take the *Greeks* under *Alexander* to be here intended in the first place, and then the *Romans* in the next; each of them fulfilling the several parts of this Prophecy. Chapter XXIV. Verse 24.

And shall afflict Assur.] This was done by *Alexander*, who over-threw the *Persian* Empire, which ruled over the *Chaldæans* and *Assyrians*. So *Theodoret* understands the word *Chittim*, to signifie *Alexander* and his *Macedonians*, whose Country was anciently called Μακεδνία, as *Hesychius* tells us, they being a mixture (as Mr. *Mede* probably conjectures in his *XLVIII Discourse*, *p.* 377.) of the Sons of *Madai* and *Chittim*. The *Romans* indeed afterwards over-threw the *Greek* Empire, but we do not read that they made War against the *Assyrians* till the time of *Trajan*; who subdued them, and reduced them into a Province, as *Dio* relates, *Lib.* LXVIII.

And

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And shall afflict Eber.] This was done by the *Romans*, not by the *Grecians*. For we are to understand by *Eber* the *Hebrew* Nation, called *the Children of Eber*, X *Gen.* 21. So the LXX. translate it, τὰς Ἑβραίας: the Name of *Hebrews* being as plainly derived from *Eber*, as that of *Jews* from *Judah*. Now they were not afflicted by *Alexander* in his Conquests, but rather kindly treated by him. And therefore this cannot be meant of the *Greeks*; unless we will think it fulfilled in the time of *Antiochus*, who descended indeed from the *Macedonians*, but did not come from that Country; nor did he afflict them long; much less make them desolate, as the *Romans* under *Vespasian* and *Titus* did, which seems to be here intended.

And they also shall perish for ever.] This doth not refer to *Eber*, but to the Nation that afflicted him, *viz.* the *Roman* Empire; which he propheſies shall not always afflict others, but at last be utterly destroyed it self. *Aben-Ezra* indeed refers it to the Kingdom of the *Seleucidæ*, or the *Greek* Empire: but *R. Isaac* before-mentioned, thinks the destruction of the *Romans* is intended in this Prophecy; only he fancies it is to be accomplished by a Christ not yet come.

Verse 25. Ver. 25. *And Balaam rose up and went.*] As *Balak* had commanded him, *v.* 11.

And returned to his place.] Unto his Country, *viz. Mesopotamia*. But he was detained by the *Midianites* in his passage thither; among whom he was slain, as we read in the XXXIth Chapter. For Men are said to do that, which they design and endeavour to do, VIII *Exod.* 18. XIV *Numb.* 40. If this be not the meaning, then after he came to his own Country, he returned to the *Midianites*, at their intreaty, or by his own inclination; and (either as he was going home,

home, or when he came back) gave that impious Counsel, which was executed not long after this, as we find in the next *Chapter*. For that he was the Author of it, we are assured by three Divine Writers. See 2 *Pet.* II. 15. *Jude v.* 11. II *Revel.* 14. Chapter XXV.

It is a strange Exposition which *Baal-hatturim* gives of his going *to his place:* that is, saith he, *he went down into Hell.* But it may serve to confirm the common Interpretation of that which is said of *Judas*, I *Acts* 25.

And Balak also went his way.] To *Kiriah-Huzoth*, I suppose, mentioned XXII. 39.

CHAP. XXV.

Ver. 1. *AND Israel abode in Schittim.*] A place in the Plains of *Moab* (where they lay, while all the forementioned things were transacted, XXII. 1.) called *Abel-Shittim*, XXXIII. 49. but it is usual to cut off the former part of a places name, for shortness sake. As in this very Book, XXXII. 38. *Baal-meon* for *Beth-Baal-meon*, as it is called XIII *Josh.* 17. And *Hermon* commonly for *Baal-Hermon*; and *Nimrim* for *Beth-Nimrim.* To which may be added *Salem* for *Jerusalem*, LXVI *Psal.* 3. This Station was the last which the *Israelites* made, while they remained in the Wilderness: in which the rest of the things that follow, to the end of the Book of *Deuteronomy*, were done. Verse 1.

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And the People begun to commit Whoredom.] Both bodily and ſpiritual; into which they fell not long after *Balaam* was gone from *Balak*. Though not all the People fell into this Guilt, but a great many of them; as appears from what follows, *v.* 4, 5, 6.

With the Daughters of Moab.] And of *Midian* alſo, as we learn from *v.* 6, 17, 18. But thoſe of *Moab* are here alone mentioned; becauſe, it is likely, they began this wicked practice. I ſee no ground for what *Greg. Nyſſen* ſaith, That the *Iſraelites* having vanquiſhed the *Moabites* in a Battle, fell in love with the Captives which they had taken, being overcome by Luſt, when they had been victorious in War, as he ſpeaks, *Lib. de vita Moſis, p.* 186. It is ſomething more probable, that the Prophecy of *Balaam* being ſpread abroad among the *Moabites*, concerning the great Bleſſings God deſigned to beſtow upon the *Iſraelites*, particularly that of the MESSIAH, it might excite in the Women of *Moab* a deſire to have Children by the Men of *Iſrael*, that they might partake in their Bleſſings. Unto which they might think they had ſome title, being deſcended from the eldeſt Daughter of *Lot*, the Son of *Abraham*'s Brother. This might paſs for truth, if it were not very evident from the following ſtory, that the Daughters of *Moab* expoſed themſelves, by *Balaam*'s counſel, to the Luſt of the *Iſraelites*, that by this means they might ſeduce them to Idolatry, and ſo make them loſe the Bleſſing intended for them. For that this was done by *Balaam*'s advice, there is no doubt. See XXXI. 16. And the *Jews* have alſo a conceit that he ever had been an Enemy unto *Iſrael*, being one of *Pharaoh*'s Privy Council, who adviſed him to drown their Children; as the Tale is told in the *Talmud* in the Title *Sanhedrim*, *cap.*

cap. ult. But this is to make him to have been now of a greater Age, than we have reaſon to believe (*viz.* Two hundred and ten years old, according to their own Computation) and quite contrary to what others of them ſay, that he lived but half his time, according to the *Pſalmiſt*, LV *Pſal.* 23. Chapter XXV.

Ver. 2. *And they.*] That is, the Daughters of *Moab.* Verſe 2.

Called the People.] Invited them to a Feaſt: For the ordinary Charms unto Idolatry, were good Victuals, and bad Women.

Unto the Sacrifices of their Gods.] To eat of the Sacrifices which had been offered to their Gods, particularly to *Baal-Peor.* Theſe Feaſts upon their Sacrifices were very magnificent among the Heathen, being accompanied with Muſick and Dancing, and ſometimes pompous Proceſſions, which inticed youthful Minds to partake of them. Here the *Iſraelites*, caſting their Eyes upon the Daughters of *Moab* (which doubtleſs on this occaſion appeared in the beſt Dreſs and richeſt Ornaments) were ſmitten with their Beauty, and courted their Enjoyment. Who would not yield to this Motion, but upon condition that they would firſt worſhip their Gods: whereupon, pulling a little Image of *Peor* out of their Boſom, they preſented it to the *Iſraelites* to kiſs it, and deſired them to eat of the Sacrifices that had been offered to him. Thus the *Jewiſh* Doctors tell the ſtory. And indeed it hath been obſerved by the Writers of the Church, that Women have been the moſt dangerous Seducers of Men from the true Religion; being from the beginning the Spreaders of the old Hereſies. For *Simon Magus* advanced his Hereſie, *Helenæ meretricis adjutus auxilio*, being aſſiſted by the help of the Harlot

*

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Helena. Nicolaus of *Antioch* alſo, *choros duxit fœmineos.* The famous *Marcion* ſent before him ſome *Roman* Ladies, to prepare his way. *Apelles*, *Montanus*, *Arius*, *Donatus*, did all take the ſame courſe, as St. *Hierom* ſhows in his Book *adverſus Pelagianos.*

And the People did eat.] Which was an act of Idolatry (as to eat of the LORD's Sacrifices, was an Act of Divine Worſhip) whereby they owned themſelves the Servants of the Gods of *Moab.* See XXXIV *Exod.* 15.

And bowed down to their Gods.] This was ſtill a more plain act of idolatrous Worſhip; expreſly forbidden by God in the ſecond Commandment.

Verſe 3. Ver. 3. *And Iſrael was joyned unto Baal-Peor.*] This ſeems to ſignifie, that they were devoted to the Service of this Idol in great affection; with which they performed the forenamed actions. The *Jews* commonly take this *Baal-Peor* to have been no better than a *Priapus*; and the worſhip of him to have conſiſted in ſuch obſcene Practices, or Poſtures at leaſt, as are not fit to be named. Particularly their great Commentary upon *Numbers*, ſaith, That the *Iſraelites* being unwilling to enjoy their Women upon thoſe terms, they told them they needed only uncover their Nakedneſs before *Baal-Peor*, which was all the Worſhip required of them: unto which they eaſily ſubmitted. This *Maimonides* himſelf relates for a truth, that his Worſhip conſiſted in revealing their Secret Parts before him, *More Nevochim*, *P.* III. *cap.* 45. But *Solomon Jarchi* goes further, making this Worſhip to conſiſt in Actions as ridiculous, as they were beaſtly. All which ſeems to me very unlikely; and ſo it doth to ſeveral Men of great Judgment, particularly Mr. *Selden*; who thinks, with great probability, that *Peor* (as I obſerved before, XXIII. 28) being the name of a Moun-

Mountain in the Country of *Moab*, the Temple of *Baal* ſtood upon it, (by whom ſome underſtand *Saturn*, others the *Sun*, which is moſt likely) and thence he was called *Baal-Beor*, becauſe there he was eſpecially worſhipped; as *Jupiter* was called *Olympius*, becauſe he was worſhipped in a famous Temple, which ſtood on the Mountain *Olympus*. And every one knows, that anciently they choſe the higheſt Mountains, before all other places, for the Divine Service; inſomuch that at *Jeruſalem* the Temple was ſet upon the Hill of *Sion*, which the *Pſalmiſt* ſaith God preferred before all other places, LXXVIII *Pſal.* 68. Or *Peor* perhaps was the name of ſome great Prince (as the ſame Mr. *Selden* conjectures) tranſlated into the number of the Gods: for the *Pſalmiſt* ſaith, CVI *Pſal.* 28. that when they worſhipped *Baal-Peor*, *they ate the Sacrifices of the dead.* Which ſeems to ſignifie, that in him they worſhipped ſome dead Man, who perhaps was the firſt Inſtitutor of this Worſhip, whatſoever it was. Another great Man of our own Nation hath ſaid much to ſtrengthen this Opinion; having ſhown at large, that the ancient Heathens were wont to Deify the Souls of Men, and Canonize them after Death; and theſe we called *Baalim*. Being accounted an inferiour ſort of Deities, who they fancied were Miniſters for them, to their Cæleſtial Gods. See Mr. *Mede*, Book III. *p.* 724, &c. Yet it muſt be acknowledged that there are others of great note, who take all for truth which the *Jewiſh* Writers report, concerning the filthy Worſhip of *Baal-Peor*, and imagine that Fornication was a part of it: as in future times it was both among the *Greeks* and *Romans*, in the Worſhip of ſome of their Gods. For what the *Jews* found then practiſed, they fancied was done

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done in these early days. But it is observable, that the more ancient the Books of the *Jews* are, which speak of this matter, the less they say of the impurities in the Service of *Baal-Peor*. For Example, the *Hierusalem Talmud* hath none of that lewd stuff in it, which *Solomon Jarchi* upon this place took out of the *Babylonian*; which was composed long after the former.

And the anger of the LORD was kindled against Israel.] As appeared immediately, by the severe punishment he inflicted on them, both for their Idolatry and for their Fornication.

Verse 4.

Ver. 4. *And the LORD said unto Moses, take all the Heads of the People, and hang them up.*] The plain meaning seems to be, that he should *take*, i. e. cause to be apprehended, *the Heads of the People*, i. e. the Rulers of Thousands and Hundreds, and other principal Persons in their Tribes, who had been guilty of the foul Idolatry before-mentioned; and by *hanging them up*, put a stop to the Peoples lewdness, when they saw these great Men made Publick Examples of God's Displeasure. For it is very likely, more of the Princes of the People were guilty besides *Zimri*; especially if it be true which the *Samaritan Chronicle* affirms, that the Daughters of the chief Men of *Moab* were sent finely dressed to allure the *Israelites*; and one of the King's Daughters among the rest. But though the LXX. and the *Vulgar*, and *Symmachus*, thus understand it, that he commanded the Heads of the People to be hanged up; yet a great many other ancient Translators, and many famous Doctors, take the word *Otham* (*them* whom he commanded to be hanged up) not to refer to the *Heads* of the People, but to such as had joyned themselves to *Baal-Peor*: and they

they interpret the foregoing words, as if he had bid him *take unto him* (*i. e.* to his assistance) the *Heads of the People*, as they think he did, as is related in the next *verse*. The *Judges* indeed there mentioned seem to me to be distinct from *the Heads of the People*; and *Moses* did not take them to his Assistance, but commanded them to do their duty. Yet it must be acknowledged that there is a great current of Interpreters which runs the other way; as if *Moses* was commanded to order the Judges to assemble and call before them such as were suspected; and having examined the Fact, accordingly proceed against them, and punish such as had offended. Thus the *Samaritan* Copy reads it expressly, and so *Onkelos*, and the Paraphrast called *Uzielides*, and the *Hierusalem Targum*, and the *Arabick* Translation of *Saadia Gaon*; and both the *Talmudists* and *Karaites* agree in this sence; as Mr. *Selden* shows at large, *Lib.* II. *de Synedriis*, *cap.* 1. *n.* 10. And *Joh. Coch* upon the *Gemara* of the *Sanhedrim*, *cap.* 4. *sect.* 4. where he observes that *Aben-Ezra*, and *Solomon Jarchi* thus interpret it, and takes the meaning to be certain, that the Heads of the People should divide themselves into several Courts of Judgment, and examine who had committed Idolatry; and after Conviction cause them to be hang'd. For there is great reason to think the Constitution of Judges, by *Jethro*'s advice, continued all the time they were in the Wilderness; who might easily find out the Guilty in their several Divisions.

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Before the LORD.] *i. e.* Before the Sanctuary; as Men who had forsaken the Worship of their God; and by his Sentence were adjudged to die.

Against

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Against the Sun.] Openly, that all the People might see, and fear to Sin. So both *R. Solomon* and *Aben-Ezra* expound it. For this was a peculiar mark of the Divine Displeasure against Idolaters and Blasphemers, that they should be hanged up, and publickly exposed after they had suffered death. For none were hang'd alive among the Hebrews; but first stoned (which was the common Punishment of the fore-named Offenders) and then hanged up in *the eyes of all*; as *R. Solomon* expounds this Phrase *against the Sun.*

That the fierce anger of the LORD may be turned from Israel.] By their Zeal to vindicate the Divine Honour.

Verse 5. Ver. 5. *And Moses said unto the Judges of Israel.*] Some take these for the LXX. Elders, mentioned XI. 25.

Slay ye.] By hanging them up, as some understand it. But the *Hebrew* word imports killing with the Sword; which they commanded their Officers to do, with the assistance of such as abhorred the wickedness of their Neighbours.

Every one his Man.] The LXX. Elders, being appointed to be coadjutors to *Moses* in the Government, made a division of the People, it is most likely, into so many districts: and each of them having the charge of one, all the People therein, are called *his Men*; of whom he was to give an account.

That were joyned unto Baal-Peor.] Who were so well known, that there was no danger of slaying the innocent.

Verse 6. Ver. 6. *And behold.*] This which follows is the more wonderful, if the Judges had already begun, to execute the foregoing command, and argues *Zimri* to

have been very impudently wicked, who thought himself so great a Man, that no Judge durst meddle with him. Chapter XXV.

One of the Children of Israel came and brought unto his Brethren.] In the Camp of *Israel*, or into the Tent where his own Family dwelt.

A Midianitish Woman.] By which it appears that both Nations, *Moab* and *Midian*, were in this Plot against *Israel*.

In the sight of Moses.] A high contempt of his Authority; and of God's also, whose Servant *Moses* was.

And in the sight of all the Congregation of the Children of Israel.] This seems to be a further aggravation of his Sin, that he was not content to go to the Women, who invited them, (*v.* 2.) but brought one of them along with him into the Camp of *Israel*; and this he did before the face of all the People, as well as of *Moses*; and that when they were mourning for this Sin, as it here follows.

Who were weeping before the door of the Tabernacle of the Congregation.] This shows, that though there were great numbers ingaged in this Defection, yet the generality of the People clave unto the LORD, and bewailed the Wickedness of their Brethren, most earnestly imploring God's Mercy towards them.

Ver. 7. *And when Phineas, the Son of Eleazar, the Son of Aaron the Priest*, &c.] A Man of great Authority, being next to the High-Priest, whom he succeeded in his Office, as he did *Joshua* (if we may believe some Writers) in the Government of all *Israel*. Verse 7.

He rose up.] His Spirit (as St. *Luke* speaks of St. *Paul*) was stirred in him; and being inspired with an holy Zeal, was moved to do what follows.

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From among the Congregation.] Who were weeping at the Door of the Tabernacle; or rather, from among the Judges with whom he was assembled, being one of them: So *Jonathan*; he rose up *from the midst of the Sanhedrin.* For as *Bonav. Cornel. Bertramus* thinks, *Eleazar* after the death of *Aaron*, appointed his Son *Phineas* to be Prince of the *Levites.* Which he thinks appears not only from his rising up here, from the midst of the Judges of *Israel*, but from the Embassy wherein he was employed by *Joshua*, unto the *Reubenites*, &c. beyond *Jordan*, XXII *Josh.* 14. and from 1 *Chron.* IX. 20. where he is said to be *Ruler over the Korahites.* Which signifies, he thinks, such a preheminence as *Eleazar* himself had over the *Levites*, while his Father *Aaron* lived, *De Repub. Jud. c.* 15. And indeed the *Psalmist* saith, that *Phineas* stood up and *executed Judgment*, CVI. 39. Which seems to import that he acted as a Judge, but by an extraordinary motion; which made him kill the Offenders with his own Hands, without a Judicial Process against them.

And took a Javelin in his hand.] Or a Sword, as *Josephus* calls it; which he snatcht out of the hand of *Moses*, as the tradition is in *Pirke Elieser*, *cap.* 47.

Verse 8.

Ver. 8. *And he went after the Man of Israel into the Tent.*] It is an unusual word in the *Hebrew*, which we translate *Tent*; importing a private, secret place like a Cave, as *Kubba* or *Kobba* is thought to signifie, which the *Arabians* call *Alcobba.* From whence comes the word *Alcove*; which signifies, as *Bochart* observes, *conclave camerati operis, quo lectus circumdatur:* A Room of arched Work, which incloses a Bed in it. See his *Hierozoicon*, *Pars* I. *p. ult.*

†

And

And thruſt both of them through, the Man of Iſrael, and the Woman.] This he did, ſaith *Philo*, πεϱσάξαν-τα Μωϋσέως, by the command of *Moſes*. But ſhould rather have ſaid, by a Divine Inſtigation; which he followed, when the reſt of the Judges were afraid (as ſome conceive) to meddle with ſo great a Man as *Zimri* was. And upon this Fact, the Jews ground that which they call, *the Judgment of Zeal*, which authorized them, who were full of Zeal, to puniſh ſuch as blaſphemed God, or prophaned the Temple, *&c.* in the preſence of ten Men of *Iſrael*, without a formal Proceſs againſt them. Thus *Matthias* killed a Jew, who ſacrificed after the manner of the *Greeks*, 1 *Maccab.* II. 24. and three hundred others were killed by their Country-men, as is related in the Book commonly called *the Third Book of Maccabees*. And upon the pretence of ſuch Zeal, St. *Stephen* was ſtoned, and St. *Paul* intended to be killed, *&c.* as *Grotius* obſerves, *Lib.* II. *de Jure Belli & Pacis*, *cap.* 20. *ſect.* 9. and ſee *Selden de Jure Nat. & Gent. Lib.* IV. *cap.* 4. But this Judgment (as they call it) ſeems not to be well grounded upon the Fact of *Phineas*, who was a publick Perſon, and had an extraordinary motion, not to be imitated by private Men; nor was it followed till the latter times of the ſtate of that Nation. Chapter XXV.

Through her belly.] The *Vulgar* hath it, *through her Secret Parts*. And ſo the *Jews* in *Pirke Eliezer*, *c.* 47. and in other Books, ſuch as *Peſikta* and *Siphri*: where they make many Miracles to have concurred in this Fact; particularly, they ſay, that the Relations of *Zimri* going to fall upon *Phineas* for killing their Prince, the Angel of the LORD ſmote them, and cut them off.

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So the Plague was ſtayed from the Children of Iſrael.] It ſeems a Peſtilential Diſeaſe (as *Joſephus* calls it) ſwept away many of the Offenders, who could not ſo ſpeedily be puniſhed by the Judges: But it ſtopt immediately upon this pious Act of *Phineas*.

Verſe 9. Ver. 9. *And thoſe that died of the Plague were Twenty and four thouſand.*] There were but Twenty and three thouſand, who died of the Plague it ſelf, as the Apoſtle tells us, 1 *Cor.* X. 8. but there were a thouſand more taken off in the Plague time, or *during the Plague*, as the *Hebrew* words may be read. For in the Twenty and four thouſand, *Moſes* comprehends all thoſe who were killed by the Sword, *in the day of the Plague*, (as the Phraſe is *v.* 18.) whereas St. *Paul* reckons thoſe only who died of the Peſtilence, as many have obſerved, particularly *Bochartus*, *Lib.* II. *Hieroz. cap.* 34. P. I. It is probable that from hence it was, that the Author of the *Samaritan Chronicle* took up a Conceit, that the King of *Moab* ſent Twenty four thouſand Damſels to Seduce the *Iſraelites*, as *Hottinger* reports his words, in his *Smegma Orientale*, *cap.*8. *p.* 448.

Verſe 10. Ver. 10. *And the* L O R D *ſpake unto Moſes, ſaying.*] After the Plague was ſtayed, it is likely *Moſes* went into the Tabernacle to give God thanks for his Mercy to his People; and then he ſpake to him what here follows.

Verſe 11. Ver. 11. *Phineas the Son of Eleazar, the Son of Aaron the Prieſt, hath turned my Wrath away from the Children of Iſrael.*] Though they wept and mourned before the Door of the Tabernacle, yet that did not prevail ſo much for Mercy, as this Heroick Act of Juſtice.

While

While he was zealous for my ſake among them.] With a fervent and courageous Affection vindicated the Divine Honour, by a ſpeedy puniſhment of thoſe notorious Offenders. Chapter XXV.

That I conſumed not the Children of Iſrael in my Jealouſie.] Did not proceed to deſtroy them by the Peſtilence, when I was ſo highly incenſed againſt them. For it is obſerved by *Herodotus* himſelf in his *Enterpe*, that τῶν μεγάλων ἀδικημάτων, μεγάλας εἶναι καὶ πυθέσθαι παρὰ τοῦ Θεοῦ, *for great Crimes there are as great Puniſhments ſent from God*; which is neceſſary for the Publick Good. For unleſs, by ſuch means, a ſtop be put to open Impurities, to Murders, and ſuch like Crimes, not only all Civil Society will be overturned, but Nations become ſo wicked, that they will be fit for nothing but to be rooted out, by the Divine Vengeance, as the *Canaanites* were. Thus *Cicero* diſcourſes *Philip.* VIII. *In Corpore, ſi quid ejuſmodi eſt, quod reliquo corpori noceat*, &c. 'In the Body, if 'there be any thing which hurts the reſt of the Body, 'it is neceſſary to cut it off, or to burn it, that ſome 'one Member, rather than the whole Body, periſh. 'And ſo it is in the Body of the Commonwealth; '*Ut totum ſalvum ſit, quicquid eſt peſtiferum amputetur*; 'that the whole may be preſerved, let that which is 'infectious be lopped off.

Ver. 12. *Wherefore ſay.*] Unto *Phineas*, or unto all the People. Verſe 12.

Behold, I give thee my Covenant of Peace.] The word *Peace*, in Scripture, comprehends all manner of Bleſſings; and therefore this is a ſolemn Promiſe and Engagement to make him and his Family proſperous: the particular Bleſſing which he entails upon him, following in the next *verſe*. But ſome will have

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have this to signifie that he should be the great Reconciler of God to his People, and make Peace between them hereafter, as he had done at present. *Philo* seems to think this, and the Priesthood, to be two distinct things; when he saith, *God crowned his Piety* δυσὶ δωρεαῖς, εἰρήνῃ καὶ ἱερωσύνῃ, *with two Gifts, Peace and the Priesthood.* And the *Jews* make *Peace* to consist in a long Life of Prosperity; which was fulfilled in *Phineas* his Person, who lived till the latter times of the Judges, XXI *Judg.* 28. *Pirke Eliezer* interprets it, *he gave him the life of this World, and of the next.*

Verse 13. Ver. 13. *And he shall have it, and his Seed after him.*] It shall continue in his Family.

Even the Covenant of an everlasting Priesthood.] This is the particular Happiness which God settled upon him and his Posterity, as long as their State lasted. Which was with some limitation, it appears by this, that after some Successions in the Line of *Phineas*, the *Priesthood* came, for a time, into the Family of *Eli*, who was descended from *Ithamar* the youngest Son of *Aaron*. The reason of it is not mentioned in the Scripture; but some great Sin, it is reasonable to suppose, provoked God to set aside the Line of *Eleazar* for some years, till *Eli*'s Sons also became so wicked, that the Priesthood was taken from them, and restored in the days of *Solomon* to the Posterity of *Phineas*, with whom it continued as long as the Priesthood lasted. What Sin this was, and when committed, we do not know. Some of the *Hebrew* Doctors are so bold as to say, it was because *Phineas* would not absolve *Jephthah* from his Vow, as Mr. *Selden* observes, *Lib.* I. *de Succeff. in Pontif. cap.* 2. But as there is no ground for this, and such like fancies, which

which others of them have, so it is more probable that some of *Phineas*'s Successors offended, rather than he himself; his Posterity for four Generations holding the Priesthood, before it was translated to *Eli*, as *Josephus* and others (mentioned by *Selden* in the place before-named) make account. Chapter XXV.

Ægidius Camartus in his Book *de Rebus Eliæ*, *cap.* 3. *sect.* 5. and *Corn. Bertram*, *cap.* 15. *de Republ. Jud.* imagine that in those confused times, none of the Priests were found fit to administer the Affairs of the Nation but *Eli* alone: and therefore he was appointed by God to it, as appears from 1 *Sam.* II. 30. But *L'Empereur* in his Annotatious upon *Bertram* well observes, That it being the constant course of God's proceedings, to continue his Mercies to the *Israelites*, according to his promise, while they were obedient, but to take them away when they became disobedient, it is highly reasonable to conclude there was some great Offence given to God by some of the Race of *Phineas*, which was the cause that they lost this Dignity. But so constant was God to his Promise, that he preserved his Line in a continued Succession of *twelve* Persons from *Phineas* to *Azariah*, who *executed the Priest's Office in the Temple that Solomon built in Jerusalem*, as we read 1 *Chron.* VI. *v.* 4. to the 10*th*. From which time to the Captivity of *Babylon*, there were *nine* more, as we read there in the following *verses*. And after the end of the Captivity, unto the time of *Antiochus Eupator*, the *Jews* reckon *fifteen* more, the last of which, *Onias*, was killed by *Lysias*. And after him there were *eight* of the Family of the *Asmonæi*; the last of which, *Aristobulus*, was killed by *Herod*, who after that made whom he pleased.

Because he was jealous for his God.] God, who searches

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searches the hearts, saw that this motion proceeded not from any private Passion; but out of pure Love and fervent Affection to him, and from Indignation to see his Divine Majesty so affronted. For *Zeal* is a mixed Affection, of Love and Anger.

And made an Atonement for the Children of Israel.] Procured a Pardon for all his Brethren, ἀπεκδύσω ἐν ἐθελουργῷ σπουδῇ, (as *Philo* expresses it) *by his uncommanded and spontaneous diligence* to vindicate God's Honour, flowing from his sincere Devotion to God's Service.

Verse 14. Ver. 14. *Now the name of the Israelite that was slain, even that was slain with the Midianitish Woman.*] God would have his Name stand upon record, partly to make it infamous; and partly to do honour to *Phineas*, who durst venture to set upon a Man, who had so great an interest in his Tribe, as is mentioned in the next words.

Zimri the Son of Salu, a Prince.] Not the chief of the whole Tribe; but of a great Family in that Tribe.

Of a House among the Simeonites.] In the *Hebrew* the words are, *of a House of a Father.* For the Tribes were divided into Families; and these into Houses: every one of which had a Head or Chief, (See the first Chapter of this Book, *v.* 2.) and *Zimri* was one of those principal Persons, though not Prince of all the *Simeonites.*

Verse 15. Ver. 15. *And the name of the Midianitish Woman that was slain was Cozbi, the daughter of Zur.*] This is set down also, to show how little *Phineas* feared the great Men, either in *Israel*, or elsewhere. For *Zur* is reckoned afterwards, as one of the Kings of *Midian*, XXXI. 8. or Princes, XIII *Josh.* 21.

He

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He was Head over a People, and of a chief Houſe in Midian.] The *Hebrew* word *Ummoth* (which we tranſlate *People*) ſignifies *Nations*. So that if we tranſlate theſe words exactly, they ſound thus, *He was Head of Nations, of a Houſe of a Father in Midian:* that is, Chief of divers Families, who all ſprung from the ſame Father or Original in that Country.

Ver. 16. *And the LORD ſpake unto Moſes, ſaying.*] Some time after this, though not long, (as appears from XXXI. 1,2.) but a little before *Moſes* his death. Verſe 16.

Ver. 17. *Vex the Midianites.*] Among whom this pernitious Contrivance was hatched. For *Balak* being ſo incenſed againſt *Balaam*, that he bid him be gone, in all haſte, out of his Country, (XXIV. 11.) *Balaam* would not ſtay to propound unto him, this miſchievous Advice which was in his Head, but went to the *Midianites*, and there diſcovered it. Which was the ſame thing he knew, as if he had acquainted *Balak* with it, there being a great Friendſhip between the two Nations, XXII. 4. It is likely alſo that the *Midianites* were the firſt that adviſed *Balaam* ſhould be ſent for, which made their Guilt the greater: but the *Moabites* did not eſcape, though (for *Lot*'s ſake perhaps, II *Deut.* 9.) their Puniſhment was deferred till future times, as *Balaam* propheſied, XXIV. 17. And they were alſo excluded, by a Law made immediately after this, from the Society of the *Iſraelites*, for this very Fact, XXIII *Deut.* 3, 4. Verſe 17.

And ſmite them.] With the Sword; as we find they did, *Chapt.* XXXI.

Ver. 18. *For they vex you with their wiles.*] Have ſorely diſtreſſed you by their ſubtil Devices. Verſe 18.

Wherewith they have beguiled you, in the matter of

Peor.]

*

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Peor.] Drawn you in to commit foul Idolatry. Here *Peor*, which was a Mountain in *Moab*, where *Baal* had a Temple, (as I obſerved XXIII.28.) is uſed for the Idol it ſelf, which was there worſhipped, being a contraction of *Baal-Peor*. And ſo it is XXXI. 18. XXII *Joſh.* 17.

And in the matter of Cozbi.] And into lewd filthineſs with Idolatrous Women.

The Daughter of a Prince of Midian.] By whoſe conſent, no doubt, ſhe went upon this wicked deſign; that by her noble Garb and Attendance, ſhe might the more powerfully intice the great Men of *Iſrael* to Idolatry.

Their Siſter.] Whom the whole Family were content to proſtitute, that they might compaſs the deſtruction of the *Iſraelites*. But by *Siſter* may be meant, one of the ſame Country or Nation; the ſame kind of Language being uſed among them that was among the *Jews*; who called one another Brethren and Siſters, (being deſcended from the ſame ſtock) as Chriſtians did all thoſe that were of their Religion.

Which was ſlain in the day of the Plague.] When ſo many Thouſands fell by the Peſtilence.

For Peor's ſake.] For worſhipping *Baal-Peor*; into which they were inveigled by the Women; who invited them to a Feaſt, and there by their Charms excited another fleſhly Appetite in them: which they would not let them ſatisfie, unleſs they would both eat of their Sacrifices, and worſhip their Idol. And perhaps they told them, it was not lawful for them to conſent to their deſire, unleſs they would be of their Religion.

CHAP.

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Ver. 1. AND *it came to pass after the Plague.*] Mentioned in the foregoing *Chapter*, *v.*9,17. Though some fancy it refers unto all the Plagues that had swept away all the former Generation, except two Persons. It is likely this may be done in the *eighth* Month of the *fortieth* Year, after they came out of *Egypt.* Verse 1.

The LORD *spake unto Moses, and unto Eleazar the Son of Aaron the Priest, saying.*] As God had formerly joyned *Aaron* with *Moses*, (I *Numb.* 1, 17. II. 1. IV. 1, &c.) So now *Aaron* being dead, he joyns his Son *Eleazar* with him; to show that he succeeded not only in his Place and Office, but also in his Authority.

Ver. 2. *Take the Sum of all the Congregation of the Children of Israel.*] They had been twice numbred before this: Once, before the building of the Tabernacle, in the first year after they came out of *Egypt*, when they paid every Man half a Shekel towards it, (XXX *Exod.* 11, 13. XXXVIII. 25.) And again, when they were to be encamped, in the second month of the second year, I *Numb.* 1, 2, *&c.* And now, all those Men who had been then numbred (thirty eight years ago) being dead, (as appears from *v.* 64. of this *Chapter*) God commands them to be numbred a third time. Partly, that he might demonstrate his faithfulness to his word, in multiplying them vastly, notwithstanding all their Provocations, (for their num- Verse 2.

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ber was within Eighteen hundred and twenty, as many as they were, at their laſt muſter) and partly, that the Land they were now going to poſſeſs, might be the more eaſily divided among the Tribes, in juſt and equal proportions.

From twenty years old and upwards, throughout their Father's houſe; all that are able to go to war in Iſrael.] All this is explained in the firſt *Chapter*, *v.* 2, 3.

Verſe 3. Ver. 3. *And Moſes and Eleazar the Prieſt ſpake with them.*] With the Heads of the ſeveral Tribes: who, it is likely, were to aſſiſt in this numbring, as they did in the former, I *Numb.* 4, 16, 17.

In the plains of Moab by Jordan near Jericho, ſaying.] See XXII. 1.

Verſe 4. Ver. 4. *Take the Sum of the People.*] Theſe words are not in the *Hebrew*; but ſome words of this kind are to be underſtood, that they ſpake with them about numbring the People, *from twenty years old and upwards*, as it here follows.

As the LORD commanded Moſes and the Children of Iſrael, which went forth out of the Land of Egypt.] He bad them proceed according to the directions God had formerly given, in the ſecond month of the ſecond year, after they came out of *Egypt*, I *Numb.* 1.

Verſ. 5,6. Ver. 5, 6. *Reuben the eldeſt Son of Jacob.*] This numbring being performed as the former was, *Moſes* uſes more conciſe Language in the account he gives of it; as he doth in the foregoing *verſe*, and in this, and thoſe that follow. Where he ſets down the number of every Tribe, and the Families from whence they ſprung, without ſaying, *Thoſe that were numbred of the Tribe of Reuben were*, &c. as he doth I *Numb.* 21, &c.

The

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The Children of Hanock, of whom came the Family of the Hanochites, &c.] The four Sons of *Reuben* (whose Families here follow) are mentioned both in *Geneſis* XLVI. 9. and in *Exodus* VI. 14. and are here mentioned again; becauſe he intends to ſet down the Names, both of the Children and Grand-children of one of his Sons, which he did not before.

Verſe 7. Ver. 7. *Theſe are the Families of the Reubenites.*] The word we tranſlate *Families*, rather ſignifies *Nations (Gentes)* or *Kindreds*, as we tranſlate it, XXII *Pſal.* 27. For all that ſprung from thoſe LXX Perſons, who came with *Jacob* into *Egypt*, are called by this name of *Miſpecoth*, which the LXX. here tranſlate δῆμοι, People. Which were divided into *Houſes*, as the *Hebrews* call them; and thoſe *Houſes* into particular Perſons. This is plain from VII *Joſh.* 14. where, for the diſcovery of him that had ſinned in the accurſed Thing, God commanded the *Iſraelites* to be brought by their *Tribes*, and then that Tribe by the *Families* belonging to it; and that Family which the LORD took by *Houſholds*; and that Houſhold, Man by Man.

And they that were numbred of them were forty and three thouſand, and ſeven hundred and thirty.] This being compared with I *Numb.* 21. it appears this Tribe was leſs than it was eight and thirty years ago, by near three thouſand Men: For ſome whole Houſholds had been deſtroyed, as it follows *v.* 9.

Verſe 8. Ver. 8. *And the Sons of Pallu, Eliab.*] He ſpeaks in the Plural Number, when there was but one Son of *Pallu*; which is very uſual in the Scripture Language. See XIX *Gen.* 29. XXI. 7. XLVI. 7. and in this very *Chapter*, *v.* 42.

Eliab.]

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Eliab.] He doth not ſay from him came the Family of the *Eliabites*; for he made only an Houſhold in the Family (as we call it) of the *Palluites*.

Verſe 9. Ver. 9. *And the Sons of Eliab, Nemuel, and Dathan, and Abiram.*] The ſame muſt be obſerved of theſe, that Families did not ſpring from them; but they were Houſholds belonging to the Family of the *Palluites*.

This is that Dathan and Abiram.] They are here again mentioned; partly to ſet a new Brand upon them, for their inſolent Rebellion againſt *Moſes*; and partly to ſhow how the *Reubenites* came to be ſo diminiſhed.

Famous in the Congregation.] See XVI. 2.

Who ſtrove againſt Moſes and againſt Aaron, in the company of Korah.] They joyned with *Korah*, who ſeems to have been the chief Incendiary: For he is mentioned firſt in the XVI. 1.

When they ſtrove againſt the LORD.] Who had appointed *Aaron* alone to be the High-Prieſt, and his Sons to Miniſter in the Prieſt's Office: which theſe Men would have uſurped, XVI. 11. where it is ſaid expreſly, *They were gathered together againſt the LORD.*

Verſe 10. Ver. 10. *And the Earth opened her mouth, and ſwallowed them up together with Korah.*] Theſe words ſeem to import, that *Korah* was ſwallowed up with *Dathan* and *Abiram*, as I have obſerved upon XVI. 32. See there. But it muſt be acknowledged that theſe words may receive another Interpretation, and that very natural, in this manner; *The Earth opened her mouth and ſwallowed them up*, (viz. *Dathan* and *Abiram*, and the reſt mentioned XVI. 32.) and then the next words, *veeth Korah*, may be thus tranſlated, *and*

as for Korah (who was the great Incendiary) *when that Company died*, i. e. he died, when the Company which offered Incenſe died: for there is in many places a defect of a word, to be ſupplyed from the word that follows. This is a very eaſie conſtruction, and agrees with the *Pſalmiſt*, CVI. 17. where he mentions only *Dathan* and *Abiram*'s Company as ſwallowed up, and then adds, *v.* 18. *A fire was kindled in their Company*, (*i. e.* in the other Company of Rebels) *and the flame burnt up the wicked*; viz. *Korah*, and thoſe that were with him. Chapter XXVI.

What time the fire devoured two hundred and fifty men.] XVI. 35. If the Interpretation now mentioned, of the foregoing words, be admitted, then *Korah* muſt be added to the number of the Two hundred and fifty Men; which *Moſes* takes occaſion to explain in this place.

And they became a ſign.] A Monument of God's diſpleaſure againſt thoſe that affront his Miniſters; to give warning unto all Poſterity not to follow their pernitious Courſes.

Ver. 11. *Notwithſtanding the Children of Korah died not.*] As thoſe of *Dathan* and *Abiram* did; but their Family continued famous in *David*'s time. For perhaps they left their Father, and *departed from the Tents of thoſe wicked Men*; as *Moſes* by God's command exhorted the Congregation, (XVI. 24, 26.) and they obeyed, *v.* 27. Verſe 11.

Ver. 12, 13. *The Sons of Simeon after their Families*, &c.] His Sons reckoned up here juſt as they are XLVI *Gen.* 10. and VI *Exod.* 15. only one of them, *viz. Ohad*, is here omitted; becauſe, either he had no Children, or his Family was extinct before this time. The firſt of them alſo, *viz. Nemuel*, is there Verſ. 12, 13.

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there called *Jemuel*; and *Jachin* in 1 *Chron.* IV. 24. is called *Jarib*; there being ſome reaſon, in proceſs of time, for ſuch alterations.

Verſe 14. Ver. 14. *Theſe are the Families of the Simeonites, twenty and two thouſand, and two hundred.*] There was a wonderful decreaſe of this Tribe in the ſpace of thirty and eight years: For they were fewer by above thirty ſeven thouſand, than they were at the laſt numbring. See I. 23. Many of them, it is probable, being in the ſame Crime with *Zimri*, and the Plague falling moſt heavily upon this Tribe, whom *Moſes* in the XXXIII *Deuteronomy*, doth not bleſs.

Ver. 15, 16, 17. Ver. 15, 16, 17. *And the Children of Gad after their Families.*] They are reckoned here next to the *Simeonites*, becauſe they lay encamped next to them, under the Standard of *Reuben*, II *Numb.* 10, 11, &c.

Of Zephon the Family of the Zephonites, &c.] They are reckoned up in the ſame manner XLVI *Gen.* 16. only he that is here called *Zephon*, is there called *Ziphion*; and *Oſni* is there called *Ezbon*; and *Arod* called *Arodi*.

Verſe 18. Ver. 18. *Theſe are the Families of the Children of Gad, according to thoſe that were numbred of them, forty thouſand and five hundred.*] This Tribe alſo was leſs by above five thouſand than before, I. 25.

Verſe 19. Ver. 19. *The Sons of Judah, Er and Onan.*] Theſe were his eldeſt Sons, but died without Iſſue before the Children of *Iſrael* went down into *Egypt*, as it here follows. See XXXVIII *Gen.* 1, 2, &c.

Verſe 20. Ver. 20. *And the Sons of Judah after their Families were*, &c.] Now he reckons thoſe of his Sons, who made Families, which were three: as we read alſo XLVI *Gen.* 12.

Ver.

Ver. 21. *And the Sons of Pharez were Hezron*, &c.] Here he numbers two of *Judah*'s Grand-children, as he did one of *Reuben*'s, *v.* 6. only with this difference, that these two made Families in *Israel*, which his Grand-son did not; they being substituted instead of *Er* and *Onan*, who died without Children. Or rather, the Family of *Pharez* growing very great, there was a sub-division made of it into the other Families, who were all still *Pharezites*, (for *Pharez* had no other Children but these two, to make a Family of that Name) but called by these two Names of *Hesronites* and *Hamulites*, because the *Pharezites* were grown too big to be but one Family, and therefore parted into two. Chapter XXVI. Verse 21.

Ver. 22. *These are the Families of Judah, according to those that were numbred of them, threescore and sixteen thousand and five hundred.*] This Tribe was very numerous before, above all the rest. And now this new Generation, which sprung up instead of the old (who were all destroyed except *Caleb*) exceeded them two thousand. So faithful was God to his Promise, that this should be a most powerful Tribe. See I *Numb.* 27. Verse 22.

Ver. 23. *The Sons of Issachar after their Families.*] He and *Zebulon* are mentioned next, because they lay encamped together, under the Standard of *Judah*. See II *Numb.* 5, 6, 7. Verse 23.

Of Tola, the Family of the Tolaites.] A wonderful fruitful Family, and very valiant: there being of this one Family Twenty two thousand and six hundred Men in the days of *David*, 1 *Chron.* VII. 2.

Of Pua, the Family of the Punites.] He is called *Phuvah* XLVI *Gen.* 13.

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Ver. 24. *Of Jashub.*] Who is called *Job* in the same place.

Verse 24.

Ver. 25. *Threescore and four thousand and three hundred.*] This Tribe also was exceedingly increased; being near Ten thousand more now than they were at their first numbring, I. 29. II. 6.

Verse 25.

Verse 26.

Ver. 26. *Of the Sons of Zebulun after their Families.*] There is no change in their Names; which are the same without any alteration, as when they went into *Egypt*, XLVI *Gen.* 14.

Verse 27.

Ver. 27. *Those that were numbred of them, threescore thousand and five hundred.*] This Tribe likewise was increased above Three thousand since the former numbring. See I. 31. And so the whole Camp of *Judah* was mightily augmented, as that of *Reuben* was diminished.

Vers. 28.

Ver. 28. *The Sons of Joseph after their Families.*] See XLVI *Gen.* 20.

Verse 29.

Ver. 29. *Of the Sons of Manasseh, of Machir,* &c.] This was his only Son; but those descended from him, by an usual manner of speaking, are called *Manasseh*'s Sons also, being his Grand-sons. Some think indeed that *Manasseh* had other Sons, which they gather from L *Gen.* 22. but, if he had, their Families were extinct: for none but *Machir* and his Posterity had any Inheritance in the Land of *Canaan*, XVII *Josh.* 1, 2. where the Grand-children are called his Children.

Machir begat Gilead, and of Gilead came the Family of the Gileadites.] They were not a distinct Family from the *Machirites*; but the very same: *Machir* having no other Son but *Gilead.* Therefore that Family which at first was called *Machirites*, were afterwards called *Gileadites*: or they were indifferently called, either by the one or the other. Ver.

Ver. 30. *Theſe are the Sons of Gilead, of Jeezer.*] Called *Abiezer* XVII *Joſh.* 2. Chapter XXVI.

The Family of the Jeezreites, &c.] The Poſterity of *Gilead* grew ſo numerous, that his Sons made Families, and not only Houſholds: So that the name of *Gileadites* being too general to diſtinguiſh them all, they were called, at length, by the name of his Sons. Verſe 30.

Ver. 31, 32. *Of Aſriel, the Family of the Aſrielites*, &c.] This, and all the reſt that follow, are mentioned as the Son's of *Gilead*; for each of whoſe Children there was a Lot in the Land of *Canaan*, XVII *Joſh.* 2. Verſe 31, 32.

Ver. 33. *And Zelophead the Son of Hepher, had no Sons, but Daughters*, &c.] Whoſe Caſe is conſidered in the next, and in the laſt Chapter of this Book: where they are ordered to have an Inheritance among their Father's Brethren, but to marry into their own Tribe. And their Poſterity, I ſuppoſe, were called after their Grand-father's name, *Hepherites*: for ſuch a Family there was, as *Moſes* tells us in the foregoing *verſe*. Verſe 33.

Ver. 34. *Numbred of them fifty two thouſand and ſeven hundred.*] If this be compared with I. 35. it will appear that this Tribe was increaſed above Twenty thouſand. Which is the greateſt Increaſe of any other; and made good the Prophecy of *Jacob* concerning the Children of *Joſeph*, XLIX *Gen.* 22. Verſe 34.

Ver. 35. *Theſe are the Sons of Ephraim after their Families.*] He is mentioned after *Maneſſeh*, becauſe he was his younger Brother: yet in their Encampment this Tribe had the Standard, under which *Manaſſeh* marched, II *Numb.* 18, *&c.* Verſe 35.

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Of Shuthelah the Family of the Shuthalites, &c.] He is mentioned first also in 1 *Chron.* VII. 20. Where the next Son *Becher* is called *Bered*; and *Tahan*, called *Talath*. For time is wont to make great Alterations in the names of Persons and Places.

Verse 36. Ver. 36. *These are the Sons of Shuthelah, of Eran the Family of the Eranites.*] He had, it seems, but one Son; whose Children (after the usual manner of speaking before noted) were called the Sons of *Shuthelah*; though they made a distinct Family, under the name of *Eranites*.

Verse 37. Ver. 37. *Those that were numbred of them, thirty two thousand and five hundred.*] Though this proved a very numerous Tribe in future times, yet for the present they were fewer by eight thousand, than they were in the former numbring I. 33. which makes *Moses*'s Prophecy, a little after this, the more remarkable, XXXIII *Deut.* 17. where he makes the *Ephramites* Ten to One, in comparison with the *Manassites*.

Verse 38. Ver. 38. *The Sons of Benjamin after their Families.*] This Tribe also was under the Standard of *Ephraim*, and therefore mentioned here together with him and *Manasseh*. When they went into *Egypt*, the Sons of *Benjamin* were no less than Ten, XLVI *Gen.* 21. Half of which, either had no Children, or they were all Extinct before this time; for here are only Five named.

Of Belah, the Family of the Belaites, &c.] The two first, *Bela* and *Ashbel*, are there named, as they are here: but the next, *Ahiram*, is there called *Ehi*, and in 1 *Chron.* VIII. 1. *Ahara*; such an Alteration doth Time make in Names.

Ver.

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Ver. 39. *Of Shupham*, &c.] He is called *Muppim* in XLVI *Gen.* 21. and *Hupham* is there called *Huppim*.

Ver. 40. *The Sons of Bela were Ard and Naaman.*] Though five of his Sons were dead without Iſſue; yet two of his Grand-ſons, deſcended from his eldeſt Son, made diſtinct Families in *Iſrael*. And the Son of one of them was called after the name of his Uncle, the youngeſt Son of *Benjamin*, XLVI *Gen.* 21. whoſe name was *Ard*; and in I *Chron.* VIII. 3. (by a ſmall tranſpoſition of Letters) is called *Adar*.

Verſe 39.

Verſe 40.

Ver. 41. *There were numbred of them forty five thouſand and ſix hundred.* This Tribe was grown to be Ten thouſand more than they were at the laſt numbring, I. 37.

Verſe 41.

Ver. 42. *Theſe are the Sons of Dan.*] Thus he ſpeaks, though he had but one. See *v.* 8.

Verſe 42.

Of Shuham.] Called *Huſhim*, by a tranſpoſition of Letters, XLVI *Gen.* 23. Juſt as the ſame Tree is called *Almugim*, I *Kings* X. 8. and *Algumim*, 2 *Chron.* II. 8. And the ſame City in which *Joſhua* was buried, called *Timnath-Serach*, XXIV *Joſh.* 30. and *Timnath-Cheres*, II *Judg.* 9. And, to come ſtill nearer, the ſame Man is called *Rechum*, XII *Nehem.* 3. and *Cherim*, *v.* 15. of the ſame Chapter.

Theſe are the Families of Dan after their Families.] That is, from theſe *Shuhamites* came all the reſt of the Families of this Tribe, which are not here mentioned: but into which this Family was ſub-divided, when it grew very great, as it appears from the next words.

Ver. 43. *All the Families of the Shuhamites.*] This ſhows there were more than one of them, who had names from ſome of the Children of *Shuham*.

Verſe 43.

Were

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Were threescore and four thousand and four hundred.] A vast number to spring from one Man; when *Benjamin*, who had ten Sons, wanted almost twenty thousand of this number: which is Seventeen hundred more than were in this Tribe at the last numbring, I. 39.

Verse 44. Ver. 44. *Of the Children of Asher after their Families*, &c.] They all retain the same names which they had when they went into *Egypt*, XLVI *Gen.* 17. Only he that is here called *Jeshui*, is there called *Ishui*; and another Son there mentioned is here omitted; his Family, I suppose, being quite extinct.

Verse 45. Ver. 45. *Of the Sons of Beriah*, &c.] Instead of him, whose Family was quite lost, the youngest Son of *Asher* (*Beriah*) had two Families sprung from him.

Verse 46. Ver. 46. *And the name of the Daughter of Asher was Sarah.*] Or *Serah*, as she is called XLVI *Gen.* 17. He doth not say that a Family sprang from her, which *Corn. Bertramus* (*cap. 6. de Republ. Jud.*) seems to think probable, instead of some that were lost; but she was a Woman, it is likely, as eminent in this Tribe, as any of her Brethren, for some Vertue or other. Insomuch that the *Cabbalists* in the ancient Book *Zohar*, parting the heavenly Region where the Souls of holy Women are, into four Palaces, make four great Women to be a kind of Presidents of them, *viz. Pharaoh*'s Daughter who educated *Moses*; and this *Serah* the Daughter of *Asher*; with *Jochabed* the Mother of *Moses*; and *Deborah* the famous Propheteſs. See *Selden*, *Lib.* II. *de Jure Nat. & Gent. cap.* 4.

Ver.

Ver. 47. *Were fifty and three thouſand and four hundred.*] This Tribe alſo fructified exceedingly; wanting but an Hundred of Twelve thouſand more than they were at the laſt numbring, I. 41. Chapter XXVI. Verſe 47.

Ver. 48, 49. *Of the Sons of Naphtali after their Families*, &c.] There are four of them, whoſe Names were not all changed, ſince they went into *Egypt*. See XLVI *Gen.* 24. Verſe 48, 49.

Ver. 50. *Were forty five thouſand and four hundred.*] They wanted Eight thouſand of their number, I *Numb.* 43. Theſe two Tribes, *Aſher* and *Naphtali*, are mentioned together with *Dan*, becauſe they were encamped under his Standard, II *Numb.* 25,26, &c. Verſe 50.

Ver. 51. *Theſe were the numbred of the Children of Iſrael, ſix hundred thouſand, and a thouſand ſeven hundred and fifty.*] That is, the whole Number amounted to this Sum; which was but Eighteen hundred and twenty leſs than they were, when they were laſt numbred, Thirty eight year ago, I.46. So great was the Goodneſs of God, and ſuch his Faithfulneſs to his Word, that when he deſtroyed all the former Generation, (who were above Twenty years old) he multiplyed their Poſterity ſo faſt, in that ſpace of time, as to make them equal, in a manner, to thoſe that went before them. Verſe 51.

Ver. 52. *And the LORD ſpake unto Moſes, ſaying.*] After the People were thus numbred, and every Family, and the Perſons it contained exactly known, then the LORD ordered, as follows. Verſe 52.

Ver. 53. *Unto theſe.*] *i. e.* Theſe Families beforenamed. Verſe 53.

The Land ſhall be divided.] *i. e.* The Land of *Canaan*, into which they were going.

For

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For an Inheritance.] Not to be alienated from thoſe Families.

According to the number of Names.] Of the Perſons in the ſeveral Families, from Twenty years old and upward, *v.* 2. So that Minors, who had not attained the Age of Twenty years, when this account was taken, the *Jews* ſay, were not to have any ſhare in the Land, though they were come to that Age, at the time of the diſtribution of it among them. But thoſe Minors had Poſſeſſions, as Heirs of their Fathers, according to the Families.

Verſe 54.

Ver. 54. *To many thou ſhalt give the more Inheritance, and to few thou ſhalt give the leſs Inheritance.*] That is, order *Joſhua* to aſſign them a ſhare in the Land, proportionable to the number of Perſons in every Tribe: Some of which were far greater than others, and therefore to have more Land, proportionble to the largeneſs of their Families. But this was not meaſured merely by the number of Acres, as we ſpeak; but by the goodneſs of the Soil: for a little Ground, in a rich Country, would maintain more Perſons than twice as much in a barren. So *Joſephus Lib.* V. *Antiq. cap.* 1. where after he had ſaid that *Joſhua* made a Diſtribution of the Land, κατὰ μεγέθος ἑκάστης τῶν φυλῶν, according to the bigneſs of each Tribe; he adds, that in doing this, τιμητὸς μάλλον ἢ μετρητὸς τὸς κλήρους εἶναι δεῖν, it was neceſſary to conſider rather the value, than the meaſure of every Portion. And gives this reaſon why the Tribe of *Benjamin* had ſo narrow a Portion allotted them, becauſe the Ground was ſo very fertil about *Jeruſalem.* Στενόταλος ὁ κλῆρος ἦτος διὰ τὸ τῆς γῆς ἀρετὸ, *This Lot was very ſtrait, becauſe of the goodneſs of the Soil.*

To

Chapter XXVI.

To every Man ſhall his Inheritance be given.] That is, to every Family.

According to thoſe that were numbred of him.] According to the Account that had been now taken; not conſidering who might be born after this, (and thereby increaſe a Family) or die (and thereby diminiſh it) before the Diviſion of the Land was made. For ſeveral died, we may well think, in the Wars with the *Canaanites*, and others were born before the Country was conquered.

Verſe 55.

Ver. 55. *Notwithſtanding the Land ſhall be divided by Lot.*] When it was divided into ſo many equal ſhares as there were Tribes, (a due reſpect being had to their Number) they were not to chooſe which ſhare they would have, but that was to be determined by Lot. The manner of which they ſay was this: Two Urns being placed before him that drew the Lots, in one of which were Scrols of Parchment, containing the Names of the XII Tribes of *Iſrael*; and in the other, the Portions of Land: he firſt put in his hand into the Urn wherein were their Names, and drew out one, ſuppoſe that of *Judah*; and then he put his hand into the other Urn, and drew out the Portion that fell to his ſhare. Or perhaps, there was only one Urn, wherein were the ſeveral Portions of Land; and they began, ſuppoſe, with the eldeſt Son of *Iſrael*, viz. *Reuben*; and pulling out a Scroll, ſaid, *This is the Portion of Reuben:* and ſo with the reſt. But which ſoever way they proceeded, there were two Diſtributions made, One of the whole Country into XII Parts; and another of each of thoſe Parts among the ſeveral Families that were in each Tribe. See *Selden, de Succeſſionibus ad Leges Hebr. cap.* 21, 22.

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According to the Names of the Tribes of their Families they ſhall inherit.] This ſeems to juſtifie what I now ſaid, that they firſt named the Tribe, whoſe Lot they would draw out; and that contained his Inheritance. But, after all this, it might happen that ſome of their Lots were too ſcanty for their Number, and others too large: In which caſe *Eleazar* and *Joſhua*, and the reſt appointed for this Office, XXXIV. 17, &c. ordered ſome Portion to be taken from thoſe who had too much, and given to thoſe who had too little for their Families. This appears from XIX *Joſh.* 9. where a Portion out of the Lot of *Judah* is ordered for *Simeon*; becauſe the one was too large, and the other too ſmall: and the ſame may be ſaid of *Dan*, *v.* 47.

Verſe 56.

Ver. 56. *According to the Lot ſhall the Poſſeſſion be divided.*] The firſt words, which we tranſlate *according to the Lot*, being in the *Hebrew*, *Al pi hagoral*, which literally ſignifies *according to the mouth of the Lot*, (which is no more than, *as the Lot ſhall declare*) the *Jews* have a conceit that the Land was divided, not merely by Lot, but by *Urim* and *Thummim*: which *Eleazar* the Prieſt then put on, (as the *Talmud* deſcribes it in *Bava Bathra*) and two Urns ſtanding before him, in one of which were the Names of the XII Tribes, and in the other the Names of the Portions of Land, he looked by the Holy Ghoſt upon the *Urim* and *Thummim*, and ſaid, Let ſuch a Tribe come up; which being done, he ſaid again, Let ſuch a Portion of Land come up for this Tribe: by which means all the People (before whom this was done) were ſatisfied that their Portion was allotted to them by God; and all cauſe of murmuring and contention taken away. Thus *R. Solomon* and others mentioned by

by *Buxtorf* in his *Hiſtor. Urim & Thummim*, *cap.* 3. And *Martinius Mauritius* in his late Treatiſe *de Sortitione veter. Hebr. cap.* 29. *ſect.* 4, 5. where he obſerves, how ancient the way of dividing Goods and Lands by Lot was in other Countries. But there was no need of this Solemnity, the Diviſion of the Land by God's Order after the manner of Lots, ſufficienly ſhowing, it was not by Man's Directions, but by God's, that ſuch a ſhare fell to them. Chapter XXVI.

Between many and few.] Every Tribe having its Land aſſigned them by the Lot, it was then divided among the ſeveral Families, in the ſame manner (as theſe words ſeem to ſignifie) and then every Houſhold had their ſhare allotted them, according to the number of Perſons that were in them. Which if they were many, had a greater ſhare; if few, a leſs. By which means every Man had reaſon to reſt ſatisfied, becauſe ſuch was his Lot. That is, ſuch was the good pleaſure of God, who directed the Lots; as we learn from XVIII *Joſhua* 6, 8, 10. where we read expreſly, that in the Diviſion of the Land, he *caſt Lots for them before the* L O R D *in Shiloh*, that he might order every one his Portion.

Ver. 57. *And theſe are they that were numbred of the Levites, after their Families.*] It was fit an account ſhould be taken of this Tribe alſo, that it might be ſeen how God had bleſſed them, as well as the reſt of the Tribes of *Iſrael*, with a numerous Iſſue: though he had cut off, in the ſpace of Thirty eight years, all the former Generation, from Twenty years old and upward. Verſe 57.

Of Gerſhon, the Family of the Gerſhonites, &c.] The principal Families in this Tribe were three, deſcended from the three Sons of *Levi*, *Gerſhon*, *Kohath*, and

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Merari. Whoſe Names were not at all altered ſince their coming out of *Egypt*, until this time, XLVI *Gen.* 11. VI *Exod.* 16.

Verſe 58. Ver. 58. *Theſe are the Families of the Levites.*] The three fore-named were the principal Families; divided into thoſe leſſer Families, which here follow.

The Family of the Libnites.] Deſcended from *Libni* the eldeſt Son of *Gerſhon*. Who had another Son, whoſe Family is here omitted, *(viz. Shimi)* though mentioned VI *Exod.*17. But in this place *Moſes* doth not give a full account of all the Families of the *Levites*; nor is it given in exact order, becauſe they were to have no Inheritance in the Diviſion of the Land: which was the reaſon that all the Families of the other Tribes are ſet down ſo punctually.

The Family of the Hebronites.] From *Hebron*, one of the Sons of *Kohath*, VI *Exod.* 18. III *Numb.*19.

The Family of the Mahlites, the Family of the Muſhites.] From the two Sons of *Merari*, who were called *Mahli*, and *Muſhi*, VI *Exod.* 19. III *Numb.* 20.

The Family of the Korathites.] From the great Grand-child of *Levi*, VI *Exod.*21. XVI *Numb.* 1.

And Kohath begat Amram.] Who was Grand-child of *Levi*, and Brother to the Father of *Korah*, VI *Exod.* 18.

Verſe 59. Ver. 59. *And the name of Amram's wife was Jochabed, the daughter of Levi.*] See VI *Exod.* 20.

Whom her Mother (viz. *Levi* his Wife) *bare to Levi in Egypt.*] See this there explained.

And ſhe bare unto Amram, Aaron and Moſes and Miriam their Siſter.] Who ſeems to have been born before *Moſes*, if not before *Aaron*, II *Exod.* 4.

Ver.

Ver. 60. *And unto Aaron was born Nadab, and Abihu, Eleazar and Ithamar,* VI *Exod.*23. where he tells the name of their Mother. Chapter XXVI.

Ver. 61. *And Nadab and Abihu died, when they offered ſtrange Fire before the* LORD.] See X *Lev.* 2. and the third Chapter of this Book, *v.* 4. But *Eleazar* (who was the eldeſt next to them) was now alive, and made High-Prieſt: and it is likely *Ithamar* alſo, being under Twenty years old, when the People murmured upon the Report of the Spies; and ſo not cut off with that wicked Generation, XVI. 29. Verſe 60. Verſe 61.

All this is here recounted, to ſhow that the Tribe of *Levi* was preſerved, by the bleſſing of God, as well as the reſt of the *Iſraelites:* though they were to have no Inheritance in the Land of *Canaan.*

Ver. 62. *And thoſe that were numbred of them, were twenty and three thouſand,* &c.] So they were a thouſand more, than at the laſt numbring, III. 39. Verſe 62.

For they were not numbred among the Children of Iſrael.] But by themſelves, for the reaſon following.

Becauſe there was no Inheritance given them, among the Children of Iſrael.] For God was their Inheritance, as he told them, XVIII. 20, &c. And therefore they were ordered not to be numbred, Thirty eight years ago, no more than now, I *Numb.* 49, &c. The *Jews* are ſomething curious in their Obſervations upon theſe words, *among* (or, *in the midſt of*) *the Children of Iſrael:* from whence they conclude that the *Levites* might have Lands out of the Bounds of the Land of *Canaan*, though not within it, among their Brethren.

Ver. 63. *Theſe are they that were numbred by Moſes and Eleazar the Prieſt, who numbred the Children of Iſrael, in the plains of Moab,* &c.] By a ſpecial command of God, *v.* 1, 2, &c. Verſe 63.

Ver.

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Ver. 64. *But among these there was not a Man of them, whom Moses and Aaron the Priest numbred, when they numbred the Children of Israel in the Wilderness of Sinai.*] See the first Chapter of this Book, *v.* 1, 2, &c. so exactly were God's Threatnings fulfilled, as well as his Promises.

Verse 65.

Ver. 65. *For the LORD had said of them, they shall surely die in the Wilderness.*] He had pronounced this irreversible Sentence, upon the whole Congregation, XIV. 23, 28, 29. where he swears they should not enter into the Land of *Canaan*, because they had brought, or entertained an evil report of it. See also II *Deut.* 14, 15.

And there was not left a Man of them, save Caleb the Son of Jephunneh, and Joshua the Son of Nun.] Whom God promised to spare, because they were of another Spirit, XV. 24, 30, 38. And their survival, was as remarkable an instance of the truth of God's word, as the Death of all the rest.

CHAP. XXVII.

Verse 1.

Ver. 1. *THEN came the Daughters of Zelophehad, the Son of Hepher*, &c.] Who are mentioned before, XXVI. 33. just as they are here; only their Genealogy is here more fully set out, that their Father was the Grandson of *Manasseh* the Son of *Joseph*, from whom he was lineally descended, but left no Sons behind him. Now these young Women hearing *Moses* say (as he doth in the foregoing Chapter) that the LORD commanded the Land of *Canaan*

Canaan ſhould be divided among thoſe that were now numbred; and obſerving that only Males, from Twenty years old, were numbred, (*v.* 2.) preſently apprehended, that they being Females, were excluded from having any Inheritance among the *Iſraelites* (and ſo the Family of the *Hepherites*, XXVI. 32.) would be extinguiſhed. This was the ground of what follows. Whereby it appears that every body was immediately acquainted with the Laws which *Moſes* received from God; and that there was a faithful Regiſter kept of every one that was born in every Family and Tribe, to prevent all Diſputes about the true Heirs to Mens Eſtates. Chapter XXVII.

Ver. 2. *And they ſtood before Moſes*, &c.] To repreſent before him, and the reſt of the Judges, who were now aſſembled, the Caſe which I have mentioned. Verſe 2.

Before Moſes, and Eleazar the Prieſt, and before the Princes, and all the Congregation.] Theſe made up the greateſt Court of Judicature that at any time ſate. For by *Princes* are meant, either the Heads of the Tribes, or the higheſt of the Judges appointed, XVIII *Exod.* called *the Heads of the People*, *v.* 25. And by *all the Congregation* is meant the LXX Elders mentioned in this Book, XI. 24. For they are called *col ha edah* (the *whole Congregation*, and ſometimes only *Edah*, the *Congregation*) as *R. Solomon* obſerves. See *Bertram de Republ. Jud. p.* 72. Now at the Head of all theſe ſat *Moſes*, and next to him *Eleazar* the Prieſt.

By the door of the Tabernacle of the Congregation.] Near to which this auguſt Aſſembly, it is likely, was wont to ſit, when they met together; that *Moſes* might preſently, if there were occaſion, go and conſult with God himſelf, in any difficult matter, that

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came before them. And thus Mr. *Selden* obſerves out of *Maimonides*, that in future times the great *Sanhedrim* followed the Tabernacle, ſitting ſometimes in one place, ſometimes in another, according as that was ſettled. As (after they came to *Canaan*) it was firſt at *Shiloh*, then at *Mizpeh*, and afterwards at *Gilgal*, *Nob*, *Gibeon*, the Houſe of *Obed-Edom*, till at laſt it was fixed in *Jeruſalem*, *Lib.* II. *de Synedr. cap.* 15. *n.* 4. As concerning that which the *Talmudiſts* ſay, concerning the proceedings in this caſe of *Zelophehad's* Daughters, nothing certain can be determined. But they give this account of it, That they firſt brought this Cauſe into the Courts appointed by the advice of *Jethro*, XVIII *Exod.* 21. and began with the Rulers of *ten*, who knowing not what to ſay to them, they went to thoſe of *fifty*, and from thence to the *Centurions*, and at laſt to the *Chiliarchs*. None of which durſt adventure to give Judgment, but referred the Cauſe, by reaſon of its difficulty, to *Moſes*; who brought it to the SCHECHINAH, as they ſpeak, *i. e.* to the Divine Majeſty, *Seld. ib. cap.* 16. *n.* 1.

Verſe 3.

Ver. 3. *Saying, Our Father died in the Wilderneſs.*] Among the reſt mentioned *v.* 64, 65. of the foregoing Chapter. They ſeem to have drawn up their Cauſe in the form of a Petition; or, as Mr. *Selden* ſpeaks, in the Legal Phraſe, preſented a Libel to the Court, containing the intire matter of their Petition, and that artificially enough.

And he was not one of them that gathered themſelves together againſt the LORD, *in the Company of Korah.*] They uſe the very words of *Moſes*, concerning that rebellious Company, XVI. 11. And inſtance in this Sin, rather than any other; either to ſhow that their Father had a due regard to the Authority of *Moſes*, (who

(who they hoped therefore would be the more favourable to his Posterity) or, rather to insinuate, that he was not guilty of such a Crime, as might make Men justly forfeit what they had, for their Children, as well as for themselves. For all the Family of *Dathan* and *Abiram* perished: and it is taken notice of as a singular Mercy, that the Children of *Korah* did not, XXVI. 10, 11. Chapter XXVII.

But died in his own Sin.] *i. e.* For his own Sin; which God had declared should not affect the Children, XIV. 31. For to that General Sin, in which all the People were engaged, these words seem to refer. And so, it was *his own sin*, not with respect to the rest of the People, (for they were all alike guilty) but with respect to his Children; it being a personal Guilt, in which they were not concerned.

The *Jews* commonly say that *Zelophehad* was the Man that was stoned for gathering Sticks on the Sabbath-day. For which they have no authority, but a fancy of *R. Aquiba*, who is sharply reproved for it, by another considerable *Rabbi*; who saith it is a rash Judgment; for if it were true, since the Scripture conceals it, he ought not to have revealed it: but hath reproached a just Man, for any thing that appears. See *Selden*, *Lib.* II. *de Synedr. cap.* 1. *sect.* 9.

And had no Son.] As was found when the People were numbred, XXVI. 33.

Ver. 4. *Why should the name of our Father be done away from among his Family?*] One Family of the Tribe of *Manasseh*, *viz.* the *Hepherites*, being in danger to be wholly extinguished. *R. Judah* will have the word *Name* in this place to signifie as much as *hereditary possession*; and so he thinks it signifies, XXV Verse 4.

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Deut. 6. as Mr. *Selden* obſerves out of *Peſikta*, *Lib. de Succeſſionibus*, *cap.* 14.

Becauſe he hath no Son.] Merely for want of Iſſue-Male, when he hath left many Daughters.

Give unto us therefore a poſſeſſion among the Brethren of our Father.] Let us come in for a ſhare among thoſe that are deſcended from *Manaſſeh*. Which if they did, the Name of their Father could not be thereby preſerved, but by the Son of one of theſe Daughters taking upon him, not the Name of his Father that begat him, but of his Mother's Grand-father, *viz.* *Hepher*; which was ordered afterwards by a general Law, XXV. *Deut.* 6.

Verſe 5. Ver. 5. *And Moſes brought their Cauſe before the LORD.*] This was too difficult a Cauſe (though there ſeemed to be a great deal of Reaſon on their ſide) to be judged by the great Court before-mentioned; and therefore it was referred to *Moſes* alone, as other weighty Cauſes uſed to be; (See XV. 32. XXV. 4.) for neither *Eleazar*, nor any other Perſon (before whom it was brought, *v.* 2.) are here mentioned as the Judges of this matter. And he durſt not judge it, though the equity appeared very plain, without bringing it before the LORD for his direction, which he could have upon all important occaſions, XXV *Exod.* 22. VII *Numb.* 89.

Verſe 6. Ver. 6. *And the LORD ſpake unto Moſes, ſaying.*] This ſhows that the Cauſe was devolved upon *Moſes alone*; for the LORD tells him, and no other Perſon, how it ſhould be determined.

Verſe 7. Ver. 7. *The Daughters of Zelophehad*, &c.] The LORD approves of their Claim; and gives a Sentence in their favour.

Thou

Thou shalt surely give them a possession of an inheritance, among their Father's Brethren.] Because the word for *them* in the *Hebrew*, is of the Masculine Gender, some think it signifies, they were to be considered as if they had been Sons. Chapter XXVII.

And thou shalt cause the Inheritance of their Father to pass unto them.] So that they were to enjoy, what would have fain to his share, had he been alive: *ob indutam defuncti patris personam*, as the Lawyers speak; because they stood in the place of their dead Father, and represented his Person. And accordingly they put in their Claim at the Division of the Land, and had their Portion therein, according to this Decision, XVII *Josh.* 2, 3, &c. How the Portion was divided among them, according to the *Hebrew* Doctors, Mr. *Selden* shows at large in his Book *de Successionibus in bona defuncti*, *cap.* 23.

Ver. 8. *And thou shalt speak unto the Children of Israel, saying.*] Upon this occasion he passes this special Case into a General Law, to be hereafter observed. Verse 8.

If a Man die, and have no Son, then ye shall cause his Inheritance to pass unto his Daughter.] It being a reason, as *Maimonides* observes (*More Nevochim P.* III. *cap.* 42.) that what a Man leaves, should come to his Family, and to those who are next of Kin to him: for the nearer any Person is to us, we are inclined, by natural affection, to have the greater regard to him. But all this is to be understood of Land: as for Money, and moveable Goods (which were of his own getting) the Father might dispose of them, by his Will, to whom he pleased.

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Verse 9.

Ver. 9. *And if he have no Daughter, then ye shall give his Inheritance unto his Brethren.*] Unless his Father was alive, who undoubtedly, the *Jews* say, was the next Heir; but not mentioned, because it was not necessary. Or, as some say, because it was too sad a thing, to speak of a Fathers burying all his Children, without Issue. See *Selden de Succeſſ. in bona defuncti, cap.* 12. Where he observes that, according to the Rule *v.* 11. it must come to the Father, because he is *neareſt of kin* to it And therefore the *Jews* interpret this, as if *Moses* had said, *If he have no Daughter, he shall give his inheritance to the next of his Kindred* (to his Father for instance) *and afterwards ye shall give it to his Brethren*, i. e. *the Children of his Father.* And the same is to be said of the Grandchildren; unto whom the Brethren of a Father dying without issue, are heirs. For the Grandfather stands in the same relation to a Father, that a Father doth to his Son.

Verse 11.

Ver. 11. *And if his Father have no Brethren, then ye shall give it to his Kinsman, that is next of Kin to him of his Family, and he shall poſſeſs it.*] To his Brothers Children; or to those who are descended from them, or from his Fathers' Brethren. But no consideration was to be had of his Mother's Kindred, (as the *Jewish* Lawyers say) who could never be capable of the Inheritance: Which they gather not only from these words, which determine the Inheritance to *his Family*, (*i. e.* the Family of the Father before-mentioned, not to the Family of the Mother) but from the frequent mention of the Father of *Mischpachoth*, which we translate *Families*, or rather Kindreds of the Fathers, in the Books of *Moses*, *Chronicles*, *Ezra*, and others. From whence this solemn Maxim of the *Talmudists*, *The Family, or Kindred of the Mother, is never*

never called by the name of Kindred. That is, it hath not the effect of a Kindred in Succeſſions to Inheritances. Which is the ſame with that in the ancient Book *Siphri*, *Families follow the Fathers*, as Mr. *Selden* obſerves in the place before-mentioned. Who in the next Chapter (*cap.* XIII.) gives an example, drawn up by *Maimonides*, of ſuch a Succeſſion out of the holy Scriptures. *Amram* had two Sons, *Aaron* and *Moſes*, as we read VI. *Exod.* 20. If they had both died without Iſſue, *Miriam* their Siſter had inherited. And if ſhe had died in like manner, the Inheritance of the Family would have reverted to *Kohath*, the Father of *Amram*: Or he being dead, to his three Sons, the Brethren of *Amram*, viz. *Izhar*, *Hebron* and *Uzziel*, as the Heirs of *Kohath*. And there would have been no conſideration of Primogeniture; both becauſe none of them was the Firſt-born, and becauſe the Inheritance was not in the Poſſeſſion of their Father, at the time of his Death, *&c.* Chapter XXVII.

And it ſhall be unto the Children of Iſrael a Statute of judgment, &c.] A Law whereby to determine ſuch Matters in future times, and to be obſerved inviolably. So that no Father ſhould have power to make any other Settlement: but if either by Word or Writing he declared his will to be, that his Son ſhould not inherit, his Act was null and void: As the *Jewiſh* Lawyers reſolve from theſe very words, *a Statute or Decree of Judgment*, i. e. as I ſaid, a Rule whereby to Judge of Succeſſion into Inheritances. If therefore a Man made a Will wherein he declared his Daughter, or Brethren, *&c.* ſhould not inherit, in caſe he had no Son, it was void, becauſe contrary to this Law. See *Selden de Succeſſionibus*, *cap.* 24.

Ver.

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Verse 12.

Ver. 12. *And the LORD said unto Moses, get thee up into this Mountain Abarim.*] Either these words were spoken after all that follows here, and in the Book of *Deuteronomy*, or they were repeated again, when he had repeated his Laws, and inforced them by many excellent Discourses, and taught them that famous Song XXXII *Deut.* where, in the conclusion of it (*v.* 49.) it is said, that very day he bad him go up this Mount *Abarim*. And there we learn also that *Abarim* was a long Tract of Mountains, one of which was called *Nebo*; and the very top of it called *Pisgah*. See XXXIV *Deut.* 1.

And see the Land which I have given to the Children of Israel.] Take a full view of it, as he did from that high neighbouring Mountain, III *Deut.* 17. XXXIV. 1, 2, 3, 4.

Verse 13. Ver. 13. *And when thou hast seen it, thou also shalt be gathered unto thy People, as Aaron thy Brother was gathered.*] Upon Mount *Hor*, as we read in this Book, XX. 23, 24.

Verse 14. Ver. 14. *For ye rebelled against my Commandment in the Desert of Zin*, &c.] See *Chap.* XX. 1, 12, 24. where all this *verse* is explained.

Verse 15. Ver. 15. *And Moses spake unto the LORD, saying.*] He did not speak those words which follow, immediately after God bad him go up Mount *Abarim* and *die*; but first desired he might be permitted to go over *Jordan*, &c. III *Deut.* 24, 25, 26. Unless we can think that he made the Prayer there mentioned, as soon as the Sentence was passed upon him, at the Waters of *Meribah*; which doth not seem so likely.

Verse 16. Ver. 16. *Let the LORD the God of the Spirits of all Flesh*, &c.] As soon as he found that God was resolved he should not conduct the People into *Canaan*, he

he was concerned for nothing, but for a fitting Person to take that Charge upon him. For he had a most generous, publick Spirit, wholly intent upon the good of this People. Chapter XXVII.

The God of the Spirits of all Flesh.] Who hast not only made the Souls of all Men, but knowest their Dispositions, (See XVI. 22.) and understandest who are fit for this weighty Employment.

Set a Man over the Congregation.] To be chief Ruler and Governour of the People in my place.

Ver. 17. *Which may go out before them, and which may come in Before them; and which may lead them out, and which may bring them in.*] If the latter part of these words be not a mere repetition of the former, (as is usual) then the one relates to their Conduct in War, and the other to the management of all their Civil Affairs. And both of them seem to be a Metaphor from Shepherds watching over their Flocks. Verse 17.

That the Congregation of the LORD be not as Sheep which have no Shepherd.] Having none to govern and take care of them. This is a description of the most miserable condition a People can be in, and became a Proverb among the *Hebrews*, 1 *Kings* 22. 17. X *Zachariah* 2. XIII. 7. IX *Matth.* 36.

Ver. 18. *And the LORD said unto Moses, take thee Joshua the Son of Nun.*] Who had been a long time Servant unto *Moses*, and attended upon his Person, (XXIV *Exod.* 13.) well known to *Moses*, and perfectly acquainted with his administration. Verse 18.

A Man in whom is the Spirit.] Of Courage and Prudence, and the fear of God, with all other Gifts necessary in an excellent Governour. Among which *Onkelos* reckons the Spirit of Prophecy; which is not unlikely.

And

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And lay thine hand upon him.] Which was a Ceremony usual in Blessing, XLVIII *Gen.* 14, &c. and in setting Men apart, and Consecrating them to an Office, VIII. 10. Upon which followed a more abundant measure of the Spirit, as appears from XXXIV *Deut.* 9.

Verse 19. Ver. 19. *And set him before Eleazar the Priest, and before all the Congregation.*] Being all assembled for this purpose, that all might acknowledge him for the designed Successor of *Moses*, and be Witnesses of all that *Moses* commanded him.

And give him a charge in their sight.] He told him before them all, what God expected from him; and bad him not be afraid to execute it. See XXXI *Deut.* 7, 8. Where he sets down the words of this Charge; unto which God presently after added one of his own, *v.* 14, 15, 23.

Verse 20. Ver. 20. *And thou shalt put some of thy honour upon him.*] Communicate some of thy Authority to him at present; and not let him be any longer as thy Minister, but as an associate in the Government. The word we translate *honour* being *glory* in the *Hebrew*, it made *Onkelos* and other *Hebrew* Doctors imagine these words have respect to that Splendor which shone in *Moses* his Face, after he came down from the Mount. Some of which they suppose was imparted unto *Joshua*, to make him appear more venerable in the Eyes of the People. And *R. Menachem* observes, that it is not said impart *thy glory*, but *of thy glory* to him. From whence came that ancient saying, *the Face of Moses shone like the Sun, but Joshua's only like the Moon.* This might have passed for Truth, or at least that hereby was meant some great increase of illustrious Gifts of Mind, which procured him such

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ſuch reverence as *Moſes* had, if it had been ſaid that God put ſome of *Moſes* his glory upon him; whereas *Moſes* is commanded to do it; which makes the firſt ſence moſt reaſonable.

That all the Congregation of Iſrael may be obedient.] That the People may begin to ſubmit to his Authority, and learn to obey his Commands, as well as thine.

Verſe 21.

Ver. 21. *And he ſhall ſtand before Eleazar the Prieſt,* &c.] For the incouragement of *Joſhua* to undertake this Charge, he aſſures him he ſhall never want direction from God, what to do, when he was in any doubt: but, in the manner here preſcribed, moſt certainly receive it. And what is here ſaid concerning him, belongs to all their ſucceeding Governours. And it is obſerved by *Maimonides* and other *Jewiſh* Doctors, that the High-Prieſt ſtood before the Kings of *Iſrael* out of great reſpect to them: but no King is ſaid to ſtand before the High-Prieſt, but only in this caſe, when he was to conſult the holy Oracle. That it might appear the Honour was given, not to the Prieſt, but unto the Divine Majeſty, whom he conſulted by the Prieſt.

Who ſhall ask counſel for him, after the judgment of Urim.] Becauſe the word *Thummim* is here wanting, ſome underſtand theſe words, as if he had ſaid, the High-Prieſt ſhall ask counſel for him, by the *illumination of the Spirit* of God. So *Conradus Pellicanus.* But the word *Thummim*, in all likelyhood is here to be underſtood, though not expreſſed, being always joyned with *Urim* (except in this, and one other place, where *Urim* only is named, after a ſhort manner of ſpeaking) in XXVIII *Exod.* XXXIII *Deut.* II *Ezra*, VII *Nehem.* For they were inſeparable from

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the Breaſt-plate of Judgment, as it is called XXVIII *Exod.* 30. (See there.) with which the High-Prieſt appeared before God when he conſulted him, in great Affairs, concerning the Publick Safety; more eſpecially in times of War; of which we have many Inſtances in I *Judg.* I. XX. 18. I *Sam.* XIV. 18. XXVIII. 6. *David* indeed is ſaid to conſult God by the *Ephod*, but it muſt be obſerved that the *Breaſt-plate* was annexed to it; which *Abiathar* brought along with him, when he fled from *Saul*, who commanded the Prieſts to be ſlain, I *Sam.* XXII. 2, 9. XXX. 8. 2 *Sam.* V. 19. And it is further to be noted, that though *David* thus frequently conſulted God this way, being engaged in Wars; yet we never read that *Solomon* asked counſel by it, being a peaceable King.

Grotius alſo obſerves, that *Joſhua* now, and the Kings of *Judah* afterwards, therefore *ſtood before* the Prieſt, that they might be near to the *Urim* and *Thummim*, which he had upon his Breaſt; without which he could not receive any anſwer, *De Imperii Sum. Poteſt, &c. cap.* 6.

Before the LORD.] The High-Prieſt never inquired by *Urim* and *Thummim*, but ſtanding before the LORD; that is, before the Ark, where the SCHECHINAH was.

At his word ſhall they go out, and at his word ſhall they come in.] That is, ſaith *Grotius* in the place fore-named, at the Word of the LORD, *by the Judgment of Urim*; which goes juſt before. Others, *at the word of the Prieſt:* which comes to the ſame. And this the *Hebrew* Doctors underſtand, concerning the People of *Iſrael* making War; which is wont to be meant in Scripture, by the words, *going out* and *coming in.* And they diſtinguiſh between the War that

that was made by the Divine Commandment (againſt the VII Nations of *Canaan*, and againſt *Amalek*) and that which was voluntary, againſt any of their Neighbours or others, as there ſhould be reaſon. In the former caſe, they think there was no need, to ask whether they ſhould make War or no, becauſe it was commanded; and *Joſhua* and the Kings afterward, did it when they pleaſed. But in the other, they were not to make War without this Divine Order. See *Selden*, *Lib.* III. *de Synedr. cap.* 12. *n.* 4. But it is plain from I *Judg.* 1. that they conſulted the LORD alſo in the firſt ſort of War (with the People of *Canaan*) how to manage it to the beſt Advantage.

Both he and all the Children of Iſrael with him, even all the Congregation.] By the firſt word [*he*] the *Jews* underſtand *Joſhua*, and all the ſucceeding Princes of *Iſrael*, who were bound to adviſe with God by *Urim* and *Thummim* before they made War. And by the next words [*all the Children of Iſrael with him*] they underſtand the Prieſt that was particularly anointed to go with the People to War, XX *Deut.* 2. And by the laſt words [*the whole Congregation*] they underſtand the LXX. Elders, or the great *Sanhedrim*. So *Maimonides*, *Abarbinel*, and a great many others, expound theſe words (as Mr. *Selden* ſhows in the ſame place) from which they have framed this general Maxim, That no private Man might conſult this Oracle, *but the King, and the Head of the great Sanhedrim, and he that was appointed by all the People in their name.* And that *Col haedah* [*all the Congregation*] ſignifies frequently the great Aſſembly of the Elders and Judges. See alſo *Bertram de Repub. Jud. p.* 72.

Here the *Jews* ſtart a difficulty, as they account it, why we never read in the whole Book of *Joſhua*, that

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he conſulted the LORD, after this manner; but as ſoon as ever he was dead they did, I *Judg.* 1. From whence *Abarbinel* concludes, that *Joſhua* was bound to do this only at the firſt entrance upon his Office, that all *Iſrael* might know he was *Moſes* his Succeſſor, and that God was with him: but that afterward the Spirit of Prophecy reſted upon him, and conducted him without this Oracle. But if nothing was done, that is not recorded in the Scripture, he might as well have ſaid, that *Joſhua* never conſulted the Oracle at all; for we do not read he did, though he be here ſo ordered. *R. Levi ben Gerſom* therefore ſeems to me to ſpeak more reaſonably, when he ſays, that thoſe words in the beginning of the Book of *Judges*, do not import that they did not conſult God by *Urim* in the Life of *Joſhua*, but only that after his Death, the Children of *Iſrael* would not adventnre to proceed in the War of *Canaan*, without the ſame direction.

And there is ſomething elſe, which they might have obſerved from this *verſe*, with great reaſon, which is, how much inferiour *Joſhua* was to *Moſes*, though he ſucceeded him in the Conduct of the People. For *Moſes* never made uſe of the *Urim* and *Thummim*, to conſult God by the High-Prieſt; but went directly and immediately to God himſelf: whereas *Joſhua* was not admitted to ſuch Familiarity; nor had he ſuch frequent Revelations from God as *Moſes* had. Yet ſometimes God vouchſafed him the honour, to ſpeak to him, as we find in the beginning of *Joſhua*, III. 7. IV. 1, 15, &c. And there was a moſt illuſtrious appearance of God to him before *Jericho*, V. 13, &c.

Ver.

Ver. 22. *And Moſes did as the* LORD *commanded him, and he took Joſhua and ſet him before Eleazar, and before all the Congregation.*] According as he was ordered, *v.* 18, 19. In this we ſee the great Integrity, the ſincere Humility and Self-denial of *Moſes*, that he readily ſubmitted to have the Government of *Iſrael* tranſlated from his own Family and Tribe unto another; who was of the Tribe of *Ephraim*. Whereby his own Children were reduced to a mean condition; being not ſo much as Prieſts, but mere Levites. This demonſtrates he acted not *from* himſelf, becauſe he acted not *for* himſelf; but was contented to have the Supreme Authority placed where God pleaſed, both in Church and State; and to leave his own Family in an inconſiderable employment. This ſhows him to have had a Principle, which raiſed him above all other Law-givers; who always took care to advance their own Families, and eſtabliſh them in ſome ſhare of that greatneſs which they themſelves poſſeſſed. This likewiſe demonſtrates that the future Rulers of this Nation, had no temptation to advance the Credit of *Moſes*, beyond what it really was; ſince they were not deſcended from him, but were of other Tribes. Chapter XXVII. Verſe 22.

Ver. 23. *And he laid his hands upon him, and gave him a charge as the* LORD *commanded by the hand of Moſes.*] He did all things which the LORD required to create him his Succeſſor, as the *Jews* ſpeak: For thus (by *laying on of hands*) they in after times, made a Man a Member of the *Sanhedrin*, both of the great and of the ſmall: which continued to the time of the deſtruction of the ſecond Temple, as Mr. *Selden* ſhews, *Lib.* II. *de Synedr. cap.* 7. *n.* 1. Verſe 23.

And

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And this ſolemn Deſignation of *Joſhua* to the Government by the Divine Authority, was a clear Indication that God continued to be their King, as he became in a ſpecial manner, when he brought them out of *Egypt*, (as I obſerved upon III *Exod.* 10.) and he ſtill reſerved it to himſelf to appoint Governours under him, out of what Tribe he pleaſed; as he did *Joſhua* at this time out of the Tribe of *Ephraim*; and not *Caleb* who was of the Tribe of *Judah*, and alſo a Man as valiant as he was vertuous, XIV *Joſh.* 11. For there was no Tribe that could lay claim unto this Dignity, without the Gift of God. And this is one of the principal Reaſons, why the government of this People, before they had Kings, was, as *Joſephus* calls it, Θεοκρατία (that is, *the Empire of God*) becauſe he ſtirred them up *Judges* to rule them when he pleaſed. Which being of his immediate appointment, are ſo far acknowledged by him, that when they were weary of *Samuel*'s Government, and deſired a King, God declared, that it was not *Samuel*, but himſelf whom they rejected. And another reaſon was (as our Mr. *Thorndike* obſerves) becauſe God by his Oracle of *Urim* and *Thummim*, preſcribed how they were to proceed in their Publick Affairs, *Review of the Right of the Church*, *pag.* 133.

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Verſe 1.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] Having numbred the People, and appointed his Succeſſor to bring them to their Inheritance (which he had ordered to be divided among them,

them, proportionable to the number of each Tribe) nothing was more neceſſary than to perſwade them to be truly religious, whereby they might be preſerved in the enjoyment of it. Unto which *Moſes* is commanded to direct them, in this and in the following Chapters. Which may be thought to have been delivered alſo in the *eighth* Month of the laſt Year of their Travels in the Wilderneſs. Chapter XXVIII.

Ver. 2. *Command the Children of Iſrael, and ſay unto them.*] Theſe Commands had been given before, but are here repeated, becauſe this was a new Generation, who either had not heard them, when they were firſt delivered Eight and thirty years ago; or at leaſt, had need to have their Memories refreſhed. Some things alſo are now more particularly explained, concerning the Sacrifices which were to be offered at certain times: and they are reduced into a certain order; ſome being *daily*, others *weekly*, others *monthly*, and ſome *anniverſary*. All which were of ſuch importance, that *Moſes* being ſhortly to leave them, thought good to repeat moſt of them once more, in the Book of *Deuteronomy*. Verſe 2.

My Offering and my Bread.] The word *and* is not in the *Hebrew*; but the words are, *my Offering*, *my Bread*. Which *Iſaac Abarbinel* thus excellently explains; Concerning Offerings for Sin, and Treſpaſs-offerings, and the reſt, I ſhall not need to admoniſh you: but concerning my daily Sacrifices, which properly of themſelves are my *own Oblation*, my *daily Bread*, or my Food (which the Divine Preſence dwelling among them required, XXIX *Exod.* 42,44,45.) And ſo others by the word *Bread* underſtand Meat or Food in general, as we tranſlate it *v.* 24. though it may have a particular reſpect to the *Meat-offering*, which

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which was made of Meal, and always accompanied the *Burnt-Offerings*. Which ſeem here to be peculiarly meant; though ſome think theſe words relate to all the Sacrifices, ſome part of which were God's Portion.

For my Sacrifices made by fire.] The whole Burnt-offerings are moſt properly called *Iſche (Sacrifices made by fire)* being all conſumed upon the Altar; where the heavenly Fire burnt continually, ready for that purpoſe.

For a ſweet ſavour unto me.] So the Burnt-offering is called I *Lev.* 9, 13, 17. See there. I ſhall only add the Paraphraſe of the *Hieruſalem Targum*, which is this, *My offering of Bread which ye offer on the Altar, doth not the fire devour it? And yet it is acceptable to me from you, as an Odor in which I am well pleaſed.*

Shall ye obſerve to offer unto me.] Be very careful to ſee duly performed: This being the *Food* (ſaith *Abarbinel*) which, to ſpeak after the manner of Men, was offered by God's Fire, upon his own Altar, for his Dinner and Supper.

In due ſeaſon.] For that reaſon this Sacrifice was to be conſtantly offered, ſaith the ſame Author, that the Divine Fire which came down from Heaven to conſume the Sacrifices, might not be diſappointed, and burn there in vain, without any thing to do.

From this place the *Jews* endeavour to make out their Cuſtom, of having *Stationary men*, as they call them, to attend the daily Sacrifice: taking *Moatho* [*in its ſeaſon*] as if it had been *Omatho* [*in its ſtations*] but chiefly relying upon the firſt words of this *verſe*, *command the Children of Iſrael*, who could not all be preſent at the daily Sacrifice, and therefore ſome particular

particular Persons were chosen to represent all the rest. For they thought it very undecent to have a Sacrifice made for a Man, and he not stand by it; and therefore the first Prophets ordained Twenty four Courses of Men chosen out of the Priests, Levites, and People, to stand in the Temple, when the daily Sacrifice was offered in the name of all *Israel*; and pray that God would accept it for them, as if they were all present. This account the *Mischna* gives of them in *Taanith*, and other places: where they say these Men were held so necessary, that it was an usual Speech among them, *without Stations the World could not stand.* For without Sacrifices, that is, the Worship of God, the World would be undone; and Sacrifices could not be maintained without Stations. See *Voysin de Jubilæo*, *cap.* 25. and our Learned Dr. *Lightfoot* in his *Temple Service*, *chap.* 7. *sect.* 3. Chapter XXVIII.

Ver. 3. *And thou shalt say unto them, this is the offering made by fire, which ye shall offer unto the LORD.*] That Offering which he peculiarly speaks of, is the daily Sacrifice; which was appointed long ago, before the Tabernacle was set up, XXIX *Exod.* 38,39. See my Notes there. And add this, that God's promise to meet them there, *v.*42,43. and afterward to dwell among them, *v.* 45. seems to depend upon this constant Service which he expected should be paid to him: which if neglected, he withdrew himself from them. Verse 3.

Two Lambs of the first year, day by day continually.] This is expresly required in XXIX *Exod.* 38. Only here it is added *without spot*, or perfect in its kind: which was required in all Sacrifices, particularly in the first Lamb which they offered, when they came out of *Egypt*, XII *Exod* 5. See there.

Chapter XXVIII. Verse 4. Verse 5.

Ver. 4. *The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even.*] The very words in XXIX *Exod.* 39.

Ver. 5. *A tenth part of an Ephah of Flour for a Meat-offering, mingled with the fourth part of an hin of beaten Oyl.*] This also is there explained, XXIX *Exod.* 40.

Verse 6. Ver. 6. *It is a continual Burnt-offering.*] To be continued throughout all your Generations every day, as it is expressed XXIX *Exod.* 42. For it was in the nature of a daily Prayer to God, that he would graciously continue his Mercy unto *Israel*, (as *Abarbinel* observes) and increase their Corn, Wine and Oyl, which they acknowledged hereby they received from him.

Which was ordained in Mount Sinai.] There *Moses* received both this Law, and all the rest (which are mentioned in the Book of *Exodus*) concerning the Service of God, and the place where it was to be performed, and his Ministers, *&c.* And this sufficiently shows that he speaks here to those who were so young at the first Institution of these Laws, that they gave the less heed to them, or had forgotten them. And there are those who think that for Eight and thirty years they had disused them; which they gather from XII *Deut.* 8. But I do not take it to be likely, that Sacrifices were wholly omitted during that space; though perhaps not so regularly performed as when they came to *Canaan*. For to suppose that, is to suppose that the Fire from Heaven, either went out, or burnt continually to no purpose; and that the Divine Majesty had no entertainment set upon his Table; and consequently did not keep House, and dwell among them all that time: In short, that there

was

was no Worſhip of God at the Tabernacle. All theſe Arguments may convince any Man, there were offered, at leaſt the daily Sacrifice, Morning and Even, and thoſe on the Sabbath. Chapter XXVIII.

For a ſweet ſavour, a Sacrifice made by fire unto the LORD.] See XXIX *Exod.* 41.

Ver. 7. *And the Drink-offering thereof ſhall be the fourth part of a hin, for the one Lamb.*] So it was ordained alſo in Mount *Sinai*, as appears from the ſame XXIX *Exod.* 40. And in this very Book there is a general Rule given to this new Generation, that this ſhould be the leaſt quantity of Wine, which ſhould be offered with a Burnt-offering, or Peace-offering. See XV *Numb.* 5. Which was a thing ſo conſtantly practiſed, that the Heathen never ſacrificed, but they poured Wine upon the Fleſh, as it flamed upon the Altar. For though Water was ſometimes poured upon the Sacrifices, yet *Nonnus* ſaith (*Lib.* IV. *Dionyſiac.*) it was when Men knew not the uſe of Wine; for after that was found out, they never ſacrificed without it. See *Fort. Scacchus Myrother.* 2. *cap.* 42. Verſe 7.

In the holy place.] Upon the Altar of Burnt offerings, which ſtood in the holy place, near to the door of the Tabernacle, XXIX *Exod.* 42.

Shalt thou cauſe the ſtrong Wine to be poured out unto the LORD, *for a Drink-offering.*] The *Hebrew* word *Schecar* commonly ſignifies any ſort of ſtrong Drink, but here the nobleſt and moſt generous Wine; for it was not lawful to uſe any other Liquor in their Sacrifices: The Heathens had this Reverence to their Gods, that they alway offered to them the moſt excellent Wine they had. Which appears by thoſe words we meet withal, ſo often in *Homer* (both in his *Iliads* and *Odyſſes*) of Mens pouring out their Sacrifices,

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——μέλανα οἶνον, *black Wine*; or of the deepeſt Colour, red as Blood; which was the richeſt of all other. And *Herodian*, ſpeaking of the vaſt profuſeneſs of *Haliogabalus*, who offered Hecatombs of Oxen every Morning, with great multitudes of Sheep, upon which he heaped all manner of Spices, adds this alſo, (*Lib.* V.) οἶνε τε τε παλαιοτάτε καὶ καλλίτε πολλὰς ἀμφορέας ἐπὶ βωμῶν πεοχέων, &c. *pouring out many flaggons of the oldeſt and moſt excellent Wine on the Altars:* So that Rivers of Wine and Blood ran mixed together.

Verſe 8.

Ver. 8. *And the other Lamb ſhalt thou offer at Even*, &c.] All the foregoing *verſes* relate to the Morning Sacrifice; and this only briefly preſcribes, that the other Lamb ſhould be offered in the ſame manner at Even, with the very ſame Meat-offering and Drink-offering. And as no Sacrifice was to precede the Morning Burnt-offering, but it was to be offered firſt: ſo this at Even was to conclude all the Sacrifices of the Day, and none to be offered after it.

A Sacrifice made by fire, a ſweet ſavour unto the LORD.] As acceptable to him, as the Morning Sacrifice.

Verſe 9.

Ver. 9. *And on the Sabbath day, two Lambs of the firſt year without ſpot.*] He doth not mean that, whereas every Morning and Evening they offered one Lamb, on the Sabbath day they ſhould offer two: but that there ſhould be two Lambs offered on the Sabbath, over and above the daily Offering, as appears from *verſe* 10. Whether one of them was to be offered in the Morning, and the other added at the Evening Sacrifice, it is not ſaid; but it is moſt probable the Sacrifices on the Sabbath were ſo ordered. For the *Jews* ſay, that at the time of this additional Sacrifice in the Morning

Morning of the Sabbath, they sang at the Temple the Song of *Moses*, *Deut.* XXXII. dividing it into six parts, and singing one part every Sabbath; so that in six Weeks they had finished it, and then began again. And at the Evening Sacrifice they sang that Song of his *Exod.* XV. at which times the Priest sounded the Trumpets three times more than they, did at the ordinary Songs. Chapter XXVIII.

And two tenth deals of flour for a Meat-offering mingled with Oyl, and the Drink-offering thereof.] As the Burnt-offerings were double on this day, so a double quantity of Flour is ordered for the Meat-offering that attended the Burnt-offering, (for only a tenth part of an *Ephah*, v.5. was offered on other days) and consequently there was to be as much more Oyl and Wine than daily. And here it may be fit to note, that as soon as the Drink-offering was poured out, then the Song before-mentioned began, with the Trumpets and other Instruments of Musick; but not till then: For the Burnt-offering was not perfect till the Drink-offering, which was to accompany it, was offered; whereby it was compleated. See Dr. *Lightfoot* in his *Temple Service*, *cap.* 7. *sect.* 2.

Ver. 10. *This is the Burnt-offering of every Sabbath, besides the continual Burnt-offering and his Drink-offering.*] The daily Sacrifice was not to be omitted on the Sabbath, but this was to be *added* to it; and thence, by the *Jews* called *Musaph*. Of which sort there were *seven* more; which were to be added to the Sacrifice of the day; *viz.* that in the New Moon, *v.* 11. at the Passover, *v.* 19. and the Feast of Pentecost, *v.* 26. in the beginning of the Year, XXIX. 1. on the Day of Expiation, *v.* 7. on the Feast of Tabernacles there were peculiar Sacrifices for seven days together, Verse 10.

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together, XXIII *Lev.* 35. and on the laſt day of the Feaſt another, XXIX *Numb.* 35, 36, 37. All theſe were called *Muſaphim*, or *additional* Sacrifices to the daily Sacrifice.

Verſe 11.

Ver. 11. *And in the beginnings of your Months ye ſhall offer a Burnt-offering unto the LORD.*] This ſolemn Sacrifice ſeems to have been ordained by God, to prevent the Idolatry which was uſual among the *Gentiles*; who worſhipped the New Moon with great Rejoycings when it firſt appeared. Otherwiſe, the firſt day of every Month was no Feſtival; but only a day on which extraordinary Sacrifices were offered with blowing of Trumpets, as ſeems to be directed X. 10. See there: which was uſual at all ſolemn Sacrifices, (as I noted before) otherways, the Feaſt of blowing with Trumpets, was only on the New Moon of the ſeventh Month, and no other. And therefore it is obſervable, that there is no mention made of the firſt day of the Month, among the Feſtivals appointed in XXIII *Lev.* And conſequently Servile work was lawful on this day; and nothing more required but only the following Sacrifices. The *Jews* at this day ſay, this Solemnity was appointed rather for the Women than the Men, (for which they give a fabulous reaſon) who are bound to abſtain from all work; but the Men only from the moſt laborious, ſuch as Plowing the Ground, *&c.* See *Buxtorf's Synag. Judaica, cap.* 22.

Two young Bullocks and one Ram, ſeven Lambs of the firſt year without ſpot.] All theſe were Burnt-offerings which were offered, beſides the daily Sacrifice; and beſides the two Lambs, if the firſt day of the Month fell out to be a Sabbath. In which caſe, and all others, where ſeveral Solemnities met together on the

the same day, the daily Sacrifice was offered first, and then the rest of the Sacrifices peculiar for that day were to be performed, every one in their order. As for Example, If the Sabbath, and new Moon, and the Feast of Trumpets fell out on the same day, they began with the daily Morning Sacrifice; after which followed the Sacrifices proper to the Sabbath; and after that the Sacrifice appointed on the New Moon; and then, those that belonged to the Feast of Trumpets; and all was concluded with the Evening Sacrifice, as *Abarbinel* observes in his Preface to the Book of *Leviticus*. Chapter XXVIII.

Ver. 12. *And three tenth deals of flour.*] That is, three tenth parts of an *Ephah*, *v.* 5. Verse 12.

For a Meat-offering mingled with Oyl, for one Bullock.] *i. e.* For each Bullock there was to be this proportion of Flour: which is exactly according to the general Rule before given, XV. 9.

And two tenth deals of flour mingled with Oyl, for one Ram.] This is the proportion there prescribed for a Ram, as the other for a Bullock, XV. 6.

Ver. 13. *And a several tenth deal of fine flour mingled with Oyl for a Meat offering, unto one Lamb.*] Unto each of the seven Lambs, before-mentioned (*v.* 11.) a Meat-offering was to be joyned in less proportion than the other; according to the Rule there given, XV. 4. Verse 13.

For a Burnt-offering of a sweet savour, &c.] See *v.* 6.

Ver. 14. *And their Drink-offering shall be half an hin of Wine unto a Bullock.*] See XV. 10. Verse 14.

And the third part of an hin for a Ram.] See there *v.* 7.

And

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And a fourth part of an hin for a Lamb.] See there *v.* 5. They that allegorize these things, think the New Moon signifies the Resurrection to a new Life in the other World, where every one shall receive a Reward according to his measure. Thus *Procopius Gazæus:* in whom they that think such Expositions useful, may find entertainment.

This is the Burnt-offering of every Month throughout the Months of the year.] There are more Sacrifices appointed on the New Moons, than on the Sabbath it self; because they returned seldomer. And the *Gentiles* multiplying Sacrifices on such occasions, if the *Jews* had not been thus imployed in the Worship of God, they might have been tempted to pay their Services to Idols.

Verse 15. Ver. 15. *And one Kid of the Goats for a Sin-offering.*] This Sacrifice of a Goat for a Sin-offering, saith the same *Procopius*, is coupled with the rest, being a shadow of the Passion of Christ, for whose sake all our Sacrifices are acceptable unto God the Father.

Unto the LORD.] It is well observed by *Grotius*, that these words *unto the LORD* were added, to put them in mind at this time of the right Object of Worship; when they were in danger to offer Sacrifice to the Moon, after the manner of the Heathen. This is the more to be regarded, because a Goat being appointed to be offered at two other Solemnities, and to be offered for a Sin-offering, (*v.* 22, 30.) it is not said, *unto the LORD*, (though certainly so intended) because there was no danger at those times to direct their Sacrifices to a wrong Object, as there was upon the New Moons; when the Heathen offered a Goat unto the Moon, it being a Creature whose Horns

are like to those of a New Moon. *R. Bechai* long ago observed this: *A Goat*, saith he, *was offered to extirpate the Religion of those who worshipped the Moon; which makes the Scripture say expressly*, unto the LORD. And *Maimonides* more largely in his *More Nevochim*, P. III. *cap.* 46. where, after he had taken notice of the difference between Sin-offerings and Burnt-offerings, the latter of which being wholly burnt, might be properly said to be *unto the LORD*, whereas Sin-offerings were commonly eaten by the Priests; he adds, 'That this Sin-offering is peculiarly said to be 'unto the *LORD*, least any one should think this 'Goat to be a Sacrifice to the Moon, after the manner 'of the *Egyptians*: Which was not necessary to be 'said of the Goats offered at other Solemn Times, be-'cause they were not in the beginning of the Month, 'nor distinguished from other days by any natural 'sign, but only by the appointment of the Law: 'which uses these words concerning this Goat pecu-'liarly, to pluck out of Mens thoughts those invete-'rate and pernicious Opinions of the *Gentiles*; who 'had long sacrificed to the *Moon* at this time, as they 'did to the *Sun* at his rising, and when he entred in-'to the several Signs. Chapter XXVIII.

Besides the continual Burnt-offering, and his Drink-offering.] This is so often particularly mentioned, least any should imagine it might be spared, when there were such liberal Offerings of several kinds.

Ver. 16. *And on the fourteenth day of the first Month is the Passover of the LORD.*] See XII *Exod.* 6, 18. XXIII *Lev.* 5. where it is called the LORD's Passover. See XII *Exod.* 27. Verse 16.

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Ver. 17. *In the fifteenth day of this Month is the Feast.*] The fourteenth day at Even the Feast of the Passover was kept, as appears from XII *Exod.* 14.

Verse 17. But on the fifteenth day began another Feast, called *the Feast of unleavened Bread.* See XXIII *Lev.*6.

Seven days shall unleavened Bread be eaten.] See XII *Exod.* 15. XIII. 6, 7. XXIII *Lev.* 6.

Verse 18. Ver. 18. *On the first day shall be an holy Convocation, ye shall do no manner of servile work therein.*] See XII *Exod.* 16. XXIII *Lev.* 7.

Verse 19. Ver. 19. *But ye shall offer a Sacrifice made by fire, for a Burnt-offering unto the* LORD.] The Solemnity was ordained before, and Offerings also in general prescribed to be made seven days, (See XXIII *Lev.*8.) but the particular Sacrifices not set down tell now.

Two young Bullocks, one Ram, and seven Lambs of the first year, they shall be unto you without spot.] The same Sacrifices which were appointed to be offered upon every first day of the Month, *v.* 11.

Verse 20. Ver. 20. *And their Meat-offering shall be of flour mingled with Oyl, three tenth deals shall ye offer for a Bullock, and two tenth deals for a Ram.*] The very same which were appointed on the first day of every Month, *v.* 12.

Verse 21. Ver. 21. *A several tenth deal shalt thou offer for every Lamb, throughout the seven Lambs.*] Just as it was in the forementioned Sacrifice, *v.* 13. And though the Drink-offerings be not mentioned, they must be understood to be the same; because they always accompanied the Meat-offerings of Burnt-Sacrifices, which were not compleat without them.

Verse 22. Ver. 22. *And one Goat for a Sin-offering, to make atonement for you.*] As it was in the New Moon, *v.*15. But Meat and Drink-offerings did not accompany Offerings

Offerings for Sin, ſave only in the caſe of a Leper: who was to bring three Offerings, a Sin-offering, a Treſpaſs-offering, and a Burnt-offering for his cleanſing; with three tenth parts of an *Ephah* of Flour, XIV *Lev.* 10, *&c.* Chapter XXVIII.

Ver. 23. *Ye ſhall offer theſe beſide the Burnt-offering of the Morning, which is the continual Burnt-offering.*] There are two things that are here to be remarked; that theſe Offerings (as I noted before) ſhould not put by the continual Burnt-Sacrifice, but be added to it: and that all theſe were offered in the Morning, after the daily Morning Sacrifice; and were not part of the Evening Sacrifice, which concluded all. Verſe 23.

Ver. 24. *After this manner ye ſhall offer daily, throughout the ſeven days.*] Upon every one of the days of unleavened Bread, *v.* 17. which though it was a great Expence, yet was but a fitting Acknowledgment of God's wonderful goodneſs to them, in bringing them out of the Land of *Egypt*, with all their Flocks and their Herds; which was the foundation of all their happineſs afterwards, by making them a free People. Verſe 24.

The Meat of my Sacrifice made by fire.] Here is the very ſame word with that *v.* 2. where he calls this Sacrifice his *lechem*, which we there tranſlate *his bread*, but here very properly, his *meat* or *food*. Which was ſet upon his Table (the Altar) every day; and by his fire from Heaven conſumed; which, according to the language of Men, was called his eating of it: as the Heathen Gods alſo are ſaid to eat the Fat of their Sacrifices, XXXII *Deut.* 38.

Of a ſweet ſavour unto the LORD.] Very acceptable to him, as hath been often obſerved.

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It shall be offered beside the continual Burnt-offering, and his Drink-offering.] There is the greatest care taken (by the frequent repetition of this) that they should not think to save their daily Sacrifice by these others; which were to be added to it, and not to supply the place of it. See *v.* 15.

Verse 25. Ver. 25. *And on the seventh day ye shall have an holy Convocation, ye shall do no servile work therein.*] This last day of the Feast was equal to the first, XXIII *Lev.* 7, 8. and is called *a Feast unto the* LORD, XIII *Exod.* 6.

Verse 26. Ver. 26. *Also the day of the First-fruits.*] Called *the Feast of Harvest, the First-fruits of their Labours*, XXIII *Exod.* 16. and the *Feast of Weeks*, when they brought the First-fruits of Wheat-harvest, XXXIV *Exod.* 22. XVI *Deut.* 10. The *Jews* in their Writings commonly call this Feast by the name of *Atzereth*, and so do the *Chaldee Paraphrase* upon this place: though *Abarbinel* observes that this alone, of all the three great Feasts, is never called so in the holy Scripture. It is hard therefore to tell, why the *Jews* call it so in a singular manner; but our learned Dr. *Lightfoot* hath made several probable Conjectures about it: one of which (and most pertinent to this place) is, because there was a *restraint*, as the word signifies, upon the People, from bringing their First-fruits till this Feast. If any did, they received them not from them, but laid them by till this day came. See *Temple Service*, *chap.* 14. *sect.* 4.

When ye bring a new Meat-offering unto the LORD.] Mentioned XXIII *Lev.* 16. Which were two Loaves made of their first Corn, *v.* 17. where they are called *the First-fruits unto the* LORD.

After

After your Weeks be out.] That is, the seven Weeks which they were to number from the morrow after the Sabbath, XXIII *Lev.* 15. *i. e.* after the first day of unleavened Bread. When they offered another sort of *First-fruits*, (which must be carefully distinguished from those here mentioned) *viz.* of the Barley Harvest, which began at the Passover; when they were to bring *a Sheaf of their First-fruits unto the Priest*, XXIII *Lev.* 10. the presenting of which Sheaf was an Introduction to Harvest, and procured them liberty to begin to put the Sickle into the Corn; which now, after seven Weeks, they reaped, and carried in at this Feast, when they brought these new First-fruits unto the LORD. All which is a Description of that which in the New Testament is called *the Feast of Pentecost*; being fifty days, as we read there in *Leviticus*, after the other great Feast. Chapter XXVIII.

Ye shall have an holy Convocation, ye shall do no servile work.] See XXIII *Lev.* 21.

Ver. 27 *But ye shall offer the Burnt-offering, for a sweet savour unto the LORD.*] Over and above the Burnt-offering which was prescribed to be offered with the two loaves before-mentioned, XXIII *Lev.* 18. unto which this was an additional Sacrifice, plainly distinct from it. Verse 27.

Two young Bullocks, one Ram, seven Lambs of the first year.] The very same that were ordered to be offered upon every New Moon, and every day of the Feast of unleavened Bread, *v.* 11, 19, &c. whereas that in *Leviticus* is *one young Bullock, two Rams, and seven Lambs.*

Ver. 28. *And their Meat-offering of flour mingled with Oyl, three tenth deals unto one Bullock*, &c.] The very same that is prescribed to accompany the Burnt-offering, Verse 28.

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offering, on the New Moon, and in the Feaſt of Unleavened Bread, *v.* 12, 20.

Verſe 29.

Ver. 29. *And a ſeveral tenth deal unto one Lamb, throughout the ſeven Lambs.*] So it is ordained before in the former Caſes, *v.* 13, 21.

Verſe 30.

Ver. 30. *And one Kid of the Goats to make an atonement for you.*] Beſide the Kid preſcribed for the ſame purpoſe, when the two Loaves were offered, XXIII *Lev.* 19. which was accompanied with *two Lambs for a Sacrifice of Peace-offerings.* So that there were a great many Sacrifices offered at this famous Feſtival; though it did not laſt ſo long as that of the Paſſover.

Verſe 31.

Ver. 31. *Ye ſhall offer them beſide the continual Burnt-offering.*] He ſtill takes care that this daily Sacrifice ſhould not be omitted, by reaſon of ſuch a number of other Sacrifices, which were to attend upon it, but not to put it by, *v.* 10, 15, 23.

They ſhall be unto you without blemiſh.] This might have been ſufficiently underſtood, from what was ſaid of the daily Offering, *v.* 3. and of all the other preſcrib'd in this *Chapter*, *v.* 11, 19. But leaſt any prophane Perſon might think there was no need to be ſo ſcrupulous about theſe Sacrifices, becauſe it is only ſaid, *two young Bullocks, one Ram, and ſeven Lambs of the firſt year*, v. 27. theſe words are alſo here added, to take away all doubt, *they ſhall be unto you without blemiſh*, i. e. as perfect as all the reſt are ordered to be.

It is obſervable that there is not ſo much as one *Peace-offering* ordered in all this Chapter, which was a ſort of Sacrifice that was moſt for the benefit of thoſe that brought them to the Altar: But all *Burnt-offerings* (except a few *Sin-offerings*) which were wholly for the honour of God, and acknowledgment of his Sovereign Dominion over them, and of the

Duty

Duty they owed him. And as the *Sin-offerings* were shadows of that great Sacrifice of God's own Son, which was one day to be offered for the Sins of Men, out of his infinite love to them; so the *whole Burnt-offerings* (which were always of the most perfect Creatures, the finest Flour, the choicest Fruits of the Earth, and the best Liquor) were shadows of that excellent degree of Piety, which the Son of God intended to bring into the World, which would move Men, out of love to God, to give themselves wholly up to him, and devote all they had, even their own Lives, to his Service. Chapter XXIX.

CHAP. XXIX.

Ver. 1. *AND in the seventh Month.*] Which was anciently the first Month of the Year; but now the seventh, reckoning from that wherein the Passover was kept: which for a special reason was made the first. See X *Exod.* 2. Verse 1.

On the first day of the Month ye shall have an holy Convocation, ye shall do no servile work.] So it was ordained before in XXIII *Lev.* 24, 25.

It is a day of blowing of Trumpets unto you.] In that place of *Leviticus* it is called *a memorial of blowing of Trumpets* from Morning until Evening. Which the *Jews* fancy was to awaken them to Repentance, upon the great Day of Expiation, which followed on the tenth day of this Month. But it was manifestly intended quite contrary, to excite them unto Joy and Gladness. For *Zichron teruah* is a memorial of Jubilation,

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Jubilation, Triumph, and Shouting for Joy: the word *teruah* being never uſed in Scripture, but for a ſound, or ſhout of Gladneſs, as the *Chaldee* word *Jabbaba*, which is here uſed by the Paraphraſt, always ſignifies. And this agrees with their Notion, who think it was a ſpecial remembrance of the Creation of the World, at which the Angels rejoyced. Or, it might be ordained to ſtir up the People to a grateful remembrance of all God's Benefits the Year paſt. Whatſoever was the cauſe, certain it is, this *ſeventh* Month was very famous on this account, that more ſolemn days were to be kept in it, than in all the Year beſides. And upon that account, the People might be awakened, by this blowing of Trumpets, to obſerve them aright.

Verſe 2. Ver. 2. *And ſhall offer a Burnt-offering for a ſweet ſavour unto the* LORD.] Over and above all other Sacrifices, which were heretofore ordered upon this day; as appears from *v.* 6.

One Bullock, one Ram, and ſeven Lambs of the firſt year, without blemiſh.] This is leſs than was appointed upon the foregoing Feſtivals, XXVIII. 19, 27. becauſe thoſe very Sacrifices were alſo to be offered upon this day, on another account; as I ſhall obſerve on *v.* 6.

Verſe 3. Ver. 3. *And their Meat-offering ſhall be of flour mingled with Oyl, three tenth deals for a Bullock, and two for a Ram.*] This is the proportion appointed, by a general Rule, for all Sacrifices of this kind. See the XVth Chapter of this Book, *v.* 6, 9.

Ver. 4. *And one tenth deal for one Lamb*, &c.] So it is there appointed, *v.* 4.

Ver.

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Ver. 5. *And one Kid of the Goats for a Sin-offering, to make an atonement for you.*] As is appointed in the foregoing Festivals, XXVIII. 15, 22, 30.

Verse 5.

Ver. 6. *Beside the Burnt-offering of the Morning, with his Meat-offering.*] It was appointed before, that in the beginning of every Month there should be a Burnt-offering offered of *two Bullocks*, &c. XXVIII. 11, 12. which was not to be omitted in the beginning of this Month: but these other Sacrifices added to the Offerings of every New Moon. Which made this a greater New Moon than any other; being the first Moon of the old Civil Year.

Verse 6.

And the daily Burnt-offering and his Meat-offering, and their Drink-offering.] With which the Solemnity of the Day began: and then followed the proper Sacrifices belonging to it.

According to their manner.] Or, in the order which God appointed: which I observed before (on XXVIII. 11.) was this; That first the daily Burnt-Sacrifice was offered; then the Sacrifices appointed for the first day of every Month; and then those appointed for this first day of the seventh Month.

For a sweet savour, a Sacrifice made by fire unto the LORD.] Which was acceptable to the Divine Majesty, when performed according to his directions.

Ver. 7. *And ye shall have on the tenth day of this Month an holy Convocation.*] This solemn Assembly is ordered twice before in the Book of *Leviticus*, XVI. 29. XXIII. 27. and here repeated perhaps, for the sake of *Eleazar* and *Joshua*, who were newly advanced to their several Offices, that they might take special Notice of it, and see it observed.

Verse 7.

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And ye shall afflict your Souls.] That was the special intention of it (as we read in both the forenamed places) that they might receive the benefit of the atonement on this day made.

Ye shall not do any work therein.] It was to be observed as strictly as a Sabbath, XVI *Lev.* 31. XXIII. 32. Wherein they were to abstain, not meerly from *servile Work*, but from *all manner of Work* whatsoever; XVI *Lev.* 29. XXIII. 28, 30.

Verse 8. Ver. 8. *And ye shall offer a Burnt-offering unto the LORD for a sweet savour.*] Endeavour to procure acceptance of the rest of the Sacrifices of the Day, with this whole Burnt-offering, beside the daily Sacrifice, as it follows *v.* 11.

One Bullock, one Ram, and seven Lambs of the first year, &c.] The same that were appointed on the foregoing Solemnity, *v.* 2. (except the monthly Offering, *v.* 6.) to which was added another Ram for a Burnt-offering, XVI *Lev.* 5. as a devout Acknowledgment that they owned him alone for their Soveraign LORD.

Vers. 9, 10. Ver. 9, 10, *And their Meat-offering shall be of fine flour*, &c.] The Meat-offering attending these Burnt-offerings, were to be in the same proportion as was before ordered, *v.* 3, 4.

Verse 11. Ver. 11. *One Kid of the Goats for a Sin-offering.*] As was appointed in the foregoing Solemnity, *v.* 5.

Beside the Sin-offering of Atonement.] Mentioned XVI *Lev.* 9, &c. whose Blood was carried by the High-Priest into the most holy place; which was done in no other Sacrifice but that, and the Bullock which was offered, as a Sin-offering for the Family of *Aaron* on the same day, XVI *Lev.* 14.

And

And the continual Burnt-offering, and the Meat-offering of it, and their Drink-offerings.] These were no more to be omitted on the great Day of Atonement, than on any other day; but the Service of the day was to begin with the continual Burnt-offering; and then followed the Burnt-offerings, with the Meat and Drink-offerings belonging to them, and the Sin-offering here prescribed; and then the Sacrifice of Atonement, and all that is ordered in the XVIth of *Leviticus* for the Expiation of the Sins of all the People of *Israel*. Which Sacrifice the present *Jews* now wanting, and yet being sensible of the necessity of some Satisfaction, but not believing in our blessed Saviour, who hath fully made it for all Mankind, they are in a lamentable plunge, and are put to most wretched shifts to devise something to supply the place of the Sacrifice of Atonement, which was wont to be made for them. One is their *own death:* it being the continual Prayer of every one of them, upon their Death-bed, *Let my death be the expiation for my sins.* Another is (which is so absurd, that *Leo Modina* saith they do not use it now in *Italy*, nor in the *Eastern* Countries) the killing of a white Cock (if one can be got) by the Men, and a white Hen by the Women on the Eve of this Day, saying, *Let this Cock be an exchange for me; let it come in my stead; let it be my Expiation; let it die, but I and all Israel live happily:* as *Buxtorf* shows in his *Synagog. Judaica, cap.* 25. Which I should not here mention, were it not to show, that they have the very same Notion still of a Sacrifice for Sin (even now that they can only make an imitation of it) which we have of the Sacrifice of Christ, who was put in our place, and offered himself to God in our stead: and that it ought to be Chapter XXIX.

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pure and innocent, which is offered instead of a Sinner.

Verse 12.

Ver. 12. *And on the fifteenth day of the seventh Month, ye shall have an holy Convocation, ye shall do no servile work.*] See XXIII *Lev.* 35.

And ye shall keep a Feast unto the LORD *seven days.*] *viz.* The Feast of Tabernacles, XXIII *Lev.* 34. which was after the Harvest and Vintage, XVI *Deut.* 13. and kept seven days with great Joy and gladness of Heart; but they were not bound to abstain from *servile work* all this time, but only on the first day and on the seventh.

Verse 13.

Ver. 13. *And ye shall offer a Burnt-offering, a Sacrifice made by fire, of a sweet savour unto the* LORD.] The same kind of Sacrifice which was prescribed on the other Festivals, to be offered up wholly in honour of God. But here is a far larger proportion than in any other Solemnity.

Thirteen young Bullocks, two rams, and fourteen Lambs of the first year, &c.] On the other Festivals two Bullocks sufficed, XXVIII. 11, 19, 27. and on the Festival in the beginning of this Month only one was appointed; but here are thirteen: and so they continued to be offered seven days successively, with the decrease only of one Bullock every day; till on the seventh day only seven Bullocks were offered; which in all made LXX. Bullocks. The Rams also and the Lambs were in a double proportion to what was usual, throughout the whole Festival. Which was a vast charge, but more easie at this time of the Year than any other, because now their Barns were full, and their Wine-presses over-flowed; and their Hearts might well be supposed to be more enlarged then at other times, in thankfulness to God for his great

great Benefits. Yet this very groſs, troubleſome, and expenſive way of ſerving God, made the beſt Men among them groan, and long for the coming of Chriſt; in whoſe days, their own Doctors ſay, *no Sacrifices ſhall remain, but thoſe of Thanſgiving, and Praiſe, and Prayer.* With which they have been forced to be content for above Sixteen hundred years: and inſtead of theſe additional Sacrifices, unto the daily, have added peculiar Prayers (which they alſo call *Muſaphim*) unto the common Prayers they uſe every day. See *Buxtorf* concerning the Feaſt of the New Moon, in his *Synagog. Jud. cap.* 22. Chapter XXIX.

Ver. 14, 15. *Their Meat-offering ſhall be of fine flour,* &c.] The ſame proportions which are ordered, by a general Rule, to every Sacrifice of a Bullock, and of a Ram, *Chap.* XV. Verſ. 14, 15.

Ver. 16. *And one Kid of the Goats for a Sin-offering, beſide the continual Burnt-offering,* &c.] There is no augmentation of the Sin-offering; but it is the ſame with that on other Feſtivals, *v.* 5. And all theſe Sacrifices, it appears by this, were to be added to the daily Sacrifice. Verſe 16.

Ver. 17. *And on the ſecond day ye ſhall offer twelve young Bullocks,* &c.] Here one Bullock leſs, than on the day before, is ordered to be offered; and ſo on every ſucceeding day there is ſtill a decreaſe of one Bullock: which is all the difference between the Offerings on the ſeven days of this Feaſt, upon every one of which there was the ſame number of *Rams* and *Lambs*, without any diminution. Which *Moſes* thought fit to ſet down diſtinctly from this *verſe* to the *thirty fifth*, that there might be no miſtake. But little need be noted upon them. Verſe 17.

Ver.

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Verse 18.

Verse 35.

Ver. 18. *According to their number after the manner.*] Prescribed *v.* 14, 15.

Ver. 35. *On the eighth day ye shall have a solemn Assembly.*] There is a peculiar word here used, to denote this to be a great day, as I noted upon XXIII *Lev.* 36. See there.

Ye shall do no servile work therein.] It was to be observed as the first day of the Feast of Tabernacles: both of them being called a Sabbath, 23 *Lev.* 39.

Verse 36.

Ver. 36. *But ye shall offer a Burnt-offering, a Sacrifice made by fire, of sweet savour unto the LORD.*] Here is a peculiar Sacrifice appointed upon this day, in the same terms, as upon the first day of the Feast of Tabernacles, *v.* 13.

One Bullock, one Ram, seven Lambs of the first year, &c.] But though this was an extraordinary day, and a distinct Festival (as I showed upon XXIII *Lev.* 39.) yet here are fewer Sacrifices prescribed on this day, than upon any of the foregoing seven. For on every one of them two Rams were offered and fourteen Lambs; and here but half so many: And seven Bullocks were the fewest that were offered upon any of those days (and on the first day thirteen) but here only one. By which, God consulted, perhaps, the weakness of Mankind, who naturally grew weary both of the Charge, and of the Labour of such Services, when they are long continued. And therefore he made them every day less toilsom and expensive; and put them in mind likewise, that the multitude of Sacrifices did not procure their acceptance with God; and that, in length of time, they would come to nothing, and be utterly abolished, to establish something better in their room.

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Verse 37.

Ver. 37. *Their Meat-offering, and their Drink-offerings, for the Bullock, for the Ram, and for the Lambs, and shall be according to their number, after the manner.*] In such proportions as God had before ordained in the XVth *Chapter* of this Book, in the beginning of it; as I have often observed.

Verse 38.

Ver. 38. *And one Goat for a Sin-offering, beside the continual Burnt-offering,* &c.] This is never omitted upon any Festival, XXVIII. 15, 22, 30. XXIX. 5, 11, 16, 19, &c. to put them in mind, that after all their Services they stood in need of forgiveness.

Verse 39.

Ver. 39. *These things shall ye do* (or *offer*) *unto the LORD in your set Feasts.*] All these Feasts were fixed and stated at certain times; on which God was to be worshipped after the manner here prescribed, in these two *Chapters*. For all these Offerings (except one Sin-offering upon each set day) were wholly Burnt-offerings (as I have already observed) which may properly be said to be done, that is, offered *unto the LORD:* neither People nor Priest having any share in them.

Besides your Vows and your Free-will-offerings, for your Burnt-offerings.] Besides these, every Man might offer other Burnt-offerings; either in performance of a Vow, or freely out of his Affection to God. See XV. 3.

For your Meat-offerings, and for your Drink-offerings.] There were *five* several sorts of Meat-offerings; which were left to every Man's free will, to bring as he pleased. See the second *Chapter* of *Leviticus*, where they are described.

And for your Peace-offerings.] These are described in the third *Chapter* of that Book. A great number of which, it is likely, Men offered voluntarily upon all

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all the fore-mentioned Feſtivals. For otherwiſe, they would have had no means to feaſt with God at his Houſe, nor to entertain their Friends and Neighbours, as the cuſtom was at ſuch times of Publick Rejoyceing. Which they did upon that part of the Peace-offerings which was given them, after the Fat was offered to God, and the Wave-breaſt and Heave-ſhoulder given to the Prieſt, VII *Lev.* 15, &c. 34.

Verſe 40. Ver. 40. *And Moſes told the Children of Iſrael, according to all that the LORD commanded Moſes.*] He acquainted all the People (by the Heads of their Tribes perhaps, of whom we read in the beginning of the next Chapter) with all theſe Commands of God, which concerned his Worſhip and Service.

CHAP. XXX.

Verſe 1. Ver. 1. *AND Moſes ſpake unto the Heads of the Tribes.*] There were wont to be extraordinary Aſſemblies of theſe, or other great Men, upon ſpecial Occaſions, as Mr. *Selden* obſerves, *Lib.* II. *de Synedr. cap.* 14. *n.* 4. who are ſometimes called, as they are here, *the Heads of all their Tribes, and the Elders*, V *Deut.* 23. and in other places, *the Heads of the People*, XXX *Deut.* 5. *the whole Congregation of the Children of Iſrael*, XVIII *Joſh.* 1. XXII. 12. *the chief of all the People*, XX *Judg.* 2. *all Iſrael*, 1 *Sam.* VII. 5. *all the Princes of Iſrael, the Princes of the Tribes*, 1 *Chron.* XXVIII. 1. *all the Elders of Iſrael and Heads of the Tribes, and chief of the Fathers*, 2 *Chron.* V. 2. *the counſel of the Princes and Elders*, X *Ezra* 8. And it

it is commonly said by the *Hebrew* Doctors, concerning such Assemblies, that *wheresoever the Children of Israel were met together, or the greater part of them, there the SCHECHINAH* (that is, the Divine Majesty, or the Holy Ghost, as they sometimes speak) was wont to rest. Chapter XXX.

Concerning the Children of Israel, saying.] Acquainted them with a Matter which concerned all the People; willing them to communicate it to them.

This is the thing which the LORD hath commanded.] It is very probable there had been some Case propounded to him about Vows; concerning which he here gives such Rules, as might direct them in time to come.

Ver. 2. *If a Man.*] It is reasonable to think, that this includes the other Sex also; provided they be in their own power, and not subject to another, and be in their right mind. Verse 2.

Vow a vow unto the LORD.] Promise solemnly unto God something that is for his Honour and Service; for that seems to be meant by *unto the LORD.* As that he will offer some Sacrifice at the Feasts abovementioned, more than is prescribed; or afflict his Soul on some other day, besides the great Day of Atonement. See *v.* 13.

Or swear an Oath to bind his Soul with a bond.] Whether it be a simple Vow, or bound also with a solemn Oath: which made a double Obligation, by calling God to witness the Sincerity of his Intentions.

He shall not break his word.] In the *Hebrew* it is, *he shall not prophane his word:* for it being solemnly passed to God, it made him vile and contemptible, if he did not keep it. The *Jewish* Doctors very pru-

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dently advise, their Scholars not to accustom themselves to make Vows; but to content themselves with doing what the Law commands, and abstaining from what it forbids. But if they did make them, to look upon it as an high affront to God not to perform them.

He shall do according to all that proceedeth out of his mouth.] If the thing be lawful, and possible. And if he appointed no time for the doing of it, he was to think himself obliged to do it presently without delay, XXIII *Deut.* 21.

Verse 3.

Ver. 3. *If a woman also vow a vow unto the* LORD.] As most Interpreters think the word *Man*, in the foregoing *verse* comprehends Women, who were in as perfect liberty as the Men he speaks of; so the word *Woman* here comprehends all Men, who are in the same Circumstances with those Women, whom he here directs in their Vows. Whom he considers in a threefold state; before they are married, and after marriage, and in their widowhood.

And bind her self by a bond.] By an Oath, wherewith she confirms her Vow; as it seems to be interpreted *v.* 10, 13.

Being in her fathers house, in her youth.] That is, being a part of his Family, and still under his government, and not married. For the Father's power lasts no longer, as *Grotius* observes, *Lib.* II. *de Jure Belli & Pacis*, *cap.* 5. *n.* 7. In which condition likewise are all Sons, who remain in their Father's Family, undisposed of in marriage: And all Servants, who are manifestly in subjection to their Masters; and therefore could no more resolve to do what they pleased, then the Women here mentioned.

Ver.

Ver. 4. *And her father heareth her vow, and her bond wherewith she hath bound herself.*] The first of these may relate to her simple Vow; and the next to an Oath wherewith she binds it, to make it firmer. Which her Father is supposed to hear, either when she spake the words, or when she acquainted him with her Vow, as in duty she was bound to do. Chapter XXX. Verse 4.

And her father shall hold his peace at her.] If he did not declare that he disallowed what she had promised, it was supposed he consented to it: Unless he said he would take time to consider; and neither allow nor disallow, for the present; in which case, in all reason, she was to wait for his Resolution.

Then all her Vows shall stand, &c.] It was not in his power afterward to disannul any of them, if he did not contradict them when he was told of them, or after the time he had taken for deliberation.

Ver. 5. *But if her father disallow her in the day that he heareth.*] As soon as he comes acquainted with it.

Not any of her vows, or her bonds wherewith she hath bound her soul, shall stand.] Though she had bound her Vows with an Oath, they were not to be performed, when her Father had declared his will to the contrary. Verse 5.

And the LORD shall forgive her.] The not performing her Vow, shall not be imputed to her as a sin.

Because her father disallowed her.] Whose consent was supposed to be necessary, before the Vow could be binding; she being, while a part of his Family, under his power, and not her own. Some have fancied that when her Father was dead, the Vow revived, because then she was at her own disposal: but

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it is plain, her Father wholly disannulled the Vow, when he did not approve it, so that it could not recover a force it never had, being made without his consent. The same is to be said of a Guardian, who was supposed to be in the place of a Father, when he died and left his Children to his care. And this power was fit to be reserved to Parents (as a late learned Man, *Puffendorf*, observes) not only least Women, in their imprudent years, should undo themselves by vowing more than their Fortunes could bear; but also least the Paternal Estate should be burdened by such Vows, or the necessary Affairs of the Family hindred. So that this power did not flow from positive Laws, but from natural Reason; no Body that is subject to another having any right to dispose of those things which are under that power to which they are subject.

Verse 6. Ver. 6. *And if she had at all an husband when she vowed.*] Was a married Woman, or espoused to an Husband, though still in her Father's House (as it appears from *v.* 10. this must be interpreted) when she made this Vow, then it was to be considered, not what her Father, but her Husband (under whose power she now was) should determine about it.

Or uttered ought out of her lips, wherewith she bound her soul.] Said any thing, which she confirmed by an Oath.

Verse 7. Ver. 7. *And her husband heard it.*] Either was present when she spake it; or she told it him afterwards.

And he held his peace, in the day that he heard it.] Said nothing to signifie his disallowance of it. See *v.* 4.

Then her vows shall stand, &c.] As before *v.* 4.

Ver.

Ver. 8. *But if her husband disallow her*, &c.] See *v.* 5. where there is the same Case of a Daughter under the power of her Father, as here of a Wife under the power of his Husband. Chapter XXX. Verse 8.

Ver. 9. *But every vow of a Widow, or of her that is divorced, wherewith she hath bound her soul, shall stand against her.*] The reason of this is so plain, that one would think it needed not to have been mentioned, because such Women were wholly in their own power, being free from their Husbands. Therefore, it is very probable, he speaks here of a Widow, or divorced Woman, returned to her Father's House (as the manner frequently was, XXII *Lev.* 13.) who might be supposed to recover his ancient power over her, to disannul her Vows, as he might before she was married. Which is here absolutely condemned: for though she lived with him, she was her own Woman, (as we now speak) and might dispose of her self and her Goods, as she pleased, without his consent. Verse 9.

Ver. 10. *And if she vowed in her husbands house, or bound her soul by a bond with an oath.*] *i. e.* Engaged herself in a Vow, and perhaps confirmed it with an Oath, while she and her Husband lived together, or before she was divorced from him. Verse 10.

Ver. 11. *And her husband heard it and held his peace, and disallowed it not, then all her vows shall stand*, &c.] She was bound, in this case, to make them good after he was dead; or she was divorced from him. Verse 11.

Ver. 12. *But if her husband hath utterly made them void on the day he heard them*, &c.] Then, when she was in her own power, by his death or by a divorce, she was not bound to make them good; because when she made them, her Husband, under whose power she then was, had utterly made them void. Verse 12.

Ver.

Chapter XXX. Verse 13.

Ver. 13. *Every vow and every binding oath to afflict the soul.*] This shows what the matter of these Vows frequently was; to abstain from such or such Meats, though in themselves lawful; or to fast, and eat nothing at all on other days, as well as on the great Day of Expiation; which was the only Fast ordained by the Law of *Moses*.

Her husband may establish it, or her husband may make it void.] There is an excellent Discourse of *Maimonides* in his *More Nevochim* (*P.* III. *cap.* 48.) to show that this is most reasonable; where he observes, that as the Law prohibited some Meats, so pious People sometimes vowed to forbear such as were not prohibited; that by this means they might learn Contentment with a little, or Continence, and give a check to an immoderate Appetite. From whence the saying among the Doctors, That *Vows are the hedge of Separation*; i. e. a great guard to an holy Life. But since, through the vehemence of their Affections and Passions, many Women are prone to act unadvisedly, if Vows were wholly in their power, great Inconveniences, Dissentions and Confusions might arise in Families, whilst this sort of Meat is lawful to the Husband, but not to the Wife; this permitted to the Daughter, but prohibited to the Mother. For which reason, saith he, this Authority was given to the Governours of Families; in all things to order them, as they saw would be for their profit, or detriment.

Verse 14.

Ver. 14. *But if her husband.*] Or, *For* if her Husband.

Altogether hold his peace at her, from day to day.] When he knew what she had vowed; as it follows in the end of the *verse*.

He

He eſtabliſheth all her vows, &c.] His ſilence was to be interpreted a Conſent, to allow what ſhe vowed. There was no need to add the contrary, which is here to be underſtood : that if he ſaid he did not allow them, then they ſhould not bind her. Chapter XXX.

Ver. 15. *But if he ſhall any ways make them void, after he hath heard them.*] Hinder her from performing her Vow, after he had given his conſent, by ſaying nothing againſt it, when he heard her make the Vow. Verſe 15.

Then he ſhall bear her iniquity.] God will puniſh him, not her, for not performing the Vow. *Paulus Fagius* thinks the meaning is, that if the firſt day he heard of her vow he did not diſannul it, but attempted to do it the next day, or the third day after, he ſhould bear the blame, if the Vow was not made good.

Ver. 16. *Theſe are the Statutes which the LORD commanded Moſes, between a Man and his Wife, between the Father and his Daughter, being yet in her youth, in her Fathers Houſe.*] It is likely ſome differences aroſe in ſome Families about theſe Matters; and therefore theſe Laws were made for the ſettling the power of Husbands over their Wives, and Parents over their Children, while they were young, and continued a part of their Family. Verſe 16.

CHAP.

CHAP. XXXI.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] Not long before his death, as appears from the next *verſe*.

Verſe 2. Ver. 2. *Avenge the Children of Iſrael of the Midianites.*] This had been commanded before, but no time ſet for it; which now is determined. The *Moabites* are not mentioned, becauſe the *Midianites* ſeem to have been the firſt or chief Contrivers of that Miſchief which befel the *Iſraelites*, by the enticements of their Women. See XXV. 17, 18.

Afterward ſhalt thou be gathered unto thy People.] When he had given a few other Directions, concerning their poſſeſſing the Countries already conquered, and the Land of *Canaan*, XXXII, XXXIV, XXXV. and providing for the *Levites* there, XXXVI. God had warned him to prepare for his death before this, XXVII. 12. but he firſt let him have the ſatisfaction of ſeeing the *Midianites* puniſhed; and gave him ſome time to ſettle the Publick Affairs; and to make alſo a long Exhortation to the *Iſraelites*, to obſerve all that he had commanded them.

Verſe 3. Ver. 3. *And Moſes ſpake unto the People, ſaying.*] He ſpeedily put this Command in Execution: which might poſſibly be in the *ninth* Month of the *fortieth* Year.

Arm ſome of your ſelves unto the War.] He doth not at firſt determine the number; but as many as pleaſed might offer themſelves voluntarily, to be ready to obey him.

And

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And let them go againſt the Midianites, and avenge the LORD *of Midian.*] The LORD bad him *avenge the Children of Iſrael*, v. 2. but *Moſes* bids them *avenge the* LORD: for they had the ſame intereſt; and were both injured at the ſame time, and by the ſame means. And as God was ſo gracious as to reſent the evil done to *Iſrael*, ſo *Moſes*, in duty and gratitude to God, thought himſelf bound rather to conſider the diſhonour that was done to him. Whoſe War this was, not only becauſe undertaken by his command, but in his quarrel, (with thoſe who had drawn the *Iſraelites* to Idolatry) and for the ſake of his People.

Verſe 4.

Ver. 4. *Of every Tribe a thouſand, throughout all the Tribes of Iſrael, ſhall ye ſend to the War.*] When a great many, perhaps all the People, appeared ready to go to War, he ordered that only a ſelect number ſhould be ſent, of a Thouſand out of each of the Twelve Tribes.

Verſe 5.

Ver. 5. *So there were delivered out of the Thouſands of Iſrael, a Thouſand of every Tribe.*] Their Officers pickt out this number from among the reſt; or they were choſen by lot for this Service; or they ſtept out and offered themſelves Voluntiers (as we ſpeak) which the 27th *verſe* may ſeem to countenance, where they are called, *thoſe that took the War upon them.*

Twelve Thouſand armed for war.] This was but a ſmall number compared with the whole Nation of the *Midianites*, (who had five Kings, *v.* 8.) But God would have them rely more upon him, than upon the multitude of an Hoſt; and let them ſee by their Succeſs againſt this People, that they needed not fear the Conqueſt of *Canaan.*

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Verse 6.

Ver. 6. *And Moses sent them to the war, a Thousand of every Tribe.*] He gave them their Commission to fight the *Midianites.*

Them, and Phinehas the Son of Eleazar the Priest.] Who was not their Commander in Chief, (or their General, as we now speak) for it did not belong to the Priestly Office to conduct Armies: and it is said expressly in the words following, he went *with the holy Instruments*, &c. to be ready to perform all such Sacred Offices, as should be required by the General, who, it is most likely, was *Joshua.* It is true indeed that *Phineas* was a Man of great Courage, and had lately performed a singular piece of Service, which had won him great Reputation. This hath made some think, he was the fitter to go and to avenge the LORD of *Midian*, as he had begun to do, XXV. 8. In after times also, in the days of the *Maccabees*, who were of the Family of the Priests, the Armies of *Israel* were led by them against their Enemies. But then it must be considered, that they were also the Supream Governours of the People, and there were no other.

With the holy Instruments.] By which *Jonathan* understands the *Urim* and *Thummim*; which some think *Phineas* carried along with him, wherewith to consult the Divine Majesty, in case of any difficulty, that might arise about the management of the War. And to make out this, they suppose *Eleazar* to be old and crazy, or labouring under some Infirmity, which was the reason that *Phineas* his Son was substituted in his room to perform this Office. See our very learned Dr. *Spencer*, *Dissert. de Urim & Thummim*, *cap.* 6. *sect.* 2. But this may be justly doubted, whether *Phineas* being only the Son of the High-Priest, and not yet capable

pable of that Office, could be ſubſtituted to perform this great Charge, which belonged to the High-Prieſt alone. Nor do we find any warrant for conſulting the LORD by *Urim* and *Thummim*, but only before the moſt holy Place, (See XXVII. 21.) And therefore it ſeems to me far more likely, that he means the *Ark*, which was wont to be carried, in following times, into the Field, when they went to fight with their Enemies, 1 *Sam.* IV. 4, 5. XIV. 18. 2 *Sam.* XI. 1. Yea, *Joſhua* himſelf, not long after this time, ordered the Ark to be carried, with Prieſts blowing the Trumpets before it, when he ſurrounded *Jericho*, VI *Joſh.* 4, 6, 7, &c. And therefore the *holy Inſtruments* being here joyned with *the Trumpets to blow in his hand*, it makes it the more probable, that the *Ark* may be here meant. There being alſo ſomething in this very Book, to countenance this Opinion. See XIV. 44. but eſpecially XXXII. 20, 22. Chapter XXXI.

But it muſt be confeſſed, that it is never thus expreſſed in any other place of Holy Scripture, but always called the *Ark of God*, or of the *Covenant*, or the *Teſtimony*, or the like. And therefore, perhaps, they give the trueſt ſence of theſe words, who take the following words to be an Explication of them. That is, the *Trumpets* were the *holy Inſtruments*, which he carried in his hand.

And the Trumpets to blow, in his hand.] Which he delivered to the Prieſts who followed him, to ſound an Alarm, when they went to fight; according to the direction X. 8, 9. and as the practice was in future Ages, 2 *Chron.* XIII. 12.

Ver. 7. *And they warred againſt the Midianites.*] It is not certain whether the *Midianites* came out of their Country, to give them battle; or they firſt Verſe 7.

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broke into their Country, and then fought their Army.

As the LORD commanded Moſes.] One would think this meant no more, but that they obeyed the Commandment of God before-mentioned, *v.* 2. But the *Jews* think he hath reſpect to another particular Commandment, which they ſay was given by *Moſes*, when they went out to this War: That they ſhould not, when they beſieged any City, begirt it quite round, but only on three ſides; leaving one naked, that the beſieged might flee away if they pleaſed; by which means effuſion of Human Blood was prevented. So *Guil. Schickart* obſerves out of *Siphri* in his *Miſchpat-Hammelech*, *cap.* 5. *Theor.* 18. and Mr. *Selden* ſince him, *Lib.* VI. *de Jure Nat. & Gent. cap.* 15. where he ſhows they underſtand this of all Wars, but thoſe againſt the *ſeven* Nations in *Canaan* and *Amalek*; towards whom this kindneſs was not ſhown, as appears by the Siege of *Jericho*. But the Laws about managing Wars, which are mentioned in the Book of *Deuteronomy*, do not ſeem to have been yet given; though the *Jews* fancy this Law was now given about *Midian*, and obſerved ever after.

And ſlew all the Males.] Who were in this fight, and did not ſave themſelves by flight.

Verſe 8.

Ver. 8. *And they ſlew the Kings of Midian.*] Little Kings, called *Princes* XIII *Joſh.* 21. where they are ſaid to be *Dukes of Sihon*, i. e. great Men tributary to *Sihon*, while he continued King of the *Amorites*. But after the *Iſraelites* had conquered him, they took perhaps the Title of *Kings*.

Beſides the reſt of them that were ſlain.] They made not only a great ſlaughter of the People, but killed their chief Commanders, who led them on.

Namely

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Namely Evi, and Rekem, and Zur, &c.] They are particularly named, that all their Neighbours might be satisfied of the truth of this History. And he that is called *Zur*, is thought to have been the Father of *Cozbi*, whom *Phineas* slew.

Balaam also the Son of Beor they slew with the sword.] He had seen such good success of his wicked Counsel (which he gave either as he went home, or returning again to them, See XXIV. *ult.*) that, presuming the *Israelites* were forsaken of their God, he adventured to go along with the *Midianites* unto this Battle; hoping he might curse the *Israelites* now that *iniquity* (*i.e.* Idolatry) was found among them; which he could not do while they were free from it. Thus he perished by his own wicked devices, and was so far from having his wish, that he might *die the death of the righteous* (that is, live long) that (as the *Jews* say) he was slain in the Thirty fourth year of his Age. The Doctors in the *Gemara* of the *Sanhedrim*, *cap.* 11. *sect.* 11. ask *what did he here?* To which *R. Johanan* makes answer, he went to receive his Reward for the Death of the Twenty four thousand *Israelites*, which he had procured, XXV. 9. And thus, saith another, it hapned unto him, according to the Proverb, *The Camel went to desire horns, and they cut off his ears.*

Verse 9.

Ver. 9. *And the Children of Israel took all the Women of Midian captive, and their little ones.*] After they were Masters of the Field (as we speak) by the overthrow of their Armies, they fell upon their Cities; and, according to the ancient custom in the most bloody Wars, they killed only the Men, but no Women, nor Children, XXXIV *Gen.* 25. 1 *Kings* XI. 16. And so the Law of God afterward required they

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they ſhould do, when they took any City that did not belong to the *Canaanites*, XX *Deut.* 13, 14. who were utterly to be deſtroyed, *v.* 16, 17. where he ſaith, *Thou ſhalt ſave nothing alive that breatheth.*

And they took the ſpoil of all their Cattle, and all their Flocks, and all their Goods.] As belonging to them, by the right of Conqueſt, in a juſt War.

Verſe 10. Ver. 10. *And they burnt all their Cities wherein they dwelt, and their goodly Caſtles with fire.*] Made the Country deſolate, that they who fled might have no encouragement to return again; nor be able, without great hazzard, to ſettle themſelves there, where they had not a Fortreſs left to defend them. This was but a neceſſary care; notwithſtanding which they had peopled the Country again ſo well, in the ſpace of about Two hundred years, that they were able to oppreſs the *Iſraelites*, as we read VI *Judg.* 1.

Verſe 11. Ver. 11. *And they took all the ſpoil, and all the prey, both of Men and of Beaſts.*] They had poſſeſſed themſelves of them before, *v.* 9. but now they carried them away.

Verſe 12. Ver. 12. *And they brought the Captives, and the Prey, and the Spoil.*] Here are three different words to expreſs their Booty, which they brought to the Camp of *Iſrael.* The firſt of which ſignifies, the Women and Children that were taken: The ſecond, the Cattle and the Flocks (though ſometimes it includes in it, Men and Women) and the third, their Money and Goods.

Unto Moſes and Eleazar the Prieſt, and unto the Congregation of the Children of Iſrael.] Unto the LXX. Elders, and Princes of the Tribes, who were aſſembled with them, (See XXIX. 1.) as it ſeems to be expounded in the next *verſe.*

Unto

Unto the Camp at the plains of Moab, &c.] From whence they marched againſt *Midian*; and had been encamped there a great while, XXII. 1. XXVI. 3, 63. Chapter XXXI.

Ver. 13. *And Moſes and Eleazar the Prieſt, and all the Princes of the Congregation went forth to meet them, without the Camp.*] Hearing they were returned victorious, they went to congratulate them, before they came at the Camp: for which there was alſo another reaſon, mentioned *v.* 19. This ſhows that *Eleazar* was not ſo infirm, as ſome ſuppoſe; and affords an argument to ſtrengthen their Opinion, who think *Joſhua* was now General of the Hoſt: otherwiſe he would have been mentioned together with *Moſes* and *Eleazar* as going to meet them; being choſen his Coadjutor, and therefore Superiour to all the *Princes* that are here joyned with them. Verſe 13.

Ver. 14. *And Moſes was wroth with the Officers of the Hoſt, with the Captains over Thouſands, and Captains over Hundreds, which came from the Battle.*] Who were more to blame than the Soldiers; whoſe duty it was to obey, not to give orders; which they received, no doubt, from the Officers, to kill only the Men. Here now is an Argument to the contrary, that *Joſhua* did not Command in chief: but this being only a Detachment (as they now ſpeak) from the Hoſt of *Iſrael*, was led by ſome inferiour Officer. The firſt Captain of Thouſands, perhaps; for if *Joſhua* had been there, *Moſes* would have expoſtulated with him, or rather there would have been no cauſe for this Rebuke: he being a Man, *in whom was the Spirit*, XXVII. 18. Verſe 14.

Ver.

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Verse 15. Ver. 15. *And Moſes ſaid unto them, have ye ſaved all the Women alive.*] Unleſs he had commanded them to be killed, one cannot ſee that they deſerved to be chidden; becauſe they proceeded according to the Rules of all worthy Warriours, who killed only thoſe who could bear Arms againſt them. But either he had given ſome Directions who ſhould be killed, or he expected they ſhould have conſidered that the Women had killed more by their Blandiſhments, than their Husbands could do by their Arms, (for they had not killed one Man, *v.* 49.) and therefore ſhould have been deſtroyed, as the moſt miſchievous: for ſo it follows in the next *verſe*.

Verſe 16. Ver. 16. *Behold.*] Reflect upon what is lately paſt, and conſider.

Theſe cauſed the Children of Iſrael, through the counſel of Balaam, to commit Treſpaſs againſt the LORD, *in the matter of Peor, and there was a Plague among the Congregation of the* LORD.] By theſe they had been inveigled into an heinous Sin, and made obnoxious to a very heavy Puniſhment, which God inflicted upon them on that account. For though the *Moabitiſh* Women had a great hand in it, XXV. 1. yet thoſe of *Midian* ſeem to have been the chief Seducers, *v.* 6, 17, 18. and perhaps, he feared, might be ſo again.

Verſe 17. Ver. 17. *Now therefore kill every Male among the little ones.*] That the Nation might be extirpated, as far as lay in their power.

And kill every Woman that hath known Man, by lying with him.] For theſe, it is to be ſuppoſed, had been the moſt inſtrumental in the Crime before-mentioned; either by proſtituting themſelves, or their Daughters, to the Luſt of the *Iſraelites*, and thereby drawing them to Idolatry. In which Sin they were ſo ſettled, that

there was no hope of reclaiming them; but they might rather (if they had been ſaved alive) have inticed the *Iſraelites* to commit the ſame again. Chapter XXXI.

Ver. 18. *But all the Women-children that have not known a Man by lying with him, keep alive.*] Being young, there was ſome hope they might be brought off from Idolatry, and become Proſelytes to the true Religion. Verſe 18.

For your ſelves.] To be ſold as Slaves to any other Nation; or to be kept as Servants; or taken to be their Wives, after ſuch preparation as the Law required, XXI *Deut.* 16, 17, &c. This was a peculiar Caſe, wherein a middle courſe was held, between thoſe that were of the Seven Nations of *Canaan*, and thoſe that were not. If they were not of thoſe Seven Nations, the *Iſraelites* might take the Women, and little Ones unto themſelves, XX *Deut.* 14, 15. If they were, every thing that breathed was to be deſtroyed, *v.* 16, 17. But here the *Midianites* being guilty of a very great Crime againſt the LORD, and againſt his People, are puniſhed more heavily than other Nations; though not ſo heavily as thoſe of *Canaan* were to be. For they killed all the Women that were not Virgins, as well as all the Males, both little and great; but ſpared the reſt, together with the Cattle, &c. Such an Execution was made, in after times, upon one of the Cities of *Iſrael*, upon an high Contempt of Publick Authority, in a very great Exigency, XXI *Judges* 11. There is a Rule in XX *Deut.* 10. that when they came to fight againſt any City, they ſhould proclaim Peace to it; and if they would accept it, they ſhould only make the Inhabitants Tributaries to them. From whence a Queſtion ariſing, whether this extended to the Seven Na-

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tions of *Canaan*? it is resolved by *Maimonides* that it did: which he proves from XI *Josh.* 19, 20. But so great was the Sin of this People, that they neither sent offers of Peace to them now, nor were they to make any Peace with them hereafter, XXIII *Deut.* 6. And the reason is there given, because they hired *Balaam* to curse them: which is as true of the *Midianites*, as of the *Moabites*. Notwithstanding which *Maimonides* determines, that though the *Israelites* did not send Messengers of Peace to them; yet if they of their own accord sent to desire Peace of the *Israelites*, they were not to reject them. See *Cunæus de Repub. Hebr. Lib.* II. *cap.* 20.

Verse 39. Ver. 19. *And do ye abide without the Camp seven days.*] As unclean Persons. For though it was lawful to kill Men, in a just War against them, yet διὰ τὸ ἀνωλέτῳ καὶ κοινῷ συγγένειαν (as *Philo* speaks) because of the most ancient and common Kindred between all Mankind, it was fit Men should use some Purification, to cleanse themselves from that, which lookt like a Crime, though it was none.

Whosoever hath killed any Person, and whosoever hath touched any slain, purifie both your selves.] The whole Army that went to the War, were to stay without the Camp seven days: and such of them as had had their Hands in Blood, or had touched a dead Body, though killed by another, were to use a special Purification; which was made by the Water of Separation, mentioned XIX. 9, &c.

And your Captives.] Or the Prey that they had taken; of Garments, and other things, mentioned in the next *verse*: and so the word is translated *v.* 26. For we cannot think that the Persons they had taken, being *Gentiles*, were to be purified with that

that Water, which was peculiar to the *Jews*. Chapter XXXI.

On the third day, and on the ſeventh day.] So the Law was XIX. 11,12. And ſuch Purifications were common among the *Gentiles*, eſpecially the *Greeks*, upon the like occaſions, as Mr. *Selden* obſerves, *L.* IV. *de Jure Nat. & Gent. cap. ult. Grotius L.* II. *de Jure Belli & Pacis*, *cap.* 24. *n.* 10. To whom add our late learned Dr. *Spencer*, *L.* III. *Diſſert.* 3. *ſect.* 1. where he takes this to have been a Cuſtom, derived from ancient time before the Law of *Moſes* (which may be queſtioned) and *Bonfrerius*, upon this place, hath alledged the very ſame Proofs, and ſeveral more; particularly this out of the Scholiaſt upon *Sophocles* in his *Ajax Maſtigoph.* ἔθος ἦν τοῖς παλαιοῖς ὅτε ἢ φόνον ἀνθρώπου, &c. it was the Cuſtom among the Ancients, when they either killed a Man, or made any other ſlaughter, to waſh their Hands in Water, εἰς κάθαρσιν μιάσματος, for the Purification of the Defilement.

Ver. 20. *And purifie all your Raiment, and all that is made of Skins*, &c.] With the ſame Water of Separation (or elſe by waſhing them in running Water, as the manner was in other Caſes, XI *Lev.* 32, 33.) for they might all be ſuppoſed to be defiled by dead Bodies, and ſo come under the Law, XIX. 14. Verſe 20.

Ver. 21. *And Eleazar the Prieſt ſaid unto the Men of War that went to the Battle, This is the Ordinance of the Law which the* LORD *commanded Moſes.*] This Law was to be obſerved hereafter by thoſe who went to War: For though the Law before was, as I obſerved, that he who touched a dead Body, ſhould be purified with the Water of Separation; yet nothing is there ſaid of him that killed a Man in War, but did Verſe 21.

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not perhaps touch his Body; which now is brought under the ſame Rule.

Verſ. 22, 23.

Ver. 22, 23. *Only the Gold, and the Silver, the Braſs, &c. every thing that may abide the fire, ye ſhall make it go through the fire*, &c.] All ſorts of Metals were to have this peculiar ſort of Purification; which the other things (mentioned *v.* 20.) would not endure. And the ſame *Bonfrerius* obſerves this was a way of Purification among the *Gentiles*, as old as *Homer*'s time, but they uſed Sulphur with it. For ſo he makes *Ulyſſes* call to the old Women, to bring him Sulphur, and then Fire, that he might fume the Houſe wherein the Woers had been killed. Which is obſerved by *Fort. Scacchus* alſo, *Myrothec.* 2. *cap.* 30. where he alſo notes, that *Ovid* gives a long account why theſe two, *Fire* and *Water*, were choſen for the Inſtruments of Purification, *Lib.* IV. *Faſtorum*, where he ſaith particularly of Fire,

Omnia purgat edax ignis, vitiumque metalli
Excoquit.——

Nevertheleſs it ſhall be purified with the Water of Separation.] On the third day, I ſuppoſe, before it went through the Fire.

And all that abideth not the fire, ye ſhall make go through the Water.] All things that could abide the Fire were to be purified both by that, and by the Water of Separation. And ſuch things as could not abide it, were to be purified, not meerly by ſprinkling them with the Water of Separation, but by making them go through the Water.

Ver.

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Ver. 24. *And ye ſhall waſh your Clothes on the ſeventh day, and ye ſhall be clean*, &c.] Thus he that ſprinkled an unclean Perſon with the Water of Separation, was bound to purifie himſelf, XIX. 19. Verſe 24.

Ver. 25. *And the LORD ſpake unto Moſes, ſaying.*] After they were purified, and come into the Camp. Verſe 25.

Ver. 26. *Take the ſum of the prey that was taken.*] In the *Hebrew* the words are, *Take the ſum of the prey of the Captivity:* which, it is plain by what follows, ſignifies the Sum of the Prey, and of the Captives. For all that they took was of *three* kinds, *v.* 12. The Perſons, called *Captives:* the *Beaſts*, which are called the *Prey:* and *Money and Goods* (ſuch as are mentioned *v.* 20, 21.) which are called the *Spoil.* Verſe 26.

Both of Man and Beaſt.] Here an account is ordered to be given of two parts of what had been taken; but nothing ſaid of the third (which was the *Spoil*) out of which they, who had it, made a voluntary Oblation, *v.* 50, 53.

Thou and Eleazar the Prieſt, and the chief of the Fathers.] The ſame perhaps with the *Heads of the Tribes*, XXX. 1.

Ver. 27. *And divide the prey into two parts, between them that took the War upon them, who went out to the Battle, and between all the Congregation.*] By this Partition, a far larger ſhare was given to every one of the Warriours, who were but Twelve thouſand, than to any of their Brethren, who were near Six hundred thouſand. For they had hazarded themſelves, which the others had not; who notwithſtanding that, enjoyed ſome Fruit of their Labours; becauſe it was a common Cauſe in which they engaged, and the reſt ſeem to have been ready to fight, as well as they, *v.* 3. This Diviſion was made by a ſpecial Verſe 27.

Direction

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Direction of God, but was not the Rule in after Ages, as appears from 1 *Sam.* XXX. 24, 25. nor had been in ancient Times, as the *Jews* interpret, XIV *Gen.* 24. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. cap.* 16. *p.* 747.

Verse 28. Ver. 28. *And levy a Tribute unto the LORD of the Men of War*, &c.] The LORD was their Soveraign, and therefore had a Tribute due to him, out of that which they had taken in War; as a grateful Acknowledgment, that they owed their Succeſs to him.

One ſoul of five hundred, both of the perſons.] *i. e.* Of the Women, and the Children.

And of the Beeves, and of the Aſſes, and of the Sheep.] The *Hebrew* word *tzon* ſignifies *Goats*, as well as *Sheep*: and both being here intended, the LXX. expreſſes them both. Here is no mention of *Camels*, which it ſeems their Country was not ſtockt withal at this time. See *v.* 34, &c. what I have noted upon XXXVII *Gen.* 25. This Tribute to God was but a very ſmall proportion, in compariſon with what their Kings challenged in following times, if we may believe the *Talmudiſts*; who ſay, they had all the Gold and Silver, and ſuch rich things that were taken, and half of the reſt of the Prey, which was divided between them and the People. See *Selden* in the place above-named. But anciently they had only the tenth part. See XIV *Gen.* 20.

Verſe 29. Ver. 29. *Take it of their half, and give it unto Eleazar the Prieſt, for an Heave-offering unto the LORD.*] For the maintenance of the Prieſts, among whom this part of the Tribute was divided. And it was juſt a tenth part of what the *Levites* had, as they had a tenth part of their Tithes, which was paid them for

their

their constant support. So the Law was, XVIII. 21, 24, 26, &c. which was observed in this Levy: which is called *Trumah*, as the Offering for the making of the Sanctuary is called XXV *Exod.* 2. where we translate it, as here, *a Heave-offering.* Chapter XXXI.

Ver. 30. *And of the Children of Israel's half, thou shalt take one portion of fifty, of the Persons, of the Beeves,* &c.] A far larger share is demanded of the People (ten times as much as was paid by the Souldiers) because they came more easily by it, without any pains or danger. And they pay it in a very just proportion to the number of those who went to the War, and of those who staid at home, but were able to go to War; who were above Six hundred thousand (XXVI. 2, 51.) of which Twelve thousand, who were employed in this Expedition, were the *fiftieth* part. Verse 30.

And give them to the Levites.] Who were far more numerous than the Priests, and therefore had a greater proportion of the Tribute.

Which keep the charge of the Tabernacle of the LORD.] See I. 50. III. 6, 7, 8.

Ver. 31. *And Moses and Eleazar the Priest did as the LORD commanded Moses.*] This Command is peculiarly to *Moses*, v. 25. but *Eleazar* was to assist him in the execution of it, *v.* 26. and accordingly they took the Sum of the Prey both of Man and Beast, and divided them between the Souldiers and People; and levied a Tribute upon each for the LORD, who ordered them to his Ministers. Verse 31.

Ver. 32. *And the booty, being the rest of the prey which the Men of Israel had caught.*] *i. e.* Besides what was necessarily spent for their Subsistence, during the War; and while they lay out of the Camp, *v.* 19.

Was

Chapter XXXI. *Was six hundred thousand, and seventy thousand, and five thousand sheep.*] A vast stock; far exceeding the number of Men of War which were in *Israel*.

Verse 33. Ver. 33. *And threescore and twelve thousand beeves.*] It seems their Country had good Pasture in it, as well as Sheep-walks. For as *Arabia Fœlix*, it is certain, had *agros latissimos & fertilissimos* (as *Pliny* speaks, *Lib.* VI. *cap.* 28.) most spacious and Fertile Fields: so *Arabia Petræa* (in which *Midian* was) did not wholly want them.

Verse 34. Ver. 34. *And threescore and one thousand Asses.*] The Countries about *Judea* abounding with *Camels* also, particularly *Arabia*, in which *Job* had a great number, it may seem strange that we read of none here; especially since they had vast numbers in following times, VI *Judges* 5. VII. 12. and the *Ishmaelites* (with whom they were Associates in Trade) had them long before this time, XXXVII *Gen.* 27, 36. But it is likely they did not yet find it for their profit to feed *Camels*, (of which they learnt to make a Traffick afterward) no more than *Mules*, of which we read nothing here, nor indeed in *Judea*, till the times of *David*. It may be supposed that, if they had *Camels*, they were of that kind called *Dromedaries*, which were famous in this Country in after Ages, LX *Isa.* 6. and that the People, who escaped the slaughter, fled away upon them. And that there were other Beasts in this Country, besides Beeves, and Asses, and Sheep, and Goats, seems to be plain from *v.* 30. where after the mention of these, he adds, *of all manner of Beasts*, he should take a Portion for the *Levites*. But of *Camels* or *Dromedaries*, I suppose, none were found.

Ver. 35. *And thirty two thouſand perſons in all, of women that had not known Man*, &c.] It appears by this to have been a very populous Country, in which were ſo many Virgins. Chapter XXXI. Verſe 35.

Ver. 36. *And the half which was the portion of them that went out to war, was in number three hundred and ſeven and thirty thouſand and five hundred Sheep.*] There is no difficulty in this, or in the following *verſes*: this being exactly the half of the whole number of Sheep mentioned *v.* 32. Verſe 36.

Ver. 37. *And the LORD's Tribute of the Sheep, was ſix hundred and threeſcore and fifteen.*] Which is exactly one in five hundred, out of this half of the Booty, as God ordered *v.* 28. Verſe 37.

Ver. 38. *And the Beeves were thirty and ſix thouſand, whereof the LORD's Tribute was threeſcore and twelve.*] The very ſame proportions are obſerved here, as in the Sheep; which appears by comparing this *verſe* with *v.* 33. And the two next *verſes* (39, 40.) give the ſame account of the *Aſſes* and the *Perſons*; which were as exactly divided; and the LORD had the ſame portion of them, as *v.* 34, 35. compared with theſe, demonſtrate. Verſe 38.

Ver. 41. *And Moſes gave the Tribute which was the LORD's Heave-offering unto Eleazar the Prieſt*, &c.] This is recorded, to ſhow how faithful *Moſes* was, in performing obedience to God's Commands, (*v.* 29.) and far from deſiring the ſmalleſt Portion for himſelf, out of ſo great a Booty. Which if he had acted by his own private Spirit, he would ſcarce have avoided. Verſe 41.

Ver. 42. *And of the Children of Iſrael's half, which Moſes divided from the Men that warred.*] There is nothing here, nor in the following *verſes* to *v.* 48. but a Verſe 42.

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Repetition of what was ſaid concerning the other half before-mentioned; to ſhow that the ſame exactneſs was obſerved both in the Diviſion of the Prey among the People, and in taking out of it ſuch a Portion as God aſſigned to the *Levites*; which was one out of fifty; as out of the Men of Wars part, one out of five hundred, *v.* 28, 30.

Verſe 48. Ver. 48. *And the Officers which were over thouſands of the Hoſt, the Captains of thouſands, and Captains of hundreds, came near unto Moſes.*] The firſt words of this *verſe* ſeem to ſuppoſe, that there were other great Officers, as well as the General, who were above the Captains over thouſands, and the Captains over hundreds: which is very probable.

Verſe 49. Ver. 49. *And they ſaid unto Moſes, thy Servants*, &c.] The greateſt Men ſpeak with the greateſt Reverence to *Moſes*; who was in the place of God.

Have taken the ſum of the men of war which are under our charge.] Made a muſter of them (as we now ſpeak) at our return from the War.

And there lacketh not one man of us.] A wonderful Victory; which ſhows the War was *the LORD's*, (*v.* 3.) Who ſtruck ſuch a Terror into them, that one would think they turn'd their backs, and did not ſtrike a ſtroke againſt the *Iſraelites*.

Verſe 50. Ver. 50. *We have therefore brought an Oblation for the LORD.*] For the Uſes of the Sanctuary; either in purchaſing Sacrifices, or maintaining God's Miniſters, *&c.* For KORBAN ſignifies every thing that is given to God, though not ſacrificed upon the Altar.

What every man hath gotten.] All of them offered ſomething to the LORD, out of the Spoil he had gotten, according to the Piety of ancient Times,

XIV

Chapter XXXI.

XIV *Gen.* 20. For we find no Precept in the Law for this; and yet it was conſtantly practiſed by *David* in after times, 2 *Sam.* VIII. 11, 12. and by the Officers of his Army, 1 *Chron.* XXVI. 26, 27. and by other Men, *Samuel*, *Saul*, *Abner*, &c. *v.* 28, &c.

Jewels of Gold.] Veſſels, as the *Hebrew* word ſignifies, or all manner of Ornaments, made of Gold: the Particulars of which follow, *viz. Chains*, *Bracelets*, &c. But the *Hieruſalem Targum* takes theſe *Jewels* (as we tranſlate it) to have been the golden Attire about the Heads of their Women.

Chains.] Theſe are commonly thought to have been the Ornaments of their Arms. But they may as well be thought to have been uſed about their Legs, or their Necks.

Bracelets.] Theſe, it is apparent, were Ornaments about their Wriſts or Hands, XXIV *Gen.* 47. XVI *Ezek.* 11.

Rings.] They were Ornaments of the Fingers, XLI *Gen.* 42. III *Eſther* 10.

Ear-rings.] Nothing more common in thoſe Countries, eſpecially among the *Midianites* and *Iſhmaelites*, as we find VIII *Judges* 24, 25, 26. where there is a different word uſed to expreſs this Ornament: yet the word *Hagil*, here uſed, certainly ſignifying ſomething *round*, and the Ornaments incompaſſing the Arms and other parts, being before-mentioned, it cannot well be thought to denote any thing, but Rings in their Ears. And ſo we tranſlate it XVI *Ezek.* 12.

And Tablets.] Some Ornaments about the Breaſts. See XXXV *Exod.* 22.

Chapter XXXII.

To make an Atonement for our Souls before the LORD.] For the Guilt of which *Moſes* accuſed them, *v.* 14. or any other, which they had contracted in the War.

Verſe 52. Ver. 52. *And all the Gold of the Offering which they offered up to the* LORD, &c. *was ſixteen thouſand, ſeven hundred and fifty ſhekels.*] It hath been obſerved before that Three thouſand Shekels made a Talent: and therefore their Offering amounted to above Five Talents and an half.

Verſe 53. Ver. 53. *For the men of war had taken ſpoil, every man for himſelf.*] Or rather, *had taken the Spoil*, mentioned *v.* 12. of which part of the Booty, no Diviſion was made between the Men of War and the People, *v.* 26. but they kept it intirely to themſelves, and now very gratefully made a Preſent of a conſiderable part of it to the LORD. See *v.* 12. where the word *Spoil* is uſed ſtrictly, for a part of the Booty, diſtinct from the other two, the *Captives* and the *Prey*: and ſo it ſignifies here.

Verſe 54. Ver. 54. *And Moſes and Eleazar the Prieſt took the Gold.*] This was ſaid before *v.* 51. and therefore the ſence here is, that, having received it as an Offering to the LORD, they brought it into the Tabernacle of the Congregation, as it here follows in the concluſion of this *verſe*.

Of the Captains of thouſands and of hundreds.] It was not their Oblation only, but the Oblation of every one of the Men of War, *v.* 50, 51. But the Commanders received it from the common Soldiers, and preſented it unto *Moſes* and *Eleazar*, from the whole Hoſt.

And

And brought it into the Tabernacle for a Memorial for the Children of Iſrael, before the LORD.] That God might be mindful of them, *i. e.* propitious to them; who were ſo grateful to him for his Benefits. Chapter XXXII.

The *Hieruſalem Targum* upon *v.* 50. fancies theſe Officers to have repreſented to *Moſes* their great Chaſtity, when they made this Offering; ſaying, 'We 'broke into the Chambers and Cloſets of the Kings of 'Midian, and there we ſaw their beautiful and charming Daughters, from whom we took the golden 'Ornaments upon their Heads, and in their Ears, and 'on their Arms, their Fingers, and Breaſts; but did 'not caſt a wanton look upon one of them: And 'therefore they hoped this Oblation they made would 'riſe up for them, in the Day of the great Judgment, 'as a Reconciliation for their Souls before the LORD.

CHAP. XXXII.

Ver. 1. *NOW the Children of Reuben and the Children of Gad.*] Here the Children of *Reuben*, who was *Jacob*'s Firſt-born, are mentioned in the firſt place; but in the reſt of the Chapter (*v.*2, 6,25,29,32.) the Children of *Gad* are conſtantly firſt mentioned, becauſe they were the firſt Movers of that which follows, as the *Hebrews* conjecture. Verſe 1.

Had a very great multitude of Cattle.] More than any other Tribe.

And

Chapter XXXII.

And when they saw the Land of Jazer.] Which was lately taken from the *Amorites*, after they had slain *Sihon* their King, XXI. 32. This City, and Country belonging to it, were near to the Spring of the River *Arnon:* and there is frequent mention of it in the Book of *Joshua*, and in *Isaiah* XVI. 8, 9. and *Jeremiah* XLVIII. 34.

And the Land of Gilead.] A noble Country, so called from the Mountain *Gilead*, which bounded it on the East, as *Jordan* did on the West, the River *Jabbok* on the South, and Mount *Libanus* on the North.

That behold the place was a place of Cattle.] Which in the *fourth verse* is called *a Land of Cattle*, γῆν κτηνοτρόφον, as the LXX. translate it, fit for feeding of Cattle; being famous for Pasture and other grazing Ground. For *Bashan* was in this Country, (III *Deut.* 12, 13.) where every one knows the largest and fattest Oxen were bred, XXII *Psal.* 12. and Sheep also, XXXII *Deut.* 14. and therefore is joyned with *Gilead*, VII *Micah* 14. which, being woody and mountainous in some part of it, was no less famous for breeding Goats, (See IV *Cantic.* 1.) which delight to brouse on such Trees as Mount *Gilead* abounded withal. See *Bochartus* in his *Hierozoicon.* P.I. *Lib.*II. *cap.* 51.

Verse 2.

Ver. 2. *And the Children of Gad, and the Children of Reuben.*] Neither here, nor in the foregoing *verse*, is there any mention of the Children of *Manasseh*, (half of which had their Portion in this Country) because they were neither the Contrivers, nor Movers of this; but it is most probable had a lot assigned them here, because these Countries were too much for the other two Tribes alone; and they of *Manasseh* had much Cattle also.

Came

Came and ſpake unto Moſes and Eleazar, and the Princes of the Congregation.] Who were wont often to aſſemble, to diſpatch Publick Affairs, XXVII. 2. XXX. 1. Chapter XXXII.

Ver. 3. *Ataroth.*] A place which was part of the Portion of *Gad*, as appears by *v.* 34. Verſe 3.

And Dibon.] This is mentioned as a place in the Kingdom of *Sihon*, XXI. 30. and was given to *Gad* alſo, as we read *v.* 34.

And Jazer.] See *v.* 1. and 35. where we find this alſo belonged unto *Gad*.

And Nimrah.] Called *Beth-Nimrah*, v. 36. and given to the ſame Tribe. It is uſual, I obſerved before, for the *Hebrews* to cut off the firſt part of the Names of places, for brevity ſake, (XXV. 1.) but this place is elſewhere called at length *Beth-Nimrah*, XIII *Joſh.* 27. where it is mentioned as a part of *Sihon*'s Kingdom, and ſignifies as much as *Domus Pardorum*, an Habitation of Leopards. So *Bochartus*; who obſerves that when both *Iſaiah* XV. 6. and *Jeremiah* XLVIII. 34. ſpeak of the Waters of *Nimrim*, they mean this very place. Which was given to *Gad*, but in the days of thoſe Prophets, mentioned as in the Country of the *Moabites*; who had uſurped upon their Neighbours the *Gadites*, and taken this Place from them, as they had done *Jazer* alſo, as appears from the places above-mentioned, XVI *Iſa.* 8, 9. XLVIII *Jerem.* 34.

And Heſhbon.] The principal City of *Sihon* King of the *Amorites*, XXI. 26, 27, 28. and was given to the *Reubenites*, v. 37.

And Elealah.] This is frequently mentioned with *Heſhbon*, as a Place adjoyning to it, *v.* 37. XVI *Iſa.* 9.

And

Chapter XXXI.

And Sheban.] Called alſo *Shibmah*, v. 37. and *Sibmah*, XVI *Iſa.* 8, 9. XLVIII *Jerem.* 31. where it appears to have been a Place famous for Vines: and in the days of that Prophet was faln into the Hands of the *Moabites*; as were *Heſhbon* and *Elealah* alſo.

And Nebo.] Which was given to the *Reubenites*, v. 38.

And Beon.] There is no mention of this place any where elſe; but it is probable was part of the *Reubenites* Portion, being mentioned together with other Places that were given unto them: and poſſibly may be the Place called *Baal-Meon*, *v.* 38. which they changed into *Beon*, becauſe of the name of *Baal*: but the *Moabites*, when it fell into their hands, reſtored part of its old name, calling it *Beth-meon*, XLVIII *Jerem.* 23.

Verſe 4. Ver. 4. *Even the Country which the LORD ſmote before the Congregation of Iſrael.*] And gave it to them for a Poſſeſſion, as he intended to do the Land of *Canaan*. See XXI. 24, 25.

Is a Land for Cattle, and thy Servants have Cattle.] Is very fit for us, *v.* 2.

Verſe 5. Ver. 5. *Wherefore, ſaid they, if we have found grace in thy ſight.*] A Phraſe often uſed by humble Petitioners; even by *Moſes* himſelf, when he ſpeaks to God, XI. 15.

Let this Land be given unto thy Servants for a Poſſeſſion.] The *Iſraelites* in common poſſeſſed it hitherto, as belonging to them all, XXI. *ult.* But they deſire to have it aſſigned to them, as their particular Portion.

And bring us not over Jordan.] We deſire nothing in the Land of *Canaan*.

Ver.

Ver. 6. *And Moſes ſaid unto the Children of Gad, and the Children of Reuben, ſhall your Brethren go to War?*] Can you think it reaſonable, that the reſt of the Tribes ſhould fight ſtill for what they are to poſſeſs? Chapter XXXII. Verſe 6.

And ſhall ye ſit here?] And you take up your reſt here, and ſettle in their Conqueſts, which they have already made?

Ver. 7. *And wherefore diſcourage ye the hearts of the Children of Iſrael, from going over into the Land which the LORD hath given them?*] He ſeems to have ſuſpected that mere cowardiſe, and a vile love of eaſe, made them deſire to ſtay where they were, and go no further. Which ill Example might diſhearten all the reſt of their Brethren, and make them have the ſame Inclination to ſettle in the Land they had conquered; and not engage in a War with the *Canaanites*. Verſe 7.

Ver. 8. *Thus did your Fathers.*] *i.e.* They diſheartned all their Brethren. Verſe 8.

When I ſent them from Kadeſh Barnea to ſee the Land.] XIII. 3, 26.

Ver. 9. *For when they went up unto the Valley of Eſchol.*] Men do not go up into a Valley; therefore the meaning is, they went up to ſearch the Country, (as it is ſaid they did, XIII. 21, 22.) and went on in their ſearch, till they came to the Valley or Brook of *Eſchol*, (XIII. 23.) where they cut down a Branch with a Cluſter of Grapes, to ſhow what Fruit the Country afforded. Verſe 9.

And ſaw the Land.] Had taken a full view of the Country.

Chapter XXXII.

They discouraged the hearts of the Children of Israel.] Represented the People and the Cities to be so strong, that they should not be able to deal with them, XIII. 28, 29.

That they should not go into the Land which the LORD had given them.] And therefore perswaded them not to attempt to possess themselves of it. For they said expressly, *we are not able to go against the People, for they are stronger than we*, XIII. 31.

Verse 10. Ver. 10. *And the LORD's anger was kindled at the same time, and he sware, saying.*] XIV. 21, 28.

Verse 11. Ver. 11. *Surely none of the Men that were come out of Egypt, from twenty years old and upward.*] XIV. 22, 29, 35.

Shall see the Land which I sware unto Abraham, Isaac and *Jacob.*] XIV. 23.

Because they have not wholly followed me.] See there *v.* 22.

Verse 12. Ver. 12. *Save Caleb the Son of Jephunneh.*] XIV. 24.

The Kenezite.] A great deal hath been said by many to prove that *Caleb* is called a *Kenezite*, because his Father's Name was *Kenaz*. And this they prove, because *Othniel*'s Father was *Kenaz*, and he was *Caleb*'s Brother, XV *Josh.* 17. his younger Brother, I *Judg.* 13. III. 9. So that their Father must have two Names, *Kenaz* and *Jephunneh*. But it is very strange, if this be true, that *Caleb* is no where called the Son of *Kenaz*, but constantly the Son of *Jephunneh* (even there where *Othniel* is just before called the Son of *Kenaz*, 1 *Chron.* 4. 13, 15.) nor is *Othniel* any where called the Son of *Jephunneh*, but always of *Kenaz*. And indeed there is a demonstration against this Opinion; for *Othniel* married *Caleb*'s Daughter, which by the Law of *Moses* was utterly unlawful, what-

whatsoever the practice might have been before the Law was given. Therefore others think it more probable that *Othniel* was one of his Brother's younger Sons, (for Uncles and Nephews are often called Brethren, as *Abraham* and *Lot* were) and that from this Brother, whose Name was *Kenaz*, *Caleb* is also called a *Kenezite*. But this is very absurd, for the Name of *Kenezzi* in the *Hebrew*, denotes the Descendants from one, who gave this denomination to the Family; which one Brother could not do to another. It is most probable therefore, that *Kenaz* was some common Ancestor both of *Othniel* and *Caleb*, from whom *Othniel*'s Father took also his Name. Accordingly we find *Jephunneh* called a *Kenezite* in XIV *Josh.* 14. where it is said that *Hebron became the Inheritance of Caleb the Son of Jephunneh the Kenezite.* Chapter XXXII.

And Joshua the Son of Nun, for they have followed the LORD.] Fully, XIV. 24, 30, 38.

Ver. 13. *And the* LORD's *anger was kindled against Israel.*] He had said this before, *v.* 10. but repeats it again, to make them the more sensible of a thing that was done Thirty eight years ago; and to deter them from giving him the like provocation. Verse 13.

And he made them wander in the Wilderness forty years, till all that had done evil in the sight of the LORD *were consumed.*] XIV. 31, 32, 33. XXVI. 64, 65.

Ver. 14. *And behold.*] Mark what I say. Verse 14.

You are risen up in your Fathers stead, an increase of sinful Men, to augment yet the fierce anger of the LORD *towards Israel.*] Are multiplyed to as great a number as your Fathers; only to succeed them in their sins: and thereby bring down still more heavy Punishments upon the Nation.

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Ver. 15. *For if ye turn away from after him.*] As your Fathers did; who refuſed to go and poſſeſs the good Land which he had beſtowed upon them.

Verſe 15. *He will yet again leave them in the Wilderneſs.*] Lead them back again into the Deſert, where your Fathers periſhed; and there forſake you.

And ye ſhall deſtroy all this People.] Who following your example, will refuſe to go over *Jordan*, (v. 5.) to take poſſeſſion of the Land of *Canaan*.

Verſe 16. Ver. 16. *And they drew near unto him.*] As Petitioners are wont to do, when they are aſſured of their Integrity, and hope to obtain their requeſt, XLIV *Gen.* 19.

And ſaid, we will build Sheepfolds here for our Cattle.] There are *five* words in the *Hebrew* Language for Folds for Sheep and Cattle; all ſignifying a place fenced in, that they might lye ſafely, and be defended from Wild-beaſts. And ſo this word *gedera* plainly imports. See *Bochartus* in his *Hierozoic. P.* I. *Lib.* I. *cap.* 45.

And Cities for our little ones.] Which ſtood in need only of repairing and fortifying, (*v.* 17.) for they already dwelt in thoſe Cities of the *Amorites*, XXI. 25.

Verſe 17. Ver. 17. *But we our ſelves will go ready armed before the Children of Iſrael, until we have brought them unto their place.*] That is, a conſiderable number of them, as many as ſhould be thought neceſſary, (III *Deut.* 18.) in all Forty thouſand, IV *Joſh.* 12.

And our little ones ſhall dwell in the fenced Cities.] Where it was neceſſary to leave ſome Men to guard them from their bad Neighbours, and to take care of their Cattle.

Be-

Chapter XXXII.

Becauſe of the People of the Land.] That is, the *Moabites*, who were the ancient Owners of this Country (XXI. 26.) and the *Edomites*, who had ſhowed no good will to the *Iſraelites*, as they paſſed through the Wilderneſs.

Verſe 18. Ver. 18. *We will not return unto our Houſes, until the Children of Iſrael have inherited every Man his Inheritance.*] Be ſettled in the poſſeſſion of the Land of *Canaan*, as we deſire to be in this Country.

Verſe 19. Ver. 19. *For we will not inherit with them on yonder ſide Jordan, or forward.*] We will not deſire any ſhare in the Country beyond *Jordan*, though it lye near to us; nor in that Country which lyes ſtill further Weſtward.

Becauſe our Inheritance is faln on this ſide Jordan eaſtward.] We look upon this as our Inheritance (with which we ſhall be fully ſatisfied) here in the Land of *Gilead*. Which lay Eaſtward of *Jordan*, and of the Land of *Canaan*.

Verſe 20. Ver. 20. *And Moſes ſaid unto them, if ye will do this thing.*] Be as good as your word.

If ye will go armed before the LORD to war.] To go *before the LORD*, was to go before the Ark, which was the Symbol of God's Preſence, over which his Glory reſided. And it is to be obſerved, that theſe two Tribes, *Reuben* and *Gad*, (together with *Simeon*) alway lay encamped before the Sanctuary; as appears from the *ſecond Chapter* of this Book, *v.* 10, 14, 15, 16, 17. And accordingly, when the Camp removed, they marched immediately before it, as is particularly noted, X. 18, 19, 20, 21. So that here he requires them, only to hold their uſual place, when they went to the War againſt the *Canaanites*. And accordingly it is expreſly ſaid, they did (together

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ther with half the Tribe of *Manasseh*, who were joyned with them) *pass over before the* LORD *unto battle*, IV *Josh.* 12, 13.

Vers. 21. Ver. 21. *And will go all of you.*] As many as shall be required, and can be spared, *v.* 17.

Armed over Jordan before the LORD, *until he hath driven out his Enemies from before him.*] Not only bring us into *Canaan*, but continue with us, till we have expelled the Inhabitants of that Country. Which he incourages them to undertake, by representing the *Canaanites*, as the Enemies of the LORD, who would therefore fight for them.

Verse 22. Ver. 22. *And the Land be subdued before the* LORD.] By this Expression, and that in the foregoing words, it appears that the Ark was carried along with them to the War every where, till it was ended; as it was when it begun, at the taking of *Jericho*, VI *Josh.* 6, 7, &c.

Then afterward ye shall return, and be guiltless before the LORD, *and before Israel, and this Land shall be your possession.*] Not only be free from all blame in this desire, but have what you desire.

Before the LORD.] By his order and appointment.

Verse 23. Ver. 23. *But if you will not do so.*] If this be not your intention; or if you go back from your word.

Behold.] Observe what I say.

Ye have sinned against the LORD; *and be sure your sin will find you out.*] Your Guilt is exceeding great; and shall be most certainly punished, as it deserves.

Verse 24. Ver. 24. *Build ye Cities for your little ones, and Folds for your Sheep*, &c.] As for the rest of their Propo-

sals,

sals, about their Children and Cattle, he consented to them, without any Exception. Chapter XXXII.

Ver. 25. *And the Children of Gad, and the Children of Reuben, spake unto Moses, saying.*] The word for *spake*, in the *Hebrew*, being *jomer*, in the Singular Number, instead of *jomru*, in the Plural, their Doctors take it for an Indication, that some one principal Person spake in the name of all the rest. But there is no need of this; for the Singular Number in this Language is often used for the Plural; and they never spake all of them together, but some one in the name of their Brethren. And it had been better, if they had observed, that this signifies one and all (as we now speak) were of the same mind. Verse 25.

Thy Servants will do as my LORD commandeth.] And as they themselves had proposed, *v.* 17.

Ver. 26. *Our little Ones, our Wives, our Flocks, and all our Cattle, shall be there in the Cities of Gilead.*] Here they promise to leave all that was dear to them, in this Country, and go to serve their Brethren. Verse 26.

Ver. 27. *But thy Servants will pass over every man armed for war*, &c.] We our selves will go, and fight for our Brethren. It hath been often said (*v.* 17, 21.) that this doth not signifie, all the Men of War among them should go, but as many as could be spared, and as were thought sufficient. For it is manifest, the far greater half of them were left in this Country to defend their Wives and Children, and look after their Flocks and Herds; as will appear by computing all the Men of War that were found in the Tribes of *Gad* and of *Reuben*, which were above Fourscore and four thousand, (XXVI. 7, 18.) to which, if we add half of the Tribe of *Manasseth*, (who were in all above Fifty two thousand) there were much above an Hundred Verse 27.

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Hundred thouſand Men, able to bear Arms; and not above Forty thouſand of them marched into *Canaan*, as was before obſerved.

Verſe 28. Ver. 28. *So concerning them Moſes commanded Eleazar the Prieſt, and Joſhua the Son of Nun, and the chief Fathers of the Tribes of Iſrael.*] He left this in charge with the principal Perſons, who had the government of Affairs under him; particularly with *Joſhua*, who was not unmindful of it, but remembred theſe Tribes what *Moſes* had ſaid, when he was about to attempt the Conqueſt of *Canaan*, I *Joſh.* 13, 14, &c.

Verſe 29. Ver. 29. *And Moſes ſaid unto them, if the Children of Gad and the Children of Reuben will paſs with you over Jordan,* &c.] He repeats to theſe great Men, who were to ſee it executed, what he had ſaid to the *Gadites* and *Reubenites* themſelves, *v.* 21, 22.

Then ye ſhall give them the Land of Gilead for a poſſeſſion.] They had not a right to it, till they had performed the Condition upon which it was granted, *viz.* till their Brethren were in poſſeſſion of their Inheritance in the Land of *Canaan.*

Verſe 30. Ver. 30. *But if they will not paſs over before you armed.*] Perform their Promiſe, *v.* 17.

They ſhall have poſſeſſion among you in the Land of Canaan.] Take what falls to their ſhare there; and this Country be diſpoſed of, as God ſhall order.

Verſe 31. Ver. 31. *And the Children of Gad, and the Children of Reuben ſaid, as the LORD hath ſaid unto thy Servants, ſo will we do.*] They confirm what they had promiſed to *Moſes*, v. 25. and here take all that he had ſaid, as ſpoken by the order of God, who beſtowed this Land upon them, on the Condition often mentioned.

Ver.

Ver. 32. *We will paſs over armed before the LORD into the Land of Canaan.*] This they offered at firſt of themſelves, *v.* 17. and ſolemnly promiſed, when *Moſes* accepted their Propoſal, *v.* 27. and again here ratifie and confirm it before *Eleazar* and *Joſhua*, and all the Princes, *v.* 28. Chapter XXXII. Verſe 32.

That the poſſeſſion of our Inheritance.] Which we have deſired to have for our Inheritance.

On this ſide Jordan.] They were now in the Land of *Gilead*, and ſo might properly call it, *on this ſide Jordan:* but when they were in the *Land of Canaan*, it was ſaid to be *on that ſide Jordan.*

May be ours.] Settled upon us and our Poſterity.

Ver. 33. *And Moſes gave unto them.*] Not an abſolute Grant, but a conditional; if they did as they engaged, *v.* 29, 30, 31, &c. Verſe 33.

Even to the Children of Gad, and the Children of Reuben, and half the Tribe of Manaſſeh the Son of Joſeph.] This half Tribe is not mentioned before, becauſe they did not put in any Claim, till they ſaw how thoſe of *Gad* and *Reuben* would ſucceed in their Petition. Which being granted, it is likely that thereupon they repreſented alſo what ſtore of Cattle they had; and that the Country would be more than enough, for thoſe who had deſired it. This being found to be true, *Moſes* thought fit to give them a Portion in it, rather than any other; becauſe the Children of *Machir*, the Son of *Manaſſeh*, had by their Valour ſubdued part of this Country, *v.* 39. XVII *Joſh.* 1.

The Kingdom of Sihon King of the Amorites, and the Kingdom of Og King of Baſhan.] XXI. 24, 29. Which were the firſt Countries that the *Iſraelites* poſ-

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ſeſſed; and were the firſt that were carried Captive out of their Land, 2 *Kings* XV. 29.

The Land with the Cities thereof in the Coaſts, even the Cities of the Country round about.] The Land with the Cities, within ſuch a Compaſs or Limits: and all the Towns within that Circuit.

Verſe 34. Ver. 34. *And the Children of Gad built Dibon and Ataroth.*] Repaired and fortified theſe Towns, which are mentioned before *v.*3. For they were not deſtroyed, but only their Inhabitants, 2 *Deut.* 34, 35. and if they had, there was not time now to rebuild them. Thus *Jeroboam* is ſaid to have built *Schechem*, 1 *Kings* XII. 25. which was a City before, but gone to decay. And *Azariah* to have built *Elah*, 2 *Kings* XIV. 22. which he reſtored to *Judah*, as a City formerly belonging to them.

And Aroer.] A City of the *Amorites*, upon the brink of the River *Arnon*, as *Moſes* tells us, II *Deut.* 36. III. 11. IV. 48. It formerly belonged to the *Moabites*; but was taken from them by *Sihon.*

Verſe 35. Ver. 35. *And Atroth, and Shophan, and Jaazer, and Jogbehak.*] We do not read of any of theſe Towns elſewhere, but only of *Jaazer:* which ſeems to be that called *Jazer*, v. 3.

Verſe 36. Ver. 36. *And Beth-Nimrah.*] Called *v.*3. *Nimrah* for ſhortneſs ſake; as (it may be further obſerved) *Jemini* is put for *Benjemini*, II *Eſther* 5. *Sheba* for *Beer-ſheba*, XIX *Joſh.* 2. where we find theſe two mentioned; but they do not ſignifie two ſeveral Cities, but are two Names for one and the ſame City; as if he had ſaid, *Beerſheba*, which is alſo called *Sheba.* This is clear to a demonſtration; for otherwiſe there would be more than *thirteen* Cities in the Tribe of *Simeon*, contrary to *v.* 6. of that *Chapter.*

And

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And Beth-haran.] A place, ſome ſay, between *Dibon* and *Jordan*.

Fenced Cities, and Folds for Sheep.] All theſe Cities the Children of *Gad* fortified; and built Folds for Sheep in the Paſtures near to them.

Verſe 37.

Ver. 37. *And the Children of Reuben built.*] Repaired and fortified, as I ſaid *v.* 34.

Heſhbon and Elealah.] Mentioned above *v.* 3.

And Kirjathaim.] A place where a Giant-like People formerly dwelt, called *Emims*, XIV *Gen.* 5. who were expelled by the *Moabites*, as they were by the *Amorites*.

Verſe 38.

Ver. 38. *And Nebo.*] This City is mentioned in XLVIII *Jerem.* 1. when it was faln again into the poſſeſſion of the *Moabites*, as was alſo *Kirjathaim*. It ſeems to have been near *Dibon*, being mentioned together with it, XV *Iſa.* 2. At leaſt there were in theſe places two famous Temples; for the deſtruction of which, the Prophet repreſents the People making Lamentation. So the LXX. Ἀπολεῖται ὁ Νεβῶν, ᾧ ὁ βωμός σου, *Nebo is deſtroyed where your Altar is.* And *Heſychius* ſaith of Δεβὼν (*i. e. Dibon*) that it was τόπος ἔνθα ἱδρύσαι ἱερὸν Μοαβίτων, *a place where a Temple of the Moabites was built.* And St. *Hierom* ſuſpects that there was an Oracle at this place; the word *Nebo* importing *Prophecy*, or *Divination*, as he ſpeaks.

And Baal-Meon.] Another place, where it is likely *Baal* was worſhipped; which made them change the names of theſe places, as it here follows.

Their names being changed.] For *Nebo*, as well as *Baal*, was the name of a God, as we learn from XLVI *Iſaiah* 1. and ſeems to have been an *Aſſyrian* Deity; there being footſteps of it in the names of ſeveral great Men there; ſuch as *Nebuchadnezzar*, *Nebuzaradan*,

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dan, and many others. And it is not unlikely, that they therefore changed the names of these Cities into some other, because they would abolish all Remainders of Idolatry in this Country, according to the Precept XXIII *Exod.* 13. that they should not take the name of their Gods into their Mouth. But notwithstanding this, they still retained their ancient Names, as appears from XIII *Josh.* 17. XXV *Ezek.* 9: so hard it is to alter any thing for the better.

And Sibmah.] See *v.* 3.

And gave other Names unto the Cities which they builded.] If this refer to all the Cities here mentioned, it is manifest they either retained, or recovered their former Names: For we read of them all in future times; particularly in the XVth and XVIIth of *Isaiah.* And *Kirjathaim* is mentioned in the place I now quoted out of *Ezekiel.*

Verse 39. Ver. 39. *And the Children of Machir the Son of Manasseh, went to Gilead and took it.*] Here *Gilead* is used in a strict sence, not so largely as before, (*v.* 1, 26, 29.) where it is taken for all the Country, on that side *Jordan*, where *Gilead* was; but here for a part of it, about Mount *Gilead.* This is plain from the next *verse:* and *Gilead* the Son of *Machir*, one would think, was the Person that took it, XVII *Josh.* 1.

Verse 40. Ver. 40. *And Moses gave Gilead unto Machir, the Son of Manasseh.*] *i. e.* To the Children of *Machir*, (for he was dead long ago) who had a considerable Portion of that half of the Land of *Gilead*, which was given to the half Tribe of *Manasseh.* For one half was given to the *Reubenites* and *Gadites*, and the other half to them, III *Deut.* 12, 13. where *Gilead* signifies all that Country properly so called; neither so much as the whole Territory, which these Tribes demanded;

demanded, *v.* 1. nor ſo little as was given to *Machir*, Chapter
v. 15. where *Moſes* ſays, *And I gave Gilead unto Ma-* XXXII.
chir; *i. e.* to that Family of *Manaſſeh*, which were
properly called *Machirites*, XXVI *Numb.* 29. and to that Family deſcended from his Son, which from him were called *Gileadites*. For as *Manaſſeh* had only this Son *Machir*, ſo *Machir* had only *Gilead*; but he had many, XXVI. 30, 31, 32. who all raiſed Families. And as to the *Macharites* (and I ſuppoſe the *Gileadites*) was given a Portion in this Country, XIII *Joſh.* 29, 30, &c. ſo *Joſhua* gave to the reſt an Inheritance in the Land of *Canaan*, XVII. 2. And he gives a reaſon in the foregoing *verſe*, why he gave *Gilead* and *Baſhan* to the Poſterity of *Machir*, becauſe they were a warlike People, inheriting their Father's Valour, who was a Man of War; and therefore fit to be placed in the Frontiers of that Country.

Ver. 41. *And Jair the Son of Manaſſeh.*] One of Verſe 41.
the Poſterity of *Manaſſeh*, by his Mother's ſide: For he was the Grandſon of *Gilead*, the Son of *Machir*, by his Daughter, 1 *Chron.* II. 21, 22. but his Father was of the Tribe of *Judah*. It ſeems he joyned with the Children of *Machir* in their Expedition againſt *Gilead*, (mentioned *v.* 39.) and was ſo ſucceſsful, that he took ſeveral ſmall Towns in that Country, and ſo had his Inheritance among the Children of *Manaſſeh*, on this ſide *Jordan*, where they now were. There were *threeſcore* of them in the whole, which were afterward called Cities, XIII *Joſh.* 13. 1 *Kings* IV. 23. but he had only *twenty three* for his Poſſeſſion, 1 *Chron.* II. 22, 23.

And called them Havoth-Jair.] That is, the *Habitations of Jair*. For *Havah* is a *dwelling*, as *Bochartus* obſerves in his *Phaleg. Lib.* IV. *cap.* 29. And among the

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the *Arabians* the word *Havoth* properly ſignifies, many Tents, orderly diſpoſed in a Ring or Circle; which in thoſe Countries made that which we call a Village. For *Hava* in their Language ſignifies to compaſs. The ſame he obſerves in his *Hierozoicon*, P.I. *Lib.* II. *c.* 44. *p.* 466.

Verſe 42.

Ver. 42. *And Nobah.*] Who he was we find in no other place; but an eminent Perſon, no doubt, in ſome of the Families of the *Manaſſites*: either of the *Machirites* or the *Gileadites*. For they only, as I take it, inherited on this ſide *Jordan*.

Went and took Kenath and the Villages thereof.] At the ſame time, I ſuppoſe, that *Jair* took the Towns above-mentioned; of which this was one, 1 *Chron.* II. 23. But though *Jair* was the chief Conductor in that Expedition, yet he kept, as I ſaid, only *twenty three* Towns to himſelf: the reſt were given to them who accompanied him, of whom, it is probable, *Nobah* was one.

And called it Nobah after his own Name.] But it retained its old name alſo: for St. *Hierom* ſays in his time, there was a City called *Canatha*, in the Region of *Trachonitis*, not far from *Boſra*.

Thus this Country being ſettled upon theſe two Tribes and an half, the Land of *Canaan* was divided by God's Command, for an Inheritance to the remaining *nine* Tribes, and the other half of the Tribe of *Manaſſeh*, XIII *Joſh.* 7.

CHAP.

CHAP. XXXIII.

Ver. 1. *THESE are the Journeys of the Children of Israel, which went forth out of the Land of Egypt.*] A brief recapitulation of the Travels of the Children of *Israel* through the Wilderneſs; whereby the wonderful Providence of God over them appears, in their Protection and Preſervation, from the time they departed out of *Egypt*, till they came to the Borders of the Land of *Canaan*. Verſe 1.

With their Armies.] For they marched in an orderly manner, as Armies do. See XII *Exod.* 41, 51. XIII. 18.

Under the Hand of Moſes and Aaron.] By whom they were conducted, as the Miniſters of God, XII *Exod.* 1, 28, 50.

Ver. 2. *And Moſes wrote their goings out according to their Journeys.*] Every removal which they made from the place where they were, unto another whither they journeyed. Verſe 2.

By the commandment of the LORD.] This may refer either to their Journeys (which were by God's commandment, X. 13.) or rather, to *Moſes* his writing this Epitome of their Travels; of which God ordered him to give a diſtinct account. Which was no unneceſſary Work, but moſt uſeful to Poſterity; there being no Hiſtory extant in the World, as *David Chytræus* well obſerves, (except that of the Birth, Life, Death, and Reſurrection of Chriſt) which contains ſo many wonderful Inſtances of Divine Providence,

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dence, as this of bringing the Children of *Israel* out of *Egypt*, and leading them through the Red-Sea, and through the Wilderneſs. Concerning which *Maimonides* hath an excellent Diſcourſe, in his third Part of *More Nevochim*, *cap.* 50. the Subſtance of which is this; That it being impoſſible any Miracles ſhould continue throughout all Generations, due care ſhould be taken that the Memory of them be not loſt, but faithfully preſerved by the Hiſtory and Narration of them in future times. Now there being no greater Miracle than the Subſiſtence of the Children of *Israel* in the Deſert for Forty years; a Deſert full of Scorpions and Serpents, deſtitute of Water, uninhabited, through which no Man had been wont to paſs, (as *Jeremiah* ſpeaks, II.6.) where they ate no Bread, nor drank Wine, or ſtrong Drink, XXIX *Deut.*6, &c. God would have the particular places ſet down diſtinctly where they pitched in that howling Wilderneſs. That all Men might be ſatisfied (who would take the pains to examine things) by what a marvellous Providence ſuch a multitude of People were fed every day, for Forty years together; and none might be able to Cavil, and ſay, that they travelled through a Country good enough, and pitched in habitable places, where they might plough, and ſow, and reap; or where they might have Herbs and Roots for their Suſtenance; or where *Manna* ordinarily came down from the Clouds for Mens ſupport.

And theſe are their Journeys, according to their goings out.] As if he had ſaid, Having received this Commandment from God, this is a true and exact Account, which here follows, of their Travels from place to place.

†

Ver.

Ver. 3. *And they departed from Ramſees.*] See XII *Exod.* 37. Here, in all likelyhood, they Sacrificed the Paſchal Lamb, and were preſerved from the deſtroying Angel, which made this place very remarkable: for they ſeem to have been all ſummoned hither, to meet here as in a common Rendevouz (as they now ſpeak) to be ready to march away, when God gave the word of Command. Chapter XXXIII. Verſe 3.

In the firſt Month, on the fifteenth day of the firſt Month, on the morrow after the Paſſover.] Which they had kept in *Egypt* on the Fourteenth, XII *Exod.* 46.

The Children of Iſrael went out of Egypt with an high hand.] XIV *Exod.* 8.

In the ſight of the Egyptians.] Who thruſt them out, XII *Exod.* 39.

Ver. 4. *For the Egyptians buried all their firſt-born.*] They were ſo terrified with the ſudden Death of all their Firſt-born, that they preſſed them to be gone, leſt they ſhould be ſlain alſo, XII *Exod.* 33. And were ſo employed in Mourning for them, and giving them decent Burial, that they thought not of purſuing the *Iſraelites*, till ſome days after. Verſe 4.

Which the LORD had ſmitten among them.] At midnight, between the fourteenth and fifteenth days, XII *Exod.* 29.

Upon their Gods alſo the LORD executed Judgment.] Which ſtill more aſtoniſhed them, XII *Exod.* 12. XVIII. 11. 2 *Sam.* VII. 23. juſt as he did with *Babylon* afterwards, XXI *Iſa.* 9.

Ver. 5. *And the Children of Iſrael removed from Rameſes, and pitched in Succoth.*] XII *Exod.* 37. Here they received the Command to ſet apart all the Firſt- Verſe 5.

Chapter XXXIII. born unto the LORD, in memory of God's ſparing them, when he ſlew all the Firſt-born of the *Egyptians*, XIII *Exod.* 1, 12, 13, &c.

Verſe 6. Ver. 6. *And they departed from Succoth, and pitched in Etham*, &c.] See XIII *Exod.* 20. where it immediately follows, That they were conducted hither by a miraculous Cloud, which ever after led them in all their Journeys.

Verſe 7. Ver. 7. *And they removed from Etham, and turned again unto Piha-hiroth.*] So it is expreſly recorded XIV *Exod.* 2. Hither they were led on purpoſe, that they might ſee the wonderful Power and Goodneſs of God, in a place where they had high Mountains on each ſide of them, and the Army of *Pharaoh* behind them, and the Red-Sea before them. Through which God made them a paſſage, rather than let them fall again under the *Egyptian* Tyranny. Here is alſo the Singular Number for the Plural, in the word *turned again* (as was obſerved before in another word, XXXII. 25.) but the obſervation of the *Hebrew* Doctors upon it, ſeems to be frivolous, That *with one heart they did what Moſes commanded.*

Which is before Baal-Zephon, and they pitched before Migdol.] This is explained in XIV *Exod.* 2.

Verſe 8. Ver. 8. *And they departed from before Piha-hiroth, and paſſed through the midſt of the Sea.*] XIV *Exod.* 23. Where *Pharaoh* and his Hoſt were drowned; as they could not but call to mind when they read this brief Hiſtory. Which, it might be expected, would alſo call to remembrance their own diſtruſt of God, notwithſtanding which he moſt graciouſly delivered them, XIV *Exod.* 11, 12, &c.

Into

Into the Wilderneſs, and went three days journey in the Wilderneſs of Etham.] Called in XV *Exod.* 22. *the Wilderneſs of Shur:* where they were very much diſtreſſed for want of Water. Chapter XXXIII.

And pitched in Marah.] Where God obliged them by a new Miracle, in making the bitter Water ſweet, XV *Exod.* 23, 25.

Ver. 9. *And they removed from Marah, and came to Elim, and in Elim were twelve Fountains of Water,* &c.] See XV *Exod. ult.* Verſe 9.

Ver. 10. *And they removed from Elim, and encamped by the Red Sea.*] Not by that part of it, where they lately came out of it; but by a more Southerly part of it, where it bends towards *Arabia.* For the Red Sea, which *Ptolomy* calls the *Arabian Gulph*, runs a long way, like the *Adriatick*, now called the *Gulph of Venice*, or the *Baltick Sea*, as *David Chytræus* obſerves. Who compares theſe three together, as much of a length; and all, in ſome places broader, and ſome narrower. This Station is not mentioned in the Book of *Exodus.* Verſe 10.

Ver. 11. *And they removed from the Red Sea, and encamped in the Wilderneſs of Sin.*] XVI *Exod.* 1. where Manna firſt began to rain upon them, with which God fed them forty years. Verſe 11.

Ver. 12. *And they took their journey out of the Wilderneſs of Sin, and encamped in Dophkah.*] This and the next Station (*Aluſh*) are not mentioned in *Exodus*; becauſe nothing remarkable (it is ſuppoſed) fell out in theſe two places, as there did in the next. And they made no long ſtay there. Verſe 12.

Ver. 13. *And they departed from Dophkah, and encamped in Aluſh.*] The *Jewiſh* Doctors find ſomething remarkable here, though *Moſes* ſaith nothing of it. Verſe 13.

Chapter XXXIII. For as the Sabbath was first commanded at *Marah*, which was their fifth Station, so it was first observed here at *Alush*, as they fancy, which was their Tenth. And more than that, this was the only Sabbath, in their opinion, which they exactly kept; the very next being prophaned. See *Selden*, *Lib.* III. *de Jure Nat. & Gentium, &c. cap.* 11. *& Lib.* II. *de Synedr. cap.* 1. The Author of *Sepher Cosri* saith the ancient Tradition is, That at this place the *Manna* first descended, *P.* II. *sect.* 20.

Verse 14. Ver. 14. *And they removed from Alush and encamped at Rephidim*, XVII *Exod.* 1.

Where was no Water for the People to drink.] And thereby an occasion given to the Almighty Goodness, to shew his wonderful Power, in bringing Water out of a Rock for them, *v.*5,6. And here also *Amalek lay in wait for Israel, in the way when they came out of Egypt*, 1 *Sam.*XV.2. and smote some that lag'd behind, XXV *Deut.* 16. but were vanquished by *Joshua* in a pitcht Battle, XVII *Exod.* 8, 9, &c. And here *Jethro* also came to see *Moses*, and gave him advice about the government of the People, with more ease both to himself and them, XVIII *Exod.*

Verse 15. Ver.15. *And they departed from Rephidim and pitched in the Wilderness of Sinai.*] XIX *Exod.* 1,2. This was *forty seven* days after they came from *Rameses*, on the first day of the third Month. Three days after which (*viz.* on the *fiftieth* day after they came out of *Egypt*) God gave them his Law from Mount *Sinai*. Where *Moses* was called up to him, and staid with him twice forty days. And was instructed there how to make the Tabernacle, and to set it up when it was made, with all the Furniture belonging to it. All sorts of Sacrifices were ordered while they remained

mained in this Place; Prieſts conſecrated; Laws given about clean and unclean things; and about Marriages, and Feaſts, and the Year of Jubilee, with ſeveral other things, mentioned in the Book of *Leviticus*. Here alſo the People were numbred; their encampment ordered; a ſecond Paſſover kept; Laws given about the Water of Jealouſie and the *Nazarites*, with ſeveral other Matters: And then, after they had lain here eleven Months and twenty days, they are commanded to leave this famous Station; the moſt remarkable of all other, X *Numb.* 11, 12. Chapter XXXIII.

Ver. 16. *And they removed from the Deſert of Sinai, and pitched at Kibroth-hattaavah.*] A place in the Wilderneſs of *Paran*, three days Journey, from Mount *Sinai*, X *Numb.* 23. XI. 34. where there was a dreadful ſlaughter of the People, that wantonly deſpiſed *Manna*, and luſted after Fleſh. Yet here God was pleaſed to vouchſafe to ſend his Spirit upon the LXX. Elders, for the Aſſiſtance of *Moſes*. Verſe 16.

Ver. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] See XI. 35. Where *Miriam* was puniſhed for her Envy at *Moſes*, XII. 1, 10. Verſe 17.

Ver. 18. *And they departed from Hazeroth and pitched at Rithmah.*] A place alſo in the Wilderneſs of *Paran*, as appears from this Book, XII. 16. and was not far from *Kadeſh-barnea*, from whence the Spies were ſent to ſearch out the Land of *Canaan*. See XIII. 26. In which place they lay a long time, I *Deut.* 46. Verſe 18.

Ver. 19. *And they departed from Rithmah, and pitched in Rimmon-Parez.*] This and the following Stages are no where elſe mentioned; and ſeem to have all been in the Wilderneſs of *Paran* before ſpo- Verſe 19.

ken

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ken of. Which was a very long Tract of Ground, from *Elana*, a Port in the *Arabian Gulph*, to *Kadeſh-barnea:* which, as *David Chytræus* computes it, was *thirty* German Miles.

Verſe 20. Ver. 20. *And they departed from Rimmon-Parez, and pitched in Libnah.*] This and the reſt to *v.* 31. are places of which, as I ſaid, we no where elſe read, and ſo can give no account of them. They were all uninhabited, and out of the road of all Travellers; and perhaps had no names till they were given them by the *Iſraelites*; who encamped in ſo many various places, (ſometimes in Mountains, as appears from *v.* 23. and ſometimes in the Plain) that they might be taught, that God was alike preſent every where to protect, defend and provide for them; even there where no Man dwelt. The *Jews* make this uſe of their Travels here recorded by *Moſes*, through ſo many unknown places, by which he brought them at laſt to *Canaan*; to keep up their Spirits under this long Captivity (as they call it) wherein they now are, and have wandred uncertainly, from Mountain to Mountain, from Kingdom to Kingdom, from Baniſhment to Baniſhment, (as they themſelves ſpeak) till their *Meſſiah* come to redeem them. Which he will do when their Eyes are opened to ſee, what one of their ancient Rabbins *(Moſes Hadarſchan)* hath told them, as he is quoted by *Paulus Fagius*, That *the Redeemer was born before him who reduced Iſrael into this laſt Captivity.*

Verſe 31. Ver. 31. *And they departed from Moſerah, and pitched in Bene-Jaakan.*] In X *Deut.* 6. *Moſes* ſeems to ſay the quite contrary, that they *took their journey from Beeroth of the Children of Jaakan, to Moſera.* But there he may be thought to ſpeak of a different place,

as *Druſius* notes upon thoſe words. Or if he doth not, it is no wonder if, while they wandred in this tedious Wilderneſs, they went backward and forward, from *Bene-Jaakan* to *Moſerath*, which he mentions in *Deuteronomy*; and from *Moſerath* back again to *Bene-Jaakan*, which he mentions here. Chapter. XXXIII.

Ver. 32. *And they journeyed from Bene-Jaakan, and encamped at Horhagidgad.*] This place was alſo called *Gudgodah*, X *Deut.* 7. if *Moſes* ſpeaks there of the ſame places he doth here. Verſe 32.

Ver. 33. *And they went from Horhagidgad and pitched in Jotbathah.*] Called X *Deut.* 7. *Jotbath.* Verſ. 33.

Ver. 34. *And they removed from Jotbathah, and encamped at Ebronah.*] All their removals mentioned from *v.* 16. to this and the next place, are an account of their wanderings in the Wilderneſs, from the *ſecond* year after their coming out of *Egypt* till the *fortieth*; in which time all the Congregation, above twenty years of Age, were conſumed, and buried in ſome part or other of this great Deſert. Verſe 34.

Ver. 35. *And they departed from Ebronah, and encamped at Ezion-gaber.*] A place on the Red-Sea, unto which they were brought before they ended their Travels, 1 *Kings* IX. 26. XXII. 18. It had its name from the ſnagged Rocks, like to the Back-bone, which ſtretched out a great way on that ſhore, as *Bochart* obſerves. Which Rocks made this part ſo dangerous, that it was forſaken in after times, and *Elah* frequented as a ſafer Harbor. See *Lib.* I. *Canaan, cap.* 44. It is not recorded how long they remained in any of theſe places; but it is likely a conſiderable time in ſome of them; for they ſpent Thirty eight years in theſe Removals. Verſe 35.

Ver.

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Ver. 36. *And they removed from Ezion-Gaber, and pitched in the Wilderneſs of Zin, which is Kadeſh.*] See XX. 1. He doth not mean *Kadeſh-barnea*, which

Verſe 36. was on the Borders of *Canaan*; but another *Kadeſh* in the Skirts of this Wilderneſs, towards the South, not far from the Port I now mentioned (which the *Greeks* call *Elana*) on the Border of *Edom*. Where *Miriam* died; and where Water was brought out of a Rock. See XX. 8, 14, 16.

Verſe 37. Ver. 37. *And they removed from Kadeſh, and pitched in Mount Hor, in the edge of the Land of Edom.*] See XX. 28.

Verſe 38. Ver. 38. *And Aaron went up into Mount Hor at the commandment of the LORD.*] XX. 23, 24, 27. XXXII *Deut.* 50. The *Hebrew* Doctors are too conceited in their obſervation, that becauſe it is ſaid of him, and of *Moſes*, that they died *al pi* (*at the mouth*) of the LORD; the LORD took their Souls out of their Bodies, with a kiſs. But *Maimonides* indeavours to make a ſober ſence of this, by making their meaning to be, that they *expired with the tranſcendent Pleaſure of Divine Love*, *More Nevoch. P.* III. *cap.* 51.

And died there in the fortieth year after the Children of Iſrael came out of the Land of Egypt, in the firſt day of the fifth Month.] A few Months before his Brother *Moſes*.

Verſe 39. Ver. 39. *And Aaron was an hundred and twenty and three years old, when he died in Mount Hor.*] He was juſt Eighty and three years old, when he and *Moſes* firſt went with a Meſſage to *Pharaoh*, VII *Exod.* 7. By which it appears, that they were not long in working all the Miracles in *Egypt*, before they brought the People forth; for now Forty years after, he was but an Hundred twenty three years old.

Ver.

Ver. 40. *And King Arad the Canaanite, (which dwelt in the South, in the Land of Canaan.)*] See XXI. 1. Chapter XXXIII. *Heard of the coming of the Children of Israel.*] Had News brought him, that the *Israelites* were coming towards his Country; whereupon he went out to oppose them; and God gave them (as we read there) a glorious Victory over him. This shows, that *Moses* intended in the recital of all these places where they had been, to bring to remembrance the most remarkable Passages of God's Providence over them: some of which he expressly sets down. Verse 40.

Ver. 41. *And they departed from Mount Hor, and pitched in Zalmonah.*] We read in the XXIth Chapter of this Book, *v.*4. that they journeyed from *Hor*, to compass the Land of *Edom*; but are not told there where they pitched, which is here supplyed, the name of the place being *Zalmonah*. Which carries in it the signification of an *Image*; and therefore here perhaps the brazen Serpent was erected. See XXI. 9. Verse 41.

Ver. 42. *And they departed from Zalmonah, and pitched in Punon.*] Where *Bochartus* rather thinks the brazen Serpent was set up; because after *Moses* hath given us the History of that, he saith, they set forward and pitched in *Oboth*, XXI. 10. which was the place of their abode next to *Punon*, as it here follows, *Hierozoic. P.* I. *Lib.* III. *cap.* 12. in the latter end of it. Verse 42.

Ver. 43. *And they departed from Punon, and pitched in Oboth.*] See XXI. 10. Verse 43.

Ver. 44. *And they departed from Oboth, and pitched in Jie-abarim, in the border of Moab.*] See XXI. 11. This name is translated in the Margin, *heaps of Abarim:* which may possibly signifie many heaps of Verse 44.

Chapter XXXIII. Stones, which lay not far from the Mountains of *Abarim*, *v.* 47.

Verſe 45. Ver. 45. *And they departed from Jim, and pitched in Dibon-gad.*] Here half the name of the firſt place is omitted; as is uſual when the names are long. This may ſeem not to agree with XXI. 12. where it is ſaid they removed from thence, and pitched in the Valley of *Zered*; near unto which, in all probability, was this *Dibon-gad*. See what I have noted there.

Verſe 46. Ver. 46. *And they removed from Dibon-gad, and encamped in Almon-Diblathaim.*] See XXI. 13.

Verſe 47. Ver. 47. *And they removed from Almon-diblathaim, and pitched in the Mountains of Abarim, before Nebo.*] We read no where, when they came to this Manſion: but, it is plain, they were not far from it, when God bid *Moſes* go into one of theſe Mountains, and take a view of *Canaan*. See XXVII. 12. But this followed their laſt Manſion; and therefore it is moſt likely this is the place mentioned XXI. 20. See there. Where I have obſerved other places mentioned *v.* 18, 19. of which there is no notice taken in this Catalogue. But they ſeem to have been placed where they only touched, and made no encampment in them; which is the thing of which *Moſes* here gives an account.

Verſe 48. Ver. 48. *And they departed from the Mountains of Abarim, and pitched in the plains of Moab,* &c.] See *Chap.* XXII. 1.

Verſe 49. Ver. 49. *And they pitched by Jordan, from Beth-Jeſhimoth.*] A place where there was a Temple, in all likelyhood, to ſome Deity: For ſo *Beth* denotes in many Compoſitions; as *Beth-Peor* (the Houſe, or Temple of *Baal* on the top of *Peor*) *Beth-Aſtaroth*, and *Beth-Baal-berith*, IX *Judg.* 4. And *Beth-Shemeſh* is often mentioned, where the Sun was worſhipped.

And

And possibly *Jeshimoth* may be the same with *Jeshimon*, XXI. 20. Chapter XXXIII.

Even unto Abel-Shittim, &c.] Called simply *Shittim*, XXV. 1. which some fancy had the name of *Abel* added to it, (which signifies *mourning*) because of that Lamentation which was made there, by some for the grievous Sin there committed; and by others, for the heavy Punishment inflicted in that place. But it seems to have been anciently *Abel-Shittim*, before this time. See there.

Ver. 50. *And the* LORD *spake unto Moses in the Plains of Moab*, &c.] After he had prepared them for their entrance into *Canaan*; he ordered the first and principal work they should there undertake. Verse 50.

Ver. 51. *Speak unto the Children of Israel, and say unto them, when ye are passed over Jordan, into the Land of Canaan.*] Accordingly *Moses* did deliver this command unto them, VII *Deut.* 1, 2. Verse 51.

Ver. 52. *Then ye shall drive out all the Inhabitants of the Land from before you.*] Not suffer them to dwell in the Land any longer; but either destroy, or expel them; because they were abominable Idolaters, devoted to extermination, (XXIII *Exod.* 33. XX *Deut.* 16, 17, 18.) by whom the *Israelites* would have been in danger to be corrupted, if they were not rooted out. Verse 52.

And destroy all their Pictures.] Or their Temples, or *Houses of Worship*, as *Onkelos* interprets it. But others (particularly the *Hierusalem Targum*) understand it of the *Idols*, or Statues set up in those Temples; or some Representations of their Gods. See concerning the *Hebrew* word *Maskith*, XXV *Lev.* 1.

And destroy their molten Images.] XXIII *Exod.* 24. XXXIV. 13. for if they suffered them to remain, they

Chapter XXXIII. might be inticed to worſhip them. Theſe were Idols, perhaps, in publick places, or private Houſes, out of their Temples.

And quite pluck down all their High-places.] They could not throw down the Mountains, upon which the People of *Canaan* worſhipped: but the meaning is, that they ſhould cut down the *Groves* which were there planted; and demoliſh all the *Altars* that ſtood in them. For there were no other Temples, at firſt, but theſe Groves upon Mountains; where the ancient Heathen worſhipped the Sun, Moon and Stars: unto which they thought the Mountains approached nearer than the reſt of the Earth; and therefore their Sacrifices there would be moſt prevalent. But of this I have ſaid enough elſewhere.

Verſe 53. Ver. 53. *And ye ſhall diſpoſſeſs the Inhabitants of the Land, and dwell therein; for I have given you the Land to poſſeſs it.*] Yet he did not intend they ſhould diſpoſſeſs the old Inhabitants all at once, but by degrees; as he himſelf ſaith in XXIII *Exod.* 29, 30. VII *Deut.* 22.

Verſe 54. Ver. 54. *And ye ſhall divide the Land by lot, for an Inheritance among your Families.*] Follow the directions I have already given for the dividing of the Land; after the old Inhabitants are expelled, XXVI. 53, 55.

And to the mo ye ſhall give the more Inheritance, and to the fewer the leſs, &c.] See XXVI. 54, 56.

Verſe 55. Ver. 55. *And if ye will not drive out the Inhabitants of the Land from before you.*] At the firſt they could not drive them all out; nor was it God's deſign, as I before obſerved. Therefore *Joſhua* would not attempt it, while he lived: but left ſeveral Nations, or part of them unſubdued, II *Judges* 21, 23. Of which,

which he himſelf takes notice a little before he died, XXIII *Joſh.* 4, 7. where he warns them to have nothing to do with them; promiſing them that God would in time expel them quite, *v.* 5. But when the *Iſraelites* grew ſlothful and cowardly, and negligently ſuffered the People of *Canaan* to dwell among them, and made Friendſhip with them, (as they did after *Joſhua* and all that Generation were dead) then followed what is here threatned in the next words. Chapter XXXIII.

Then it ſhall come to paſs, that thoſe which ye let remain of them.] Voluntarily permit to live among you, without indeavouring to diſpoſſeſs them.

Shall be pricks in your eyes, and thorns in your ſides.] Bring very ſore Calamities upon you; as grievous and as miſchievous as a wound made in the Eye, which is a moſt tender part; or in the ſide, when a thorn ſticks and feſters in it. Some are ſo curious, as by the firſt part of theſe words (*pricks in your eyes*) to underſtand their being ſtimulated to Idolatry, by beholding their Rites of Religion, and Manner of Worſhip. And the next they take to ſignifie the Effect of it, in ſharp Puniſhments, which ſhould befal them, for their forſaking God. *Joſhua* threatned the ſame before he died, XXIII. 13. Of which an Angel, or Meſſenger of the LORD minded them, II *Judges* 3. And ſo it came to paſs, as we read there, *v.* 14. and throughout that whole Book.

And ſhall vex you in the Land wherein ye dwell.] Make you very uneaſie, nay ſigh and groan, in the good Land which God gives you, by reaſon of their oppreſſion, II *Judg.* 18. IV. 3. VI. 6, &c.

Ver. 56. *Moreover, I will do unto you, as I thought to do unto them.*] As I purpoſed to do unto them; *i. e.* make you their Slaves; as they were to ſeveral People, Verſe 56.

Chapter XXXIV. People whom they ſerved many years, III *Judg.* 8, 14. VI. 2. and many other places. Or make you flee before them; and at laſt expel you from the Land I give you.

CHAP. XXXIV.

Verſe 1. Ver. 1. *AND the LORD ſpake unto Moſes, ſaying.*] In the ſame place, where they were when he laſt ſpake to him; for they made no other Removals till they marched for *Canaan.*

Verſe 2. Ver. 2. *Command the Children of Iſrael.*] Charge them to take notice of this.

And ſay unto them, when ye come into the Land of Canaan, this is the Land that ſhall fall unto you, for your Inheritance.] Having ſpoken to them concerning their diſpoſeſſing the *Canaanites*, and dividing their Land among their Tribes; it was fit to deſcribe the Bounds of their Country, that they might know whom they were to deſtroy, and into whoſe Poſſeſſions they were to enter.

Even the Land of Canaan, and the Coaſts thereof.] The Land beyond *Jordan*; and the Limits or Bounds thereof.

Verſe 3. Ver. 3. *Then your South quarter ſhall be from the Wilderneſs of Zin.*] Mentioned in the foregoing *Chapter, v.* 36.

Along by the Coaſt of Edom.] Which bordered upon this *Wilderneſs.*] XX. 1, 14.

And

And your South border shall be the utmost Coast of the Salt Sea.] From the very tongue of it, as it is expressed XV *Josh.* 2. where it appears, this was the Portion of the Tribe of *Judah.* The *Salt-Sea* is that which is called sometimes the *Dead-Sea*, and in other Authors, *Lacus Asphaltites.* See XIV *Gen.* 3. The *Hebrews* call all great Lakes by the Name of *Seas*; and this is called the *Salt-Sea*, because the Water of it is very Salt, or, as some express it, *bitter:* and the *Dead-Sea*, *propter aquæ immobilitatem*, as *Justin* speaks, *Lib.* XXXVI. because of the immoveableness of the Water, which is never stirred by the greatest Winds. See *Vossius de Orig. & Progr. Idolal. Lib.* II. *cap.* 68. Chapter XXXIV.

Eastward.] Where the Eastern and the Southern Border meet.

Ver. 4. *And your Border.*] That is, this South Border. Verse 4.

Shall turn.] Not go on in a strait Line; but bending toward the West.

From the South to the ascent of Akrabbim.] Or to *Maale-Akrabbim*; a Mountain on the South-end of the *Dead-Sea*, XV *Josh.* 3. I *Judg.* 36. So called, as *Bochartus* conjectures, from the vast multitude of Scorpions found here. From which Mountain also, it is probable, the Region called *Acrabatena*, near to *Idumæa*, had its name 1 *Maccab.* V. 3. See *Hierozoicon*, P. II. *Lib.* IV. *cap.* 29.

And pass on to Zin.] Either to a place called *Zin*; or part of the Wilderness of *Zin:* which lay on the South of the Land of *Canaan*, XIII. 21.

And the going forth thereof shall be from the South.] That is, still on towards the South; as appears from what goes before, and follows after.

To

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To Kadesh-barnea.] From whence the Spies were sent to search out the Land; and are said expressly to have gone up by the South, XIII. 22, 26.

And shall go on to Hazar-Addar.] Or, to the *Village of Addar*, as the Vulgar Latin renders it: which seems to be justified by XV *Josh.* 3. where it is simply called *Addar*. There is indeed a place called *Hezron* joyned with it, which may be thought to be the same with *Hazar*. But so is another place also called *Karkaa*: both which may as well be thought to be here omitted, for brevities sake.

And pass on to Azmon.] A place lying on the West-end of the Mount of *Edom*.

Verse 5. Ver. 5. *And the border shall fetch a compass.*] There shall be a greater turn than that mentioned *v.*4. bending still more Westward.

From Azmon unto the River of Egypt.] By the *River of Egypt* is properly understood *Nile*: and so *Jonathan* here renders the *Hebrew* word *Nahal* (*River*) by *Nilus*. Which may seem to have taken its name from the word *Nahal*; which the Ancients did not pronounce as we now do, but called it *Neel*, as we find in *Epiphanius*. From whence *Nilus* was very easily made, as *Bochartus* observes, *Hierozoic.* P. II. *Lib.* V. *cap.* 15. But if *Nile* be here meant, it must be the more Northerly mouth of it, where *Peluſium* stood. See XV *Gen.* 18.

And the goings out of it shall be at the Sea.] This Border ended at the Sea, called *the Great Sea* in the next *verse*.

Verse 6. Ver. 6. *And as for the Western border, ye shall have even the great Sea.*] That is, the Mediterranean, or midland Sea, which lay on the West of *Judæa*. And is called by the *Hebrews* the *Great Sea*, in comparison with

with the Lake of *Geneſaret*, and *Aſphaltites*, which they alſo called *Seas*. Chapter XXXIV.

For your border.] On the Weſt, as it here follows.

This ſhall be your Weſtern border.] From the River of *Egypt* as far as *Zidon*; which was a part of the promiſed Land, as appears from XIII *Joſh.* 6. I *Judg.* 31. All the Cities indeed on the ſhore of this Sea, were held by the *Philiſtines* and others, till the time of *David:* but the *Iſraelites* had a right to them. And the famous *Rabbi Juda* underſtands theſe words, as if they ſhould have the Weſtern Ocean it ſelf for their Portion, as well as the Land adjacent to it. For ſo he expounds theſe words, as if *Moſes* had ſaid, this ſhall be your Weſtern Border, *viz. The Border of the Sea, and the Iſles near unto it.* And the *Hieruſalem Targum* more plainly, *And let the great Sea be your Border*; i. e. *the Ocean, and the Iſles thereof, and the Cities, and the Ships with the ancient Waters, that are in the midſt of it.* See *Selden* in his *Mare Clauſum*, *Lib.* I. *cap.* 6. where he alledges this as a proof, that Men anciently thought they might have a Dominion over the Sea, as well as the Land.

Ver. 7. *And this ſhall be your Northern border from the great Sea.*] From the Mediterranean, which lay on the Weſt. Verſe 7.

Ye ſhall point out for you.] Mark out for your Direction.

Mount Hor.] Not that Mount where *Aaron* died; for that was on the South of the Land of *Canaan*, towards *Edom:* but this was diametrically oppoſite, on the North of it. And therefore muſt in all likelyhood be ſome part of Mount *Libanus*, which with *Antilibanus* (more towards the great Sea) bounded the pro-

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miſed Land on the North. But there were ſeveral parts of Mount *Libanus*, which were called by ſeveral Names; and probably one of them was called *Hor*; becauſe of its eminency or height above the reſt. So the Vulgar tranſlates it; reading, I ſuppoſe, the *Hebrew*, not *Hor hahar*, i. e. *Hor the Mountain*, but *Har hahar*, the Mountain of Mountain, *i. e.* the higheſt Mountain. The *Jews* generally by this Mount *Hor* underſtand *Amanus*, which is a part of *Taurus*, (as Mr. *Selden* obſerves in the place before-named) which the *Hieruſalem Targum* calls more briefly *Manus*.

Verſe 8.

Ver. 8. *From Mount Hor ye ſhall point out your border to the entrance of Hamath.*] There were two *Hamaths*: one called by the Greeks *Antiochia*; the other *Epiphania*. The former called *Hamath the Great*, VI *Amos* 2. to diſtinguiſh it from the latter; which is the City that is always meant, when we read the Bounds of *Judæa*, were to the *entrance of Hamath* Northward, as here and XIII. 21. For it is certain, as *Bochartus* obſerves, they did not reach to *Antiochia*, but came near to *Epiphania*, *Lib.* IV. *Phaleg. cap.* 36. And this makes it probable that *Hor*, as I ſaid before, may be a Promontory of *Libanus*; becauſe in XIII *Joſh.* 5. *Hermon* is joyned with the *entrance of Hamath*, as *Hor* is here. Now *Hermon* was certainly a part of *Libanus*; by ſome called *Sirion*; by others *Senir*, III *Deut.* 9. and by others *Sion*, IV *Deut.* 48.

And the goings forth of the border ſhall be to Zedad.] Which in *Ezekiel*'s time was reckoned the Northern Border (together with *Hamath*) from the great Sea; juſt as it is here, XLVII *Ezek.* 15, 16.

Ver.

Ver. 9. *And the border ſhall go on to Ziphron.*] Another Town in thoſe parts; of which I find no mention any where elſe. Chapter XXXIV.

And the goings out of it ſhall be at Hazar-Enam.] Here it ended: which was a place that retained its name till *Ezekiel*'s time, XLVII. 17. *David Chytræus* ſeems to have given a full account of this Northern Border, in a few words. It extended, ſaith he, from the Mediterranean, by the Mountains of *Libanus*, to the Fountain of *Jordan*. In which Tract are the Towns of *Hamath*, *Zadad* (in the Tribe of *Naphthali*) *Ziphron* (in the ſame Tribe at the foot of *Libanus*) and *Hazar-Enan*, which he takes to ſignifie a *Village at the Fountain*, viz. of *Jordan*. Verſe 9.

Ver. 10. *And ye ſhall point out your Eaſt border from Hazar-Enan.*] From the Fountain of *Jordan*, as was ſaid before. Verſe 10.

To Shepham.] A place, not far from thence: for the River *Jordan* was certainly the Eaſtern Limits.

Ver. 11. *And the Coaſt.*] The Limits, or Bounds. Verſe 11.

Shall go down from Shepham to Riblah.] A place no doubt near to *Jordan*; with which River the Eaſtern Limits go along. St. *Hierom* takes *Riblah* to be *Antiochia*: but that was in *Syria*; to which the promiſed Land did not reach.

On the Eaſt ſide of Ain.] The Vulgar reads it, *the Fountain of Daphne*. And indeed *Ain* ſignifies a *Fountain*: and both *Jonathan* and the *Hieruſalem Targum* take *Riblah* for *Daphne*; as they do *Shepham* before-mentioned for *Apamia*. But this is only a vain Conceit of the *Jews*, who would extend their Bounds beyond what God gave them. For it is certain the Land of *Canaan* never extended to theſe places, as *Bochartus* obſerves, *Lib.* I. *Canaan, cap.* 16. And there-

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fore *Daphne* (which was in the Suburbs of *Antiochia*) cannot be here meant, unleſs we underſtand another place mentioned by *Joſephus*, *Lib.* IV. *de Bello Judaico*, *cap.* 1. which lay near the Lake of *Semechonites*, through the middle of which *Jordan* ran. And then *Ain* muſt ſignifie another Fountain of *Jordan*; for it had more than one. And thus *David Chytræus* explains this part of the *verſe*, and the fore-going: The Eaſtern Bounds were the River *Jordan*, near to which were theſe places; *Enan*, which had its name from the Fountain of the River; and *Shepham*, not far from thence; and *Riblah*, which was alſo near to *Jordan*, lying between the Lake of *Semechonites* and *Geneſaret*.

And the border ſhall deſcend, and ſhall reach unto the ſide of the Sea of Cinnereth Eaſtward.] To the Eaſt ſide of this Sea or Lake, which had its name from a City ſo called, XIX *Joſh.* 35. and a Country, 1 *Kings* XV. 20. or elſe it gave them their names: For *David Chytræus* will have it called *Cinnereth*, from the *Hebrew* word *Cinnor*, which ſignifies an *Harp* or *Lute*, the Lake being of that ſhape and figure; about four *German* Miles long, and two and a half broad. It is called the Sea of *Galilee*, or *Tiberias*, in the Goſpel.

Verſe 12.

Ver. 12. *And the border.*] *i. e.* this Eaſtern Border.

Shall go down to Jordan.] That is, to the River which was eminently ſo called, (and was on the Eaſt part of *Canaan*, XIII *Gen.* 11.) for it was very ſmall till it came to the Lake of *Geneſaret* before-mentioned. From whence, being augmented by ſeveral Torrents and Rivulets, it ran in a wider Stream, till it fell into the Salt or Dead-Sea. See *Bonfrerius* out of *Joſephus*, *Lib.* IV. *de Bello Judaico*, *cap.* 1.

And

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And its goings out ſhall be at the Salt-Sea.] There was the end of this Border; where it met with the Southern, as was obſerved above, *v.* 3.

This ſhall be your Land with the Coaſts thereof, round about.] As was ſaid before *v.*2. therefore they were not to extend their Right any farther; this being the Country he promiſed *Abraham*, when he bad him lift up his Eyes, and look from the place where he was, *Northward, and Southward, and Eaſtward, and Weſtward, and walk through the length of the Land and breadth of it*, which he aſſures to his Poſterity, XIII *Gen.* 14, 15, 16, 17. which now he lays out for them, with the exact Limits of it, in all thoſe four quarters.

Verſe 13.

Ver.13.*And Moſes commanded the Children of Iſrael, ſaying, This is the Land which ye ſhall inherit by lot.*] He repeats it ſo often, that they might know what People they were to diſpoſſeſs, and with whom they might make Friendſhip; and not extend their Deſires beyond the bounds of Gods gracious Grant to them. By which they were placed in a very fertile and pleaſant Country, bounded, as appears by the foregoing deſcription, on the South (*v.*4,5.) by great Mountains, which ſheltred them from the burning Air of the Deſarts of *Arabia*; on the Weſt by the Midland Sea, which ſent to them refreſhing Breezes; and on the North by Mount *Libanus*, which kept off the colder Blaſts from that quarter; and on the Eaſt, the delightful Plains of *Jordan*, abounding with Palm-trees, eſpecially about *Jericho*, which yielded them a great Revenue.

Which the LORD commanded to give to the nine Tribes, and to the half Tribe.] This he had not ſaid plainly before, though it was neceſſarily inferred from

Chapter XXXIV. from his granting to two Tribes and an half their Inheritance beyond *Jordan*.

Verse 14. Ver. 14. *For the Tribe of the Children of Reuben, according to the House of their Fathers, and the Tribe of the Children of Gad, &c. have received their Inheritance.*] Upon condition they performed their promise, to help the rest of their Tribes to win their Inheritance in *Canaan*. So those words are to be understood, I observed XXXII. 33. *Moses gave unto them the Kingdom of Sihon, &c.*

Verse 15. Ver. 15. *The two Tribes and an half have received their Inheritance, on this side Jordan, &c.*] By the Gift of God, as they themselves understood it, XXXII. 31. The bounds of which the *Hierusalem Targum* here undertakes to set down, and makes them extend Eastward, as far as the great River *Euphrates*; having respect, I suppose, to XV *Genesis* 18. and XXIII *Exod.* 30. Where he sets down the utmost Bounds of the Countries he intended to bestow upon them in future times, (See there) but here only describes the Limits of that Land, which they were to enjoy in present possession; and was all that God granted to *Abraham*, when he brought him out of *Chaldæa*, and made his first Promise unto him, XII *Gen.* 1, 7. XIII. 14, 15, 17. XV. 7.

Verse 16. Ver. 16. *And the LORD spake unto Moses, saying.*] Having told them what they should divide, it was proper to appoint some Persons to take care to see the Division made.

Verse 17. Ver. 17. *These are the names of the Men which shall divide the Land.*] Though the Land was to be divided by Lot, yet it was fit there should be some Persons to oversee the Business, and take care there should be no Fraud in the drawing of them: And when they

they were drawn, to prevent all quarrels, by determining what Portion, thoſe who had too much, ſhould give to thoſe who had too little, XXVI. 54, 55. Chapter XXXIV.

Eleazar the Prieſt, and Joſhua the Son of Nun.] Theſe were the principal Perſons concerned in this great Affair: who were ſo conſcientious therein, that they did it in the preſence of God, at the Door of the Tabernacle, XVIII *Joſh.* 6, 8, 10. XIX. 51.

Ver. 18. *And ye ſhall take one Prince of every Tribe, to divide the Land by Inheritance.*] They are called in the place laſt named, *The Heads of the Fathers of the Tribes of the Children of Iſrael.* Verſe 18.

Ver. 19. *The names of the Men are theſe, of the Tribe of Judah, Caleb the Son of Jephunneh.*] I have nothing to obſerve upon this, and the following *verſes*, to the end of the *Chapter*; but that the Tribes are not mentioned in ſuch order as they were at their firſt numbring, (I. 5, 6, &c.) or at their ſecond, XXVI. 5, &c. yet great exactneſs, and a particular direction of God may be noted in their placing here; for they are ſet down according to their ſituation which they had afterwards in the Land of *Canaan:* as if *Moſes* foreſaw who ſhould be next Neighbours one to another. For *Judah* having his Inheritance given him firſt, (XV *Joſh.*) *Simeon*, who is here next mentioned, was ſo near him in the Land of *Canaan*, that he had a Portion given him out of the Lot of *Judah*, which proved too large for that Tribe, XIX *Joſh.* 9. I *Judg.* 3, 17. Then *Benjamin*, who here follows, in the third place, was ſo near to *Judah*, that they never ſeparated when the ten Tribes were rent from them. *Dan* was not far from *Judah*; and the Children of *Joſeph* alſo were their Neighbours. And the reſt Verſe 19.

of

Chapter XXXV. of the Tribes, *Zebulun*, *Iſſachar*, *Aſher*, *Naphtali*, are ſet down here, juſt in the order wherein their Lots fell to them in *Canaan*, XIX *Joſh.*10, 17, 24, 32. An Evidence that *Moſes* was guided by a Divine Spirit, in all his Writings.

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Verſe 1. Ver. 1. AND *the* LORD *ſpake unto Moſes, in the Plains of Moab, by Jordan near Jericho, ſaying.*]See XXII.1.Hitherto nothing hath been ſaid of the *Levites*; but that they ſhould have no Lot in the Land of *Canaan*. But now God provides that they ſhould have Habitations aſſigned them to dwell in, though they had no Fields, nor Olive-yards, *&c.* as the reſt of their Brethren had. They might indeed have been able to purchaſe Houſes for themſelves out of the Tithes, and other things which God had long ago beſtowed upon them for their Portion: but it was not fit that God's Miniſters ſhould be left without any certain dwelling. And beſides, God would have them live comfortably, and not only have Houſes, but a little Ground about them, for their more commodious Subſiſtence.

Verſe 2. Ver. 2. *Command the Children of Iſrael, that they give unto the Levites of the Inheritance of their poſſeſſion.*] Out of their ſhare that ſhall fall to them in the Land of *Canaan*, and on this ſide *Jordan*.

Cities to dwell in.] That they might not be in danger to wander up and down to ſeek an Habitation.

And

And ye ſhall give alſo to the Levites Suburbs for the Cities round about them.] Some Ground lying round about their Cities, the reaſon of which is given in the next *verſe*. Chapter XXXV.

Ver. 3. *And the Cities they ſhall have to dwell in.*] That they may build Houſes for themſelves to dwell in. Which did not make it unlawful for them to hire, or purchaſe Houſes in any other City, particularly at *Jeruſalem*, or the place where the Tabernacle was ſettled; for we find in Scripture many proofs of their dwelling in other Cities, beſide theſe which are here aſſigned to them. And in like manner, other People with their permiſſion, might dwell with them in theſe Cities, without any breach of this Law. Verſe 3.

And the Suburbs ſhall be for their Cattle.] To afford Paſture for their Oxen, and Sheep.

And for their Goods.] The *Hebrew* word ſignifies, not only *all* kind of Houſhold-ſtuff, but whatſoever was neceſſary for them and their Cattle without doors.

And for their Beaſts.] Horſes, Aſſes, Mules, and all ſorts of living Creatures, as the *Hebrew* word ſignifies. But it was not lawful for them to build Houſes in theſe Fields, nor plant Vineyards, nor ſow Corn: but they were given them only to make their Dwellings more ſweet; and that they might have the convenience of Cattle about them, for Proviſions and all other uſes.

Ver. 4. *And the Suburbs and Cities which ye ſhall give unto the Levites.*] To be their Poſſeſſion, by as good and full a right, as their Brethren of the other Tribes had in their Lands, which fell to them for their Inheritance by Lot. See XXV *Lev.* 31, 32, 33. where Verſe 4.

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they themſelves are diſabled to alienate, either the Houſes or Fields of their Cities. But if they ſold a Houſe, it was to revert at the Jubilee; and the Fields they could not ſo much as ſell till that time.

Shall reach from the Walls of the City and outward, a thouſand Cubits round about.] This ſpace was for their Out-houſes; as Stables, Places for Hay and Straw, and ſuch like things; and perhaps for Gardens of Herbs and Flowers. The *Gemara*, upon the Ninth Chapter of *Sota*, ſect. 9. ſaith, That under the ſecond Temple, the *Levites* had no Suburbs; which were not reſtored to them after the Captivity of *Babylon*. But there being great care taken that the People ſhall pay all the *Tithe of their ground unto the Levites*, X *Nehem.* 37. it is unreaſonable to think that care was not taken for places to lay them in.

Verſe 5.

Ver. 5. *And ye ſhall meaſure from without the City.*] It is not ſaid, as in the foregoing *verſe*, *from the wall* of the City; therefore I take it to ſignifie from the outſide of the Suburbs before mentioned.

On the Eaſt ſide two thouſand Cubits, and on the South ſide two thouſand Cubits, &c.] So there was in the whole three thouſand Cubits round about the City: a thouſand for the *Suburbs* properly ſo called; and two thouſand more for their Paſture, called properly *the Fields of the Suburbs*, XXV *Lev.* 34. This is the moſt natural and eaſie Explication of this place.

And the City ſhall be in the midſt.] So that there was exactly, every way, ſuch a Circuit of Ground about it.

This ſhall be the Suburbs of the Cities.] Here the word *Suburbs* comprehends the *Fields* alſo. And *Maimonides* ſaith, that by the Conſtitution of the Elders, they ſet forth alſo a Burying place for every City beyond

beyond these Limits: For they might not bury their Dead within the Suburbs or Fields: which they ground upon the foregoing *verse*, which appoints them for other uses, *Schemita ve jobel, cap.* 13. Chapter XXXV.

Ver. 6. *And among the Cities which ye shall give unto the Levites, there shall be six Cities for Refuge.*] Three in the Land of *Canaan*, and three on the other side *Jordan*, v. 14. The names of which are set down XX *Josh.* 7, 8. And those on the other side *Jordan* were set apart by *Moses* himself before he died, IV *Deut.* 43. The reason of their being called *Cities of Refuge*, is given in the next words. Verse 6.

Which ye shall appoint for the Man-slayer.] Such a *Man-slayer* as is afterward described; who killed another against his will.

That he may flee thither.] And there be preserved and kept in safety, if he was not found guilty of wilful Murder. The Cities of the *Levites* were appointed for this purpose, rather than any other, because they were a kind of Sacred Places, inhabited by Sacred Persons. And here Men might spend their time better, than in other Cities, being among God's Ministers; who might make them sensible of the negligence which Men were commonly guilty of in such Cases, and of such Sins as they might have otherwise committed.

And to them ye shall add forty two Cities.] Which had all the same Priviledge, if we may believe the *Hebrew* Doctors; but not equally with the six. For in the six a Man-slayer was to have an House to dwell in for nothing; but in the other forty two, he was to pay for it. And the *Levites* could not refuse him entrance into the six; but as for the rest, it was in their choice whether they would receive him or no.

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Thus *Maimonides* out of their ancient Authors. See *Selden*, *Lib.* IV. *de Jure Nat. & Gent. juxta Disciпl. Hebr. cap.* 2. where he obſerves that the Altar alſo was a place of Refuge, according to XXI *Exod.* 14. but with many Exceptions; both with relation to the parts of the Altar, and to the Perſons who fled thither, and to the quality of the offence, and their ſtay there; which very much leſſened the Priviledge of this Refuge.

Verſe 7.

Ver. 7. *So all the Cities, which ye ſhall give to the Levites ſhall be forty eight Cities*, &c.] Accordingly we read *Joſhua* gave them ſo many, XXI *Joſh.* 41. Thirteen of which the Prieſts had; and the reſt the *Levites*. And in the days of the *Meſſiah* (whom they vainly ſtill expect) other Cities ſhall be added to them (ſaith *Maimonides*) which ſhall belong to the *Levites*.

Verſe 8.

Ver. 8. *And the Cities which ye ſhall give them, ſhall be of the poſſeſſion of the Children of Iſrael.*] And ſo it is ſaid XXI *Joſh.* 3. that *the Children of Iſrael gave unto the Levites out of their Inheritance, theſe Cities and their Suburbs*. Where we read alſo, they were given them by Lot, as the Children of *Iſrael* had their Inheritance given them.

From them which have many ye ſhall give many, and from them that have few ye ſhall give few.] According to the Rule in diſtributing their Inheritances to the *Iſraelites*, XXXIII. 54.

Every one ſhall give of his Cities unto the Levites, according to the Inheritance which he ſhall inherit.] Thus they gave Nine Cities out of the two Tribes of *Judah* and *Simeon*, XXI *Joſh.* 16. and but Four out of *Benjamin*, which was a ſmall Tribe, *v.* 18. out of the Tribes of *Iſſachar* and *Aſher* Four apiece, *v.* 28, 31. and

and out of *Naphtali* no more than three, *verſ.* 32. Chapter XXXV.

Ver. 9. *And the LORD ſpake unto Moſes, ſaying.*] This being a matter of great importance, that guiltleſs Men ſhould not ſuffer, nor the guilty eſcape Puniſhment, the LORD gives *Moſes* further direction about it, as he promiſed he would in XXI *Exod.* 13. Verſe 9.

Ver. 10. *Speak unto the Children of Iſrael, and ſay unto them.*] Repeat this Command to them; which God himſelf repeated to *Joſhua*, XX. 1, 2. Verſe 10.

When ye be come over Jordan, into the Land of Canaan.] When they had poſſeſſion of it, and divided it, and were ſettled in it: So it is explained XIX *Deut.* 1, 2.

Ver. 11. *Then ſhall ye appoint you Cities to be Cities of Refuge for you.*] This ſeems to ſignifie that all the Cities of the *Levites* were in ſome ſort a protection to the Man-ſlayer, as I ſaid upon *v.* 6. Such places the Temples were among the *Athenians*, as *Sam. Petitus* obſerves in *Leges Atticas*, *p.* 12, 13. yet not all of them; for he can find only ſix: that of *Mercy*, and that of the *Eumenides* and *Minerva*, and thoſe dedicated to *Theſeus* (one of them within the City, the other without the Walls) and that in *Munychia.* Verſe 11.

That the Man-ſlayer may flee thither, which killeth any perſon at unawares.] Or as it is XX *Joſh.* 3. *unwittingly*, XIX *Deut.* 4. *ignorantly:* that is, beſides his intention, having no ſuch deſign, nor hatred to him, as is there expreſly ſaid, and here below, *v.* 22. This is repeated *v.* 15. And the Inſtances of it are ſuch as theſe, mentioned by *Georg. Ritterhuſius de Jure Aſylorum*, *cap.* 4. If a Man cutting Wood, the Hatchet flying from the Helve, ſhould hit a Man and kill him: or a Huntſman ſhooting at a Deer in a Thicket ſhould kill a Man, whom he

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he did not see lying there: An Example of which we have in *Adrastus*, mentioned by *Herodotus*, *Lib.* I.

Ver. 12. *And they shall be unto you Cities for Refuge from the Avenger.*] From him who had a right to call a Murderer to account for the Blood he had shed, and is therefore called *the Avenger of Blood*, v. 19. who being stimulated with Anger and Grief for the Death of a near Relation, might in a heat of Rage, hastily kill him who was not guilty of Murder. And therefore this provision is made, for the preservation of an innocent Person, against the violent Prosecution of the Avenger. In the *Hebrew* the word for *Avenger* is *Goel*, which signifying a *Redeemer*, plainly denotes that the next of Kin to him that was slain, is here meant. For to that Person belonged the right of Redemption of Estates, XXV *Lev.* 25. and of marrying the Wife of a Kinsman deceased without Issue, III *Ruth* 12, 13. And consequently such a Person, that is, the neareſt of Kin, is here intended to be the Revenger of Blood: And therefore no Man might undertake this Office, but he alone who was the next Heir to him that was slain; as Mr. *Selden* observes, *Lib.* IV. *de Jure Nat. & Gent. cap.* 1. *p.* 469. *Grotius* observes the like Custom among the ancient *Greeks*, of private Men taking Revenge for the Death of their Relations or Friends, *Lib.* II. *de Jure Belli & Pacis*, *cap.* 20. *sect.* 8. *n.* 6.

That the Man-slayer die not.] By a sudden heat of Passion. This was a merciful provision (as *Maimonides* observes) both for the Man-slayer, that he might be preserved; and for the Avenger, that his Blood might be cool'd, by the removal of the Man-slayer out of his sight, by his flight to another place, *More Nevochim*, P. III. *cap.* 40.

Until

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Until he ſtand before the Congregation.] The City of Refuge protected him that fled thither, *Salvo tamen juris & juſtitiæ examine*, (as the Lawyers ſpeak) yet ſo that the Matter ſhould be brought to a fair Trial before proper Judges. They of the City of Refuge examined him, before his admittance into the place, XX *Joſh.* 4. But they were not Judges, nor could they examine Witneſſes. And therefore he was delivered, upon demand, to the Senate or Court of Judgment, of that City where the Fact was committed, that they might try whether he were guilty or no of wilful Murder. So the *Hebrews* underſtand the word *Edah*, *Congregation*, in this place (as in many others) to ſignifie the *Sanhedrim of XXIII.* as Mr. *Selden* obſerves, *Lib.* II. *de Synedr. cap.* 5. *n.* 2. and *Lib.* III. *cap.* 8. *n.* 3. And as by *Congregation* is meant the *Court* where Cauſes were tried; ſo it is reaſonable to interpret it of that Court, which ſat in the City where the Fact was committed, and not that in the City of Refuge; becauſe there the Witneſſes were; and it is expreſly ſaid, *v.* 25. that if the Congregation found him to be innocent, he ſhould be *reſtored to the City of Refuge.* Which evidently ſuppoſes he was not judged there, but in another place; and none ſo proper, as that before mentioned.

Verſe 13.

Ver. 13. *And of theſe Cities which ye ſhall give, ſix Cities ye ſhall have for refuge.*] They might flee unto any other Cities of the *Levites*; but in theſe ſix they were moſt certain to find Protection. See *v.* 6. And the beſt proviſion was made for the Man-ſlayers eaſie and ſafe flying thither: For the ways that led thither were to be made very plain and broad, (thirty two Cubits wide) and to be kept in good repair; for which they alledge (in the Title *Maccoth*, *cap.* 2. *ſect.* 5.) thoſe

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those words XIX *Deut.* 3. *Thou shalt prepare the way*, &c. And two Students in the Law were to accompany him; that if the Avenger of Blood should overtake him, before he got into the City, they might indeavour to pacifie him by wise perswasions. And that he might not miss his way to the place whether he intended to flee, there were Posts erected, where two or three ways met, with this Inscription MIKLAT, *i. e. the City of Refuge*, to direct him into that Rode which led to it. A certain day also was appointed, which was the *fifteenth* of *February*, for the repairing of the High-ways, and of the Bridges, which might have been broken by the Winter Rains and Floods.

Verse 14. Ver. 14. *And ye shall give three Cities on this side Jordan, and three Cities in the Land of Canaan.*] This seems not to be an equal Partition; the Land of *Canaan* being far bigger than the Territory beyond *Jordan:* for it contained above three parts of four of the Tribes of *Israel.* But it is to be considered, that the Country beyond *Jordan* was as long as the Land of *Canaan*, though not so broad: and that they also beyond *Jordan* might flee to any of the Cities in *Canaan*, if they were nearer to them. And besides, God commanded those in *Canaan*, if he enlarged their Coast, to add three Cities more, besides these, XIX *Deut.* 8, 9.

Why six Cities are appointed for this purpose, and no more; and why three on one side of *Jordan*, and three on the other, *Philo* alledges some mystical Reasons; but so far fetcht, that I do not think fit to mention them.

Verse 15. Ver. 15. *These six Cities shall be a Refuge.*] They all began to be so at the same time, according to the *Talmudists.* For till those three in *Canaan* were set out, these

these three on the other side *Jordan* (though set out by *Moses* before they went into *Canaan*, IV *Deut.* 43.) did not receive any Man-slayer. Which they prove (in the forenamed Title *Maccoth*, *cap.* 2. *sect.* 4.) from these very words, *these six shall be cities of Refuge*; that is, when the other three were appointed, then they all received those that fled to them. Chapter XXXV.

Both for the Children of Israel and for the Stranger, and for the Sojourner among them.] Both *Strangers* and *Sojourners* had renounced Idolatry; but had not equally embraced the Jewish Religion: yet both of them had the same share in this Benefit, with the native *Israelites*; it being a natural right, that every Man who was innocent should be protected. The difference between a *Stranger* and a *Sojourner* hath been often observed, particularly upon XIX *Lev.* 33, 34. XV *Numb.* 15, 16.

That every one that killeth any person unawares may flee thither.] That is, *every one* before-mentioned, whether *Israelites*, *Strangers*, or *Sojourners*. But as for such as were mere *Gentiles*, and not so much as Proselytes of the Gate, if they killed another, though a *Gentile*, they had not the benefit of this Law; because they were not suffered to *dwell among them*, though they traffickt in the Country. And if a Proselyte of the Gate killed an *Israelite*, or one that was Circumcised, he also, if we may believe the Jewish Doctors, was denied protection in these Cities. But if he killed one like himself, (*i. e.* a Proselite of the Gate) then he had the same Priviledge with the *Israelites*, as they explain it. See *Selden*, *Lib.* IV. *de Jure Nat. & Gent. cap.* 2. *p.* 477.

Ver. 16. *And if he smite him.*] Or rather, *but if he smite him.* Verse 16.

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With an Instrument of Iron, so that he die, he is a murderer.] For it was to be presumed, that he who run at a Man with a Sword, or any such Weapon, intended to do him a Mischief; though perhaps he had no Malice to him before-hand; but did it in a Passion.

So that he die.] He never going abroad after he was wounded, XXI *Exod.* 19, 20.

The Murderer shall surely be put to death.] Be taken away by the Judges, though he were in a City of Refuge; and the Fact being proved, condemned to die for it.

Verse 17. Ver. 17. *And if he smite him with throwing a stone.*] In the *Hebrew* it is, *with a stone of the hand.* That is, say the *Jews*, with a great Stone that *fills the hand:* not with a small Stone, with which he could not be presumed to intend to kill him; though he chanced to do it, by hitting him in the Eye, or some other very tender part.

Wherewith he may die.] With a Stone big enough to kill him.

And he die.] So that it appears he died of that blow.

He is a Murderer; the Murderer shall surely be put to death.] He is as guilty, as the forenamed Person, who smote with an Instrument of Iron: and his fleeing to the City of Refuge shall not protect him from Death.

Verse 18. Ver. 18. *If he smite him with an hand weapon of wood.*] Such as a Battoon (as we now speak) or a Club, or any such kind of Instrument, as is likely to kill him.

Where-

Wherewith he may die, &c.] It made no difference with what kind of Weapon or Inſtrument he was killed, whether it were of Iron, Wood, or Stone; if he were killed wittingly and knowingly, it was Murder; and the guilty Perſon was to ſuffer for it. *Aul. Gellius* hath collected the Names of the ſeveral Weapons, which are mentioned in ancient Hiſtory; of which there are near thirty, *Lib.* X. *Noct. Attic. c.* 25. one of which, called *Lingula*, he is pleaſed to explain, being then not common, and ſaith it was a little Sword, in the form of a *Tongue*, like our Poniard, I ſuppoſe, or Dagger, or long Knife: which was a dangerous Weapon, becauſe Men might hide it under their Clothes, and kill others while they were in familiar diſcourſe with them. Chapter XXXV.

Ver. 19. *The avenger of blood himſelf.*] See *v.* 12. Verſe 19.

Shall ſlay the Murderer.] This is thought by many to be a mere permiſſion, not a Precept. But the *Jews* think otherwiſe; that the next of Kin (*i. e.* the Heir of him that was ſlain) ſtood bound to do his indeavour to avenge his Blood. If he would not, (ſaith *Maimonides*) or if he was not able; or if no ſuch Avenger was to be found, (*i. e.* the Murderer himſelf was the next Heir, or the Man ſlain was a Proſelyte of Juſtice without Iſſue) he was to be proſecuted, and put to Death by the Court of Judgment, and that by the Sword. See *Selden*, *Lib.* IV. *de Jure Nat. & Gent. cap.* 1.

When he meeteth him he ſhall ſlay him.] He was not bound to ſtay for the Sentence of the Court, but might kill him whereſoever he found him. See *v.* 31.

Ver.

Chapter XXXV. Verſe 20.

Ver. 20. *But if he thruſt him of hatred*, &c.] Or rather, *for if he thruſt him*, &c. That is, if by any other means, beſides thoſe mentioned *v.* 16, 17, 18. he kill'd a Man wittingly; either by puſhing him down violently from an high or ſteep place; or throwing him into the Water; or hurling a Stone at him; or letting any thing fall down upon his Head, though never ſo ſlily; if Death followed, and it appeared he bare a hatred to him, he was to ſuffer Death, as in the former Caſes. See XIX *Deut.* 11. Now this was a ſufficient proof of hatred to him; if being a Neighbour, and they having ſome difference, he had not ſpoken to him for three whole days together.

Verſe 21.

Ver. 21. *Or in enmity ſmote him with his hand that he die, he that ſmote him ſhall ſurely be put to death.*] If he gave him only a blow with his fiſt, of which he died, and it was proved he had Enmity to him, it was ſufficient to make him a Murderer; and it warranted the Avenger of Blood to kill him, or obliged him to proſecute him, ſo that the City of Refuge ſhould not ſave him.

The revenger of blood ſhall ſlay the murderer when he meeteth him.] The Civil Law declared him to be unworthy to enjoy the Inheritance of one that was murdered, if he neglected to proſecute the Perſon that killed him in ſome Court of Juſtice. But the Jewiſh Law allowed, or rather required a great deal more; that the next of Kin ſhould kill the Murderer with his own hands, if he met him. And thus the *Abyſſines* at this day (as *Ritterhuſius* obſerves out of *Alvarez*) deliver the Murderer into the hand of the next Kinſman to torture him. The reaſon of which Law among the *Jews* was (as the ſame *Ritterhuſius* obſerves *de Jure Aſylorum*, *cap.* 4.) becauſe they being all deſcended

ſcended from one and the ſame Stock, and equally partaking of the ſame right, they were all concerned in the ſhedding of the Blood of any one of them, eſpecially they who were neareſt to him in Blood, who ſeemed to be all ſtruck at, and injured in him. So that the Law with great reaſon allowed them to avenge the Blood of him that was ſlain. With which theſe Verſes of *Ovid*, he thinks, agrees. Chapter XXXV.

Cum tibi ſint fratres, fratres ulciſcere læſos
Cumque pater tibi ſit, jura tuere patris.

Ver. 22. *But if he thruſt him ſuddenly without enmity.*] Killed him (after the manner fore-mentioned, *v.* 20.) in a violent Paſſion, having no ſuch Intention, and being perhaps highly provoked by him; or by chance, as we ſpeak, and unawares, it being proved that there was no Enmity between them, no ſigns of hatred before this Fact. Verſe 22.

Or caſt upon him any thing without laying in wait.] Happen to hit him with any thing, without deſign to hurt him. See XXI *Exod.* 13. XIX *Deut.* 5.

Ver. 23. *Or with any Stone wherewith he may die.*] See *v.* 17. Verſe 23.

Seeing him not, and caſting it upon him, that he die.] Throwing it at ſomething elſe, or playing with it; and having no thought of him, becauſe he did not ſee him.

And was not his enemy, neither ſought his harm.] Not having any quarrel with him, nor threatning him, or any other way diſcovering that he ſought to do him miſchief.

Ver.

Chapter XXXV. Verſe 24.

Ver. 24. *Then the Congregation.*] That is, the Judges to whom the Trial of ſuch Cauſes belonged. See *v.* 12. Where I obſerved that the Elders of the City of Refuge judged whether the Man-ſlayer, who fled thither, ſhould be received or not, upon a ſummary hearing of the Cauſe, and ſuch Examination as they could make at preſent. But the full Examination of it was reſerved to the Judges of the place where the Fact was committed.

Shall judge between the ſlayer and the avenger of blood.] They ſent for him out of the City of Refuge, to be brought before them; who heard what could be alledged againſt him, and what he could ſay for himſelf.

According to theſe judgments.] Upon Trial they proceeded to give Judgment, according to the foregoing Rules: which in brief are theſe. If a Man had no intention to kill another, but it was purely involuntary, he was to be acquitted. If there appeared any deſign upon his Life, or ſuch hatred and enmity, as might move them to conclude he had an intention to kill him, he was to be put to death. But here the *Hebrew* Doctors (as Mr. *Selden* obſerves) diſtinguiſh the killing of a Man into three kinds. The *firſt* was, when, though it was from pure Ignorance and Error, yet there was ſome Negligence in it, which a prudent Man might have avoided. The *ſecond*, when a Man kills another ignorantly, and cannot be blamed for any negligence, becauſe ſuch a thing ſeldom happens. An Example of the *firſt* they make to be, when a Man coming down a Ladder falls upon another, and kills him. An Example of the *ſecond*, when going up a Ladder, a Man happens to do the ſame. The former is more frequent, and therefore they

they say, hath some kind of blame in it; the other seldomer, and therefore hath none. A *third* kind, when any Man kills another out of ignorance and error also, but it approaches nearer to voluntary Murder. As when a Man, intending to kill one Man, happens to kill another, with a Stone or otherwise. In none of these cases, they say, the Court of Judgment could put any Man to Death. And the Cities of Refuge were not provided for the *second* or *third* sort, but only for the *first*; and that when the Man died presently, and did not lye and languish of the Wound: for if he did, it might be supposed he died by his own negligence, or other ways, as well as by the Wound. In which case there was no need, that the Man who wounded him, should flee to the City of Refuge; nor could the Avenger of Blood meddle with him: No more than he could with a Father, when he gave his Son, or a Master, when he gave his Scholar Correction, and hapned to kill him. The same was the case of him, whose Office it was to Arrest Men, by Publick Authority, and bring them before the Judges, if he struck a Man that refused to go along with him, and killed him. See *Selden, Lib.* IV. *de Jure Nat. & Gent. juxta Disciplin. Hebr. cap.* 2. Chapter XXXV.

Ver. 25. *And the Congregation shall deliver the slayer out of the hands of the avenger of blood.*] If the Court found the Man was killed casually, as the Person accused pretended, (XX *Josh.* 4.) then they charged the Avenger of Blood not to prosecute any further. Verse 25.

Both here, and in the foregoing *verse*, and in the next words to these, by *Congregation*, is meant the Judges of the City, (as I observed *v.*12.) who were to determine, in the presence, and in the behalf of the

Chapter XXXV.

the People, whether the Manſlayer was capable of the Priviledge of the City of Refuge, or not; as we read XX *Joſh.* 4, 6. Now theſe things (as a very Learned Perſon of our own argues) which were done by the *Elders* (or *Judges*) being ſaid to be done by the *Congregation* or Aſſembly of the People, in whoſe behalf they were done; it is no wrong to the Holy Scriptures, when we ſay, that which they report to have been done by the *Church*, was acted by the chief Power of the Apoſtles and Elders, with the conſent of the People. For it is manifeſt in the *New Teſtament*, that in the Apoſtles time all the Publick Acts of the Church were paſſed at the Publick Aſſemblies of the ſame. As *Ordinations*, I *Acts* 23. V. 36. *Excommunications*, XVIII *Matth.* 18, 19, 20. I *Corinth.* V. 4. 2 *Cor.* II. 10. *Councils*, XV *Acts* 4, 22. other Acts, 2 *Corinth.* VII. 19. And herewith agrees the Primitive Cuſtom of the Church for divers Ages; whereby they gave Satisfaction to the People of the Integrity of their Proceedings, and by the ſame means obliged Superiours to that Integrity, by making the Proceedings ſo manifeſt, and ſo to preſerve the Unity of the Church. And from this Intereſt of the People in ſuch Acts it is at this day, that the People of the Church of *England* are demanded, what they have to ſay againſt Ordinations and Marriages to be made. See Mr. *Thorndike* in his *Rights of the Church in a Chriſtian State*, Chap. 3. p. 159, &c.

And the Congregation ſhall reſtore him to the City of his Refuge, whether he was fled.] They were to ſend him back again, from the place where he was tried, to the City where he had taken Refuge, there to remain till the time preſcribed in the next words. This was more merciful than the puniſhment inflicted by the *Attick* Laws

Laws (which plainly ſhow they were borrowed in great part from *Moſes*) for he who ſlew a Man involuntarily, was forced to fly his Country. So the *Scoliaſt* upon the laſt of *Homer's Iliads*, Ἐθος ἦν παρὰ τοῖς παλαιοῖς τὸν ἀκούσιον φόνον ἐργασάμενον, φεύγειν ἐκ τῆς πατρίδος, &c. It was the manner in ancient times, for a Man that had killed another involuntarily, to flee his Country; and betaking himſelf to ſome neighbouring place, to ſit with his Face covered, begging to be expiated. But this was only for a certain time, as *Demoſthenes* tells us (in his Oration in *Ariſtocratem*) ὁ νόμος κελεύει τὸν ἀλόντα ἐπ' ἀκουσίῳ φόνῳ ἐν τοῖς ὡρισμένοις Χρόνοις ἀπελθεῖν ταχέως ὁδὸν, καὶ φεύγειν, &c. The Law requires him that is condemned of killing a Man involuntarily, for ſome limited time to go away, and keep at an appointed diſtance, till he can make his peace with the Kindred of him that was ſlain: after which he may return again, *&c.* Chapter XXXV.

And he ſhall abide in it.] Not ſtir out of the Limits of the City; that is, beyond the Suburbs, and the two thouſand Cubits which incompaſſed them, (*v.* 4, 5.) within which Bounds he was to keep.

Unto the death of the High-Prieſt, which was anointed with oyl.] This looks like a Puniſhment to the Man-ſlayer; whereby others were taught to be very watchful over themſelves, leſt by negligence they chanced to kill any body, and ſo be forced to leave their own home. 'But *Maimonides* takes it for a prudent Charity to the 'Man-ſlayer, and to the Relations of him that was ſlain, 'For by this means the Man-ſlayer was kept out of the 'ſight of the Avenger of Blood; who might have been 'tempted ſome time or other to fall upon him, if he 'had come in his way: but by long abſence, his An-'ger might be mitigated; at leaſt by the Death of the 'High-Prieſt, the moſt excellent of all other Perſons,

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'and most dear to every one in the Nation. Which 'made the Publick Grief so great when he died, that 'Men forgot their private Resentments: For nothing 'could fall out more grievous to all People, (saith 'he) then the Death of the High-Priest, which swal-'lowed up all other Grief, *More Nevoch. P.* III. *c.*40. And in the mean time the *Jews* say, that the Citizens of the place, were bound to teach him some Trade, whereby he might provide himself with Necessaries: And he had this comfort also, during his absence from his own Family, that the Mother of the High-Priest sent him many Gifts, that he might remain there more contentedly, and not pray for the Death of the High-Priest. So they tell us in the place fore mentioned, *Maccoth cap.* 2. *sect.* 6. Where they also observe, that if a Man killed the High-Priest, or the High-Priest himself hapned to kill a Man involuntarily, they were to stay in the City of Refuge as long as they lived: yet they found this temperament, that if one who had been High-Priest, but removed from his Office, was alive when the slaughter was committed; after his death, both he that killed the High-Priest or any other unawares, and the High-Priest himself, who had done the same, were set free from the City of Refuge. See *Selden*, *Lib.* II. *de Synedr. cap.* 9. *sect.* 6. and *Lib.* III. *cap.* 8. *sect.* 3.

There may seem to be some inequality in this Law, because as some High-Priests lived long, and others but a short time, so some Man-slayers fled to the City at the beginning of their Priesthood, and others just before their death. But it must be considered that this could not be better ordered, than to make the Man-slayer's Liberty depend upon the death of the High-Priest, whensoever it fell out; that an higher value

value might be set upon him; and that it might represent our Deliverance only by the Death of the Son of God; of which many great Men look upon this as a Type or Shadow: though, it must be confessed, there is not the least signification of this in the N. Testament. And since the great Expiation, which the High-Priest made every year on the Day of Atonement, did not procure such Men their Liberty, I cannot look upon it as the effect of the High-Priest's Death, but only as that which followed upon it, by vertue of this Law. For the High-Priest having a great power every where, and particularly in these Cities of the Priests and Levites, over whom he was the chief, it is possible the Man-slayer might be confined here by some peculiar Act of his Authority; which expiring, together with himself, he was released. Chapter XXXV.

Ver. 26. *But if the slayer shall at any time.*] During the Life of the High-Priest. Verse 26.

Come without the border of the City of Refuge, whither he was fled.] If he went beyond the Bounds of the Fields, in which he had liberty to walk, and might not be touched. For if a Tree was planted (as the *Misna* resolves in *Maccoth*) within the Borders of the Fields of the City, though the Boughs stretched themselves beyond the Borders, yet the Man-slayer was safe under the Tree. In like manner, when Churches became places of Refuge, the Civil Law allowed the priviledge to extend to the Church-gate: and the Council of *Toledo* to thirty Paces from the Church; which Pope *Nicholas* enlarged to forty. Thus among the Heathen, the Bounds of the Refuge at the Temple of *Diana* at *Ephesus*, was sometimes more and sometimes less, as *Ritterhusius* observes in his Book before-named, where he shows how far it was ex-

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Chapter XXXV. tended by *Alexander*, and afterwards farther by others. And *Tacitus*, *Lib.* III. *Annalium* mentions a Temple of hers, to which was granted by several Emperours, *duobus millibus passuum eandem sanctitatem*, the same Sanctity for two Miles round about it.

Verse 27. Ver. 27. *And the avenger of blood find him without the borders of the City of his Refuge, and the avenger of blood kill the slayer, he shall not be guilty of death.*] The Court of Judgment were not to put him to death; though perhaps he was obnoxious to the Judgment of God, because he had killed an innocent Person: But he was free from the Punishment of the Law, that Men-slayers might be the more careful to keep within their Bounds; which was a profitable restraint upon them, for the Publick Good. All Men seeing how much God hated Murder, by the confinement of him, who had slain a Man unawares, to a kind of Imprisonment.

But it may be said, on the other side, that he who killed a Man-slayer in this case, was perfectly guiltless; because he did not herein act as a Private Person, but executed a Sentence against him, who was condemned by Publick Authority. Which gave no protection to the Man-slayer, but within the Borders of his City of Refuge; leaving him to the Avenger of Blood, if he came out of those Bounds, till the death of the High-Priest. After which, if the Avenger of Blood killed him, no doubt he was to be punished as a Murderer.

Verse 28. Ver. 28. *Because he should have remained in the City of his Refuge, until the death of the High-Priest.*] These words give the reason, why the Avenger of Blood was not to be punished in this case; because the Man-slayer was guilty of breaking another Law, and

and so in some sort accessory to his own death; for he might have been safe, if he had pleased. Chapter XXXV.

But after the death of the High-Priest, the slayer shall return to the Land of his possession.] Where he was not only to remain safe, but to be restored to all his Honours, if he had any before he fled to the City of Refuge.

Ver. 29. *So these things shall be for a Statute of Judgment unto you.*] A Rule whereby to judge between Man-slayers and Murderers. Verse 29.

Throughout all Generations.] The like Clauses are usual in the ancient Civil Law: *Hoc perpetua lege sancimus. Hoc generali & in perpetuum valitura lege decernimus*, &c.

In all your dwellings.] This the *Jews* interpret as an obligation upon them, to have Courts of Judgment whersoever they dwell. Thus *R. Solomon* upon these very words; *They teach us*, saith he, *the use of Courts of Judgment, which ought to be even out of the Land, all the time that they were used in the Land.* So the ancient Book *Siphri*, and many others mentioned by our most Learned *Selden*, *Lib.* II. *de Synedr. cap.* 5. *n.* 1.

Ver. 30. *Whoso killeth any person, the murderer shall be put to death by the mouth of Witnesses.*] This direction for their proceedings in this Case, was to be the Rule in all others of like nature, by examining Witnesses, who were to be competent. Upon which account ten sorts of Persons were uncapable to be Witnesses, according to the *Hebrew* Doctors, *viz. Women*, *Servants*, *Minors*, *Fools*, the *Deaf* and *Dumb*, the *Blind*, *Impious*, and *audacious People*, *near Relations*, and those that had *been* convicted of bearing false witness: and they endeavour, after their manner, to find Verse 30.

Chapter XXXV. find Reaſons againſt all theſe in the Law it ſelf. See *Selden, Lib.* II. *de Synedr. cap.* 13. *n.* 11.

Verſe 12 *But one witneſs ſhall not teſtifie againſt any perſon, to cauſe him to die.*] This was ſuch an eſtabliſhed Rule in the Civil Law, that it ſaith, *ubi numerus teſtium non adjicitur, ſufficiunt duo*, where the number of Witneſſes is not mentioned, two ſuffices. *Pluralis enim locutio, duorum numero contenta eſt.* For where Witneſſes in the Plural Number are ſpoken of, two are enough to anſwer the intention of the Law. Which number therefore are frequently mentioned expreſly in Scripture, as neceſſary in all Caſes, XVII *Deut.* 6. particularly in this of Murder, XIX. 15. Yet where there was but one Witneſs, or not two who both together ſaw the Man killed, ſo that he who was accuſed of the Murder, could not be put to death; he was thrown into a very ſtrait Priſon, and there fed with Bread and Water of Affliction, till his Bowels were ſorely pinched, *&c.* if we may believe the Jewiſh Doctors, mentioned by *Selden, Lib.* IV. *de Jure Nat. & Gent. cap.* 1.

Verſe 31. Ver. 31. *Moreover, ye ſhall take no ſatisfaction for the Life of a Murderer.*] If a Murderer would have given all his Eſtate to ſave his Life, or the Avenger of Blood would have accepted a Compenſation, or freely let him go, the Judges (when they had found him guilty) could not reſtore him to the City of Refuge; but he was to ſuffer Death. For the Life of him that was ſlain, was not (as *Maimonides* ſpeaks) part of the Goods of the Avenger of Blood, but belonged to Almighty God; who ſet ſuch a value on a Man's Life, that he would not ſuffer any price to be taken for it. See *Selden* in the ſame *Chapter*, *p.* 470.

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Ver. 32. *And ye shall take no satisfaction for him that is fled to the City of Refuge, that he may come to dwell in the Land, until the death of the High-Priest.*] No Money was to purchase his Liberty to dwell any where else but there, till the time appointed by the Law: but this Punishment for Man-slaughter, was as indispensable as death for Murder. And therefore if any Man hapned to kill another in the City of Refuge to which he was confined, he was forced to flee to another City of Refuge, and there abide till the death of the High-Priest. Chapter XXXV. Verse 32.

Ver. 33. *So ye shall not pollute the Land wherein ye are; for blood defileth the Land.*] By this it appears, that the next of Kin was bound to prosecute the Murderer unto death, for the good of his Country, which otherwise would have had a Guilt upon it, and that very grievous. For they are the greatest Crimes, as *Maimonides* observes, which are said to pollute the Land, or them, or God's Sanctuary, *viz. Idolatry*, XX *Lev.* 3. all the *filthiness* that is forbidden XVIII. 24, 25. and *Murder* here mentioned, *More Nevoch.* P. III. *cap.* 47. Verse. 33.

And the Land cannot be cleansed of the Blood that is shed therein, but by the blood of him that shed it.] The same *Maimonides* observes in the XLI *Chapter* of that Book, 'That it is a piece of Universal Justice to 'make a Man suffer, what he hath made another suf-'fer. If he have hurt his Body, he must suffer for it in 'his own Body: if in his Money, his own Purse must 'pay for it: if he have taken away his Life, he must 'die for it himself. And the Punishment can neither 'be mitigated, nor any compensation accepted for it. 'For which he quotes these words; and upon this ac-'count resolves, that if he that was murdered should live

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'live a few days or hours after his deadly wound, 'and being in sound understanding, should desire 'he that killed him might not die for it, declaring 'that he freely forgave him; his desire was not to be 'granted, but Blood was to be punished with Blood: 'whether he that was slain was a great Man or a mean; 'a freeman or a slave; a wise Man or a fool; because 'there is no Sin committed by Men greater than this 'is.

Verse 34. Ver. 34. *Defile not therefore the Land which ye shall inhabit.*] By suffering a Murderer to live.

Wherein I dwell.] This is given as a reason elsewhere, (See V. 3.) why they should put all polluted People out of their Camps, because God dwelt in them, *viz.* in his Sanctuary, which made this Land be called the *holy Land*, and God's Possession, 2 *Chron.* XX. 11.

For I the LORD dwell among the Children of Israel.] See XXV *Exod.* 8. The very same was practised among the *Athenians*, with some little Alteration. For *Demosthenes* says it was one of their Laws, τὸν ἐκ προνοίας ἀποκτείναντα θανάτῳ ζημιοῦσθαι, *that he who out of fore-thought killed a Man, should be put to death.* And he tells us also, that it was not lawful for the Judges to take Money to remit the Punishment, after he was Condemned: though if the Prosecutors compounded with him, or his Friends before-hand, and desisted from the Prosecution, his Life was saved. If he fled from Justice, all his Goods were confiscated, and he forfeited all the Rights of a Citizen, both Civil and Sacred. See *Sam. Petitus* his *Comment. in Leges Atticas*, *Lib.* VII. *Tit.* 1.

CHAP.

CHAP. XXXVI.

Ver. 1. AND *the chief Fathers of the Families of the Children of Gilead, the Son of Machir, the Son of Manasseh*, &c.] Not the Fathers of those Families, whose Inheritance had been assigned them already on this side *Jordan*, in the Land of *Gilead*: but the other half of the Tribe of *Manasseh*, who were to have their Inheritance in *Canaan*, where the Daughters of *Zelophehad* also had their Portion, as appears from XVII *Josh.* 3, 4, &c. Verse 1.

Come near and speak before Moses, and before the Princes, the chief Fathers of the Children of Israel.] Who were met together in a great Assembly, as they used to do, about Publick Affairs. See XXVII. 2. XXI. XXXII. 2.

Ver. 2. *And they said, the LORD commanded my Lord.*] This shows that one of them was the Mouth of the rest. Verse 2.

To give the Land for an Inheritance by lot to the Children of Israel.] See XXVI. 52, 53. For there the Foundation of all these Doubts was laid.

And my Lord was commanded by the LORD to give the Inheritance of Zelophehad.] Which should have faln to *Zelophehad*, had he been alive.

Our Brather.] So they called their near Relations.

Unto his Daughters.] Who petitioned him for the Possession which should have been their Fathers, and it was granted them. See XXVII. 6, 7.

Chapter XXXVI. Verſe 3.

Ver. 3. *And if they be married to any of the Sons of the other Tribes of the Children of Iſrael.*] They being rich, many, it might be ſuppoſed, of the other Tribes, as well as their own, would court them for their Wives: and if they ſhould chooſe an Husband that was not of their own Tribe, they repreſent to *Moſes* the Inconveniencies which from thence would follow.

Then ſhall their Inheritance be taken from the Inheritance of our Fathers.] *i. e.* Go out of our Tribe, to which it originally belonged.

And ſhall be put to the Inheritance of the Tribe, whereinto they are received.] Become a part of the Inheritance of that Tribe into which they married.

So ſhall it be taken from the lot of our Inheritance.] For it muſt have deſcended unto their Children, who were of another Tribe by the Father's ſide; which alone was conſidered, and not the Mothers, in this caſe.

Verſe 4.

Ver. 4. *And when the Jubilee of the Children of Iſrael ſhall be.*] Which was ordained for the preſerving Eſtates in the Tribes and Families to which they originally appertained, XXV *Lev.* 10, 13.

Then ſhall their Inheritance be put unto the Inheritance of the Tribe whereunto they are received.] The Jubilee will not help us in this Caſe, by making their Inheritances return as other Lands do; becauſe they are become the Inheritance of another Tribe, by the right of Marriage.

So ſhall their Inheritance be taken away from the Inheritance of the Tribe of our Fathers.] So will their Eſtate go out of our Tribe, without remedy, becauſe the Jubilee it ſelf will give us no Relief.

Verſe 5.

Ver. 5. *And Moſes commanded the Children of Iſrael, according to the Word of the LORD.*] Whom, I ſuppoſe,

ſuppoſe, he conſulted about this matter, (as he did when the firſt doubt was moved about the Inheritance of theſe Women, XXVII. 5.) and received the anſwer by which he here commanded the *Iſraelites* to govern themſelves. Chapter XXXVI.

The Tribe of Joſeph.] In whoſe name the chief Fathers of their ſeveral Families made this repreſentation to *Moſes*; as became Men who took care of the concerns of the whole Tribe.

Hath ſaid well.] In deſiring the Inheritance of theſe Women might not go out of their Tribe; which was prevented by the following Law.

Ver. 6. *This is the thing which the LORD doth command concerning the Daughters of Zelophehad, ſaying, Let them marry to whom they think beſt.*] They were not confined to any particular Perſons; but might have their choice among thoſe who were deſcended from the ſame Stock, as it immediately follows. Verſe 6.

Only to the Family of the Tribe of their Father ſhall they marry.] Only with theſe two limitations, that they might not marry a Man of another Tribe; nor a Man of another Family in their own Tribe. For it is very manifeſt, that they are tied to marry into the Family of their Father; and accordingly they did actually marry their Coſin-Germans, as we now ſpeak, *v.* 11. For this Law was made for the preſervation of *Families*, (as well as of *Tribes*) as the Law for the Redemption of Lands was. And therefore theſe words, *the Family of the Tribe of their Father*, is well tranſlated by *Grotius* (upon I *St. Matthew* 16.) *familia ſtirpis paternæ*, the Family of the Stock of their Father, which was that they deſired might not periſh, XXVII. 4. and was the ground of the Law, which

Chapter XXXVI. commanded a Man to marry the Wife of his Brother, who left no Iſſue, XXV *Deut.* 16. Therefore there being ſeveral Families in the Tribe of *Manaſſeh*, XXVI. 29, 30, 31, 32. theſe Women could marry only into the Family of the *Hepherites*.

Verſe 7. Ver. 7. *So ſhall not the Inheritance of the Children of Iſrael remove from Tribe to Tribe.*] For by preſerving it in the Family to which it was given, it was neceſſarily preſerved in the Tribe.

For every one of the Children of Iſrael ſhall keep himſelf to the Inheritance of the Tribe of his Fathers.] And not endeavour to get any part of the Inheritance of another Tribe, by marrying an Heireſs in it. *Plato* himſelf took care of this, that when a Man left only a Daughter, his Eſtate ſhould not be carried by her to a Stranger, but ſhe ſhould be bound to marry κατ' ἀγχιστείαν, one that was neareſt of kin to her. And if there was a want of near Kindred, μεχρὶ μὲν ἀδελφῶν υἱδῶν, &c. it ſhould deſcend to the Children of her Father's Brother, or the Children of the Grandfather, ſome of which he ordains ſhould marry her, *Lib.* XI. *de Legibus*, *p.* 924, 925. *Edit. Serrani.*

Verſe 8. Ver. 8. *And every Daughter that poſſeſſeth an Inheritance in any Tribe of the Children of Iſrael.*] Here this Law is made general, that all Women who were Heireſſes, as the Daughters of *Zelophehad* were, ſhould do as they are here commanded. And this was one of the *Attick* Laws, which, as *Grotius* obſerves, were plainly borrowed from the Law of *Moſes*, Μὴ ἐξεῖναι τὰς ἐπικλήρους ἔξω τῆς ἀγχιστείας γαμεῖν, &c. *That an Heireſs ſhould not marry out of her Kindred*, but diſpoſe of her ſelf and Eſtate, τῷ ἐγγυτάτω γένους, to one neareſt of kin to her, which was one of the Laws of *Solon*, as *Sam. Petitus* obſerves out of *Iſæus*,

Chapter XXXVI.

Iſæus, *Pollux* and others, in his *Comment. in Leges Aticas*, *Lib.* VI. *Tit.* 1. *p.* 441.

Shall be Wife to one of the Family of the Tribe of her Father.] Here ſhe is confined to her Family, and not merely to her Tribe. But this concerned only ſuch as were Heireſſes: all other Women might marry into what Tribe they pleaſed; as appears by theſe very Books; wherein we read that *Aaron* himſelf married the Siſter of the Prince of *Judah*, VI *Exod.* 22. And if any object that this was before the giving of the Law, it is evident that *Jehoiada*, a Prieſt, and conſequently of the Tribe of *Levi*, married King *Jehoram*'s Siſter, who was of the Tribe of *Judah*, 2 *Chron.* XXII. 11. And long before this, all the Tribes of *Iſrael* being in great ſolicitude how to find Wives for their Brethren of *Benjamin*, did not ſcruple their having them out of any Tribe, if it had not been for their Oath, XXI *Judg.* 18. And, to add no more, *David* himſelf, of the Tribe of *Judah*, married *Michael* the Daughter of *Saul*, who was of the Tribe of *Benjamin*.

The *Talmudiſts* add, that even theſe Heireſſes might marry into what Tribe they pleaſed, after the firſt Diviſion of the Land by *Joſhua*: to which they imagine this Law was reſtrained; it being a common ſaying among them, That *it did not belong to any Age, but that in which it was made.* In the following Ages they pretend a Man might purchaſe Land in any Tribe, and poſſeſs it alway; or have the Inheritance of it by Marriage, though he were of another Tribe, as *Selden* ſhows their Opinion to be, *Lib. de Succeſſionibus ad Leges Hebr. cap.* 18. and *Lib.* III. *de Synedr. c.* 4. *n.* 1. and *Buxtorf. de Sponſal. & Divortiis, ſect.* 44. But this is well confuted by *Grotius* in his *Annotations* upon St. *Matthew*, *v.* 16.

Ver.

Chapter XXXVI. Verſe 9.

Ver. 9. *Neither ſhall the Inheritance remove from one Tribe to another Tribe.*] This eſtabliſhes in general what he had ſaid before, *v.* 7. with particular reſpect to the Daughters of *Zelophehad.* But *Moſes ben Nachman* upon theſe very words, aſſerts the *Talmudick* Opinion before-mentioned, that this concerns only the preſent Time, not future Ages. And puts this Caſe (which is the ſtrongeſt that can be thought of) if a Woman were married into another Tribe, after which Marriage her Father and all her Brethren dying without Children, the Inheritance fell to her, and conſequently, ſaith he, the Poſſeſſion muſt devolve from one Tribe to another, into which ſhe had married. But according to the Letter of theſe words, the Inheritance was rather to deſcend to the next of her Kindred, than by her be carried out of the Tribe to which it belonged.

But every one of the Tribes of the Children of Iſrael ſhall keep himſelf to his own Inheritance.] Shall *cleave*, or *ſtick* cloſe to his own Inheritance, as the *Hebrew* word ſignifies; and as the *Greek* and *Latin* expreſſes it. The reaſon of the Command was, as *Procopius Gazæus* obſerves, to prevent the Confuſion of Tribes. How the Vulgar *Latin* came to deviate ſo much from the *Hebrew* Text, and from the Intention of this Law, (as it hath done in this and the two preceding *verſes*) I ſhall not here examine. It is ſufficient to note that *Onkelos* hath expreſſed the *Hebrew* Text word for word; and the LXX. do not depart from the ſence of it.

Verſe 10.

Ver. 10. *Even as the LORD commanded Moſes, ſo did the Daughters of Zelophehad.*] Accordingly they followed this direction, when they came into the Land of *Canaan*, and had received their Portion there.

there. Now there being no such words added here, as there are in other Cases, *this shall be unto the Children of Israel a Statute of Judgment*, XXVII. 11. much less a *Statute of Judgment throughout your Generations*, XXXV. 29. it led, I conjecture, the *Talmudick* Doctors into the fore-mentioned Opinion, that this Law concerned only the present Generation. Chapter XXXVI.

Ver. 11. *For Mahlah, Tizzah and Hoglah, and Milkah, and Noah, the Daughters of Zelophehad.*] Thus they are called both in XXVI. 33. & XXVII. 1. though they are not there mentioned in the same order; for *Tirzah* is there named last, who here is named in the second place. Perhaps they are set down here in the order wherein they were disposed in Marriage; and *Tirzah*, who was the younger, was married in the second place. Verse 11.

Were married unto their Fathers Brothers Sons.] For *Hepher*, no doubt, had other Sons besides *Zelophehad*, who had Issue-male, though *Zelophehad* had not. What their Names were, or how many of them, we do not know; but some suppose them to have been six; one of which died in the Wilderness without Issue. See *Selden de Successionibus*, *cap.* 23. where he discourses at large of the Portion which fell to them in the Land of *Canaan*.

Ver. 12. *And they were married into the Families*, &c.] In the Margin, more exactly out of the Hebrew, *to some that were of the Families*; i. e. to one of the Families of *Manasseh*, from whom several Families descended, XXVI. 29, &c. Verse 12.

And their Inheritance remained in the Tribe of the Family of their Father.] The word for *Tribe* signifies sometimes merely a Family in a Tribe. And so the LXX. (as *Grotius* observes in the place before-named)

Chapter XXXVI. named) in this very buſineſs, uſes ſometimes the word δῆμος, and ſometimes φυλὴ; the former of which ſignifies a part of a whole Tribe. And thus *Joſephus* alſo uſes the word φυλὴ to ſignifie a Family. Mr. *Selden* hath the ſame Obſervation in his Book *de Succeſſionibus*, *cap.* 18. that משפחת is ſometimes tranſlated φυλὴ; and then it ſignifies not a Tribe, but πάλεμον, συγγένειαν, *familiam*, *cognationem*, *ſeu genus ſanguine proximum*; a Family, a Kindred, or thoſe that are next in Blood. But there is no need of theſe Obſervations, if the words be tranſlated, as they may rightly; *and their Inheritance remained in the Tribe, and the Family of their Father.* See *v.* 6.

Verſe 13. Ver. 13. *Theſe are the Commandments and the Judgments which the* LORD *commanded by the hand of Moſes, to the Children of Iſrael in the plains of Moab by Jordan near Jericho.*] He began to deliver the Precepts here intended at the XXVIth *Chapter*, (See *v.* 3.) and continues them to this place. By *Commandments* ſeem to be meant the Precepts about the Worſhip of God, *Chapt.* XXVIII, XXIX, XXX. and by *Judgments* the Civil Laws about dividing their Inheritances, and regulating their Deſcent to their Poſterity, and eſtabliſhing Cities of Refuge for Man-ſlayers, which are expreſly called *a Statute of Judgment*, XXVII. 11. XXXV. 29. Some other things are interſperſed, as God's Commandment to number the People, (which was in order to the aſſigning them their Inheritances proportionable to their Families) to execute Judgment on the *Midianites*; and to ſet down in Writing their Travels in the Wilderneſs; of which I have given an account in their proper places.

FINIS.

By reaſon of the Diſtance of the Author, theſe ERRATA have hapned, which the Reader is deſired to Correct.

Page.	Line.	
5.	7.	read *are reckoned.*
73.	29.	r. See *Levit.* II. 15.
74.	22.	r. *were ſigns.*
82.	12.	r. *Rabboth.*
96.	4.	r. *aquatiles.*
	ult.	r. ſo that they might not.
107.	13.	r. other ſhoulder.
110.	2.	r. *Chaikuni.*
123.	31.	r. XL. *Exod.*
140.	30.	r. may teach.
152.	5.	r. πρὸς θυσίαν.
158.	31.	r. *Acropolis.*
163.	10.	r. Choten.
166.	31.	r. the following ſtory.
167.	3.	r. Riſe up.
171.	22.	r. it is likely.
190.	12.	r. Setting forth the Praiſes.
	20.	r. ſuch credit.
191.	penult.	r. οἰκονομίας.
195.	21.	r. whoſe Preſence.
198.	1.	r. *kadim.*
201.	11.	r. but beſides that there is.
	12.	r. and it is.
210.	28.	r. as were never bred.
216.	18.	r. not deigning to ſtay.
221.	21.	after *July*, begin a new line.
227.	2.	r. *Torquatus.*
228.	3,4.	r. a ſtony place.
241.	1.	dele *and that.*
251.	7.	r. *Bitter.*
	31.	r. Spirit with him.
282.	1.	r. The Man ſhall be.
284.	31.	r. And the Garment, the Jews ſay, in the Selvedge, *&c.*
284.	33.	r. *Talith.*
316.	19.	r. it being broke out.
332.	3.	r. where as.
333.	21.	r. within the veil.
335.	11.	r. *Zeback.*
358.	7.	r. more fit to treat.
367.	7.	r. as we may call it.
387.	26.	r. Succeſſors of *Eſau.*
402.	19.	r. by way of appoſition.
404.	24.	r. the words are.
406.	30.	r. *Bootius.*
420.	6.	r. from *Arnon.*
426.	1.	r. whence *Heſychius.*
	22.	r. φοινίκης.
433.	18.	r. *Koſem.*
446.	9.	r. proffer'd him.
468.	9.	r. *per juga.*
469.	7.	r. עסל
470.	15.	r. *Sepher Coſri.*
482.	2.	r. *Dei nutu.*
501.	4.	r. *Baal-Peor.*
	26.	r. were called *Baalim.*
519.	30.	r. are reckoned.
523.	14.	r. *Zelophehad.*
532.	penult.	r. who was born.
539.	21.	r. being but reaſon.
555.	ult.	r. pouring out upon.
556.	4.	r. *Heliogabalus.*
564.	18.	r. and ſo doth.
598.	19.	r. and what I have.
618.	22.	r. *Jogbehah.*
634.	22.	r. to have been places.
635.	9.	r. anciently called *Abel-ſhittim.*
673.	14.	r. XXXI. XXXII. 2.

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